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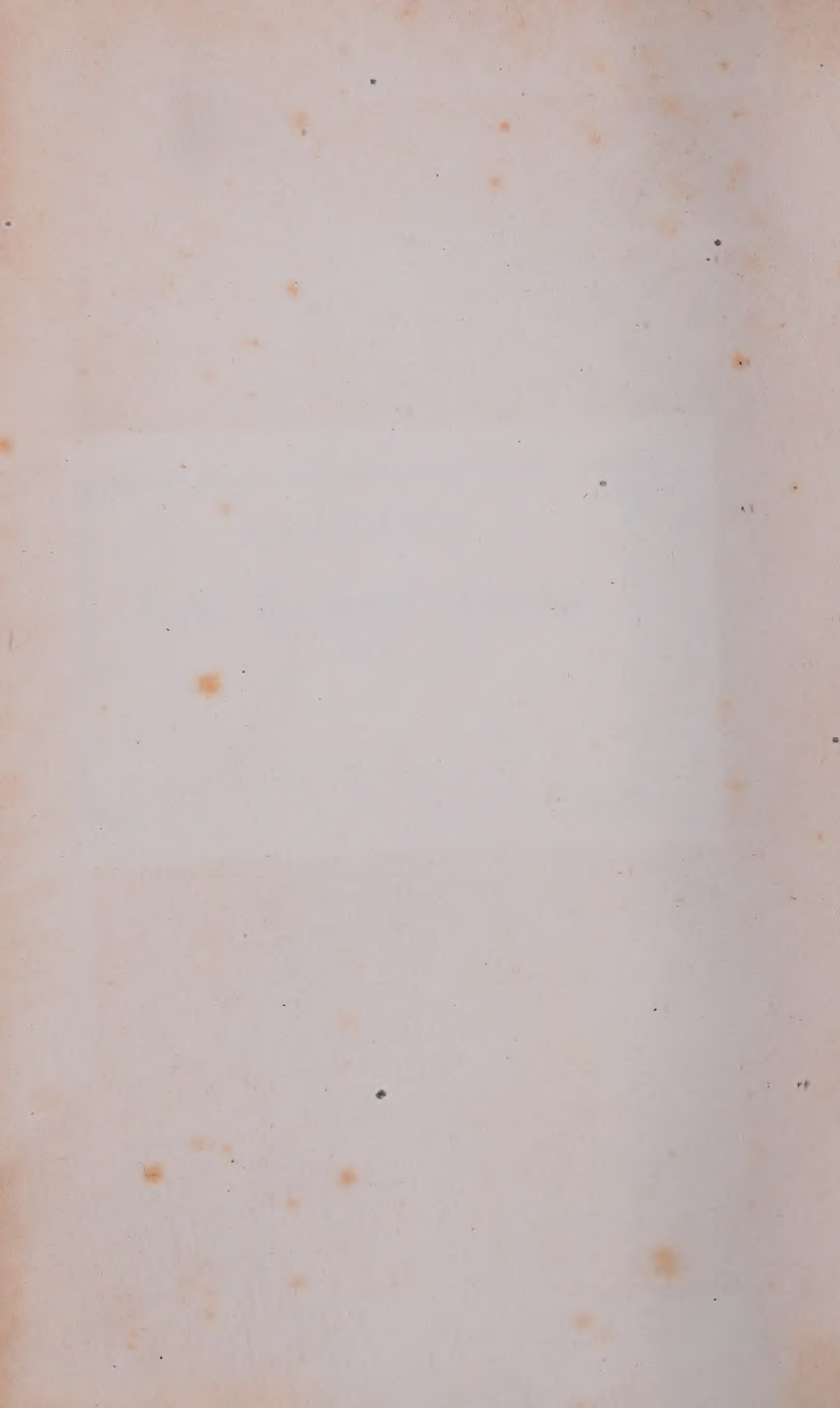
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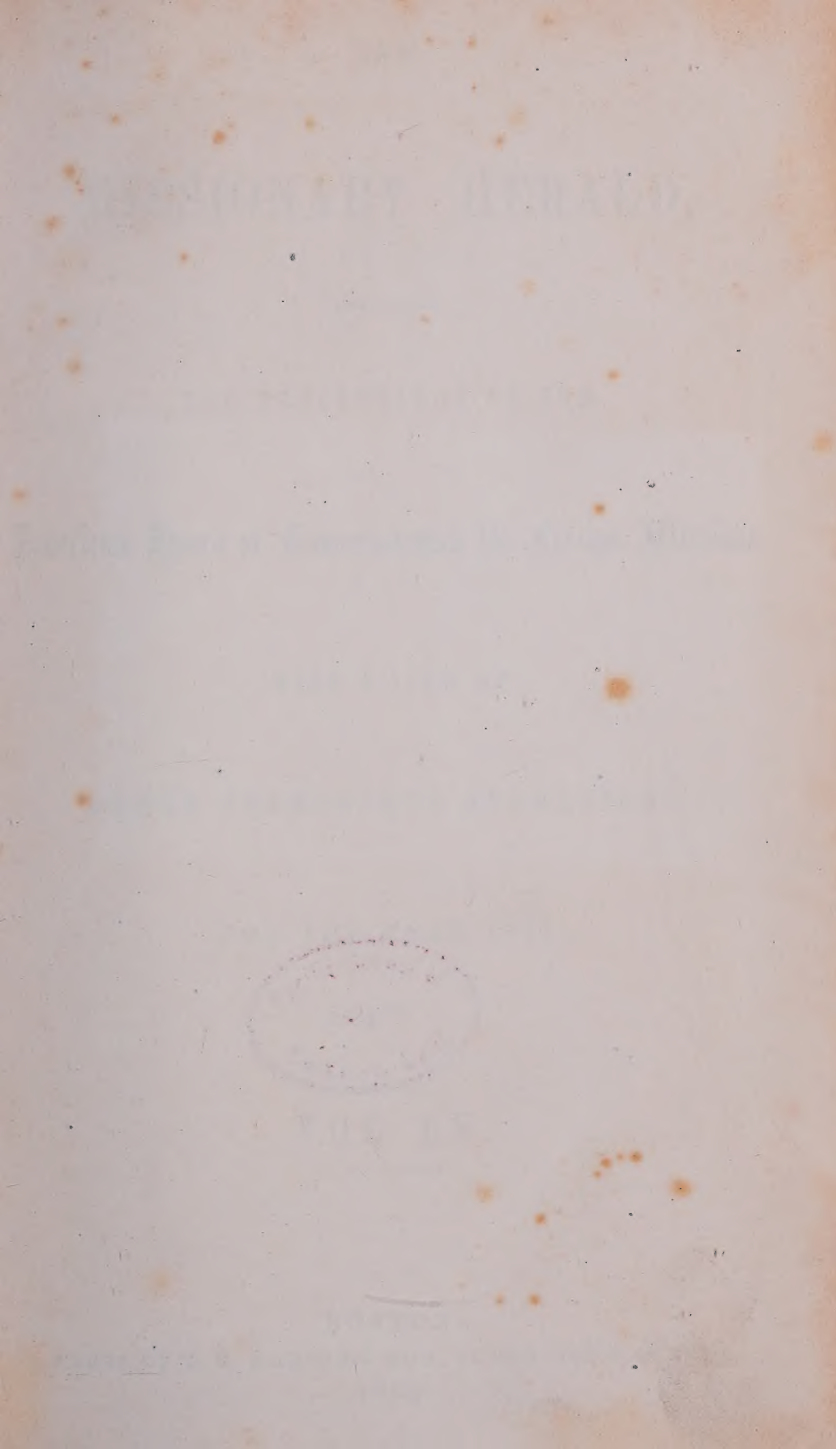


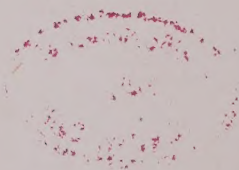












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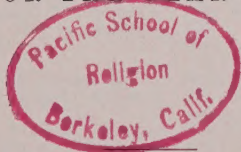
THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1859.



VOL. LV.

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BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1859.



V. 55  
1859

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Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN  
MISSIONS; and the profits devoted to the promotion of the missionary cause.

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J. Day

THE  
MISSIONARY HERALD.

VOL. LV.

JANUARY, 1859.

No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

LOOKING back upon events of the past year, which stand connected, more or less directly, with the missionary work, of what character are the lessons respecting this work which these events should teach us? Are they lessons of doubt, and discouragement, and fear; of hesitation and delay? Or are they, rather, lessons of encouragement and trust; of brighter hopes, more cheering anticipations, and more earnest effort? If the church stood before the Captain of her salvation, in the attitude of a body ready for earnest effort; looking for openings; waiting for intimations of her Lord's will; holding time and talents, sons and daughters, silver and gold, as all consecrated, and to be used as he would have them used in enterprises for the world's salvation, what lessons would she learn from present indications of his providence?

Thoughtful and devout Christians have often marveled and rejoiced, in view of movements by which, ever since the church entered on her modern foreign missionary enterprise, God has been obviously answering her prayers, and preparing the way for effort; loosing the loins of kings; opening the two-leaved gates; making the crooked places straight; breaking in pieces gates of brass, and cutting in sunder bars of iron; for Jacob his servant's sake, and Israel his elect,—not now before Cyrus, but before Christ and his church. But though, for a considerable period, the church has not been hindered for want of fields open to her efforts; has been, rather, urged forward by very many calls, and has often felt that indeed the world was open, and was looking to her for light; yet the progress of events in this direction—removing obstacles, increasing facilities for aggressive effort against the kingdom of darkness, and making the demands for such effort more numerous and more urgent—was never more marked or rapid than it has been within the last few years. And the *last* year, taken by itself, surely has not been less marked than those which have preceded it, by events which seem as the voice of God to his people calling them still onward. Ground which had been previously gained in Western Asia, and in European Turkey, has not been lost; there is, on the whole, more and more

reason for confidence that it will not be lost, but that principles of toleration and of religious liberty will be permanently established there. The results of stirring events in India, connected with the rebellion, it is also more and more certain, are to be favorable to the full evangelization of India ; and Africa is still attracting observation and calling for new effort, as its interior is more and more explored.

But the great events of the year abroad, bearing upon the work and duty of the church, have been in Eastern Asia. China, by far the greatest existing pagan empire, by treaty stipulations with the four leading powers of the Christian world—Protestant, Roman Catholic, and Greek Church—has recognized the Christian religion as promotive of good order and peace, and as teaching men to do good ; has engaged to interpose no obstacle “to the recognized right of any persons in China to embrace Christianity,” but to extend to them “the same protection which is granted to those who profess other forms of religion tolerated in the empire,” and to permit Christian missionaries “to propagate the doctrines of Christianity among its subjects,” and “to pass every where in the country !” Thus is China, with near 400,000,000 of inhabitants, open as never before to Christian labor. Where are the men and means to take possession of such a field ? And in Japan, by treaties very recently negotiated, American and English, a step has been taken far in advance of previous steps, towards the full opening of that empire also !

And while God has been bringing about these changes abroad, in our own land he has visited with the special influences of his Spirit, increasing the love and quickening the faith and zeal of many of his people, and adding thousands to the number of those who profess to be devoted to his service. Putting these two things together, do not his workings, in the world and in the church, seem to call for a great increase of missionary effort ? And are we to regard commercial reverses and pecuniary embarrassments, which have been felt so extensively, as indications pointing to another course ; calling the church to do less than she has been doing for the support of benevolent operations ? Are they not, rather, needed rebukes to worldliness ; needed intimations of the uncertainty and vanity of worldly good and calls to seek spiritual good ; needed admonitions against that luxury, and pride, and extravagant expenditure for personal gratification, which were exhausting the means of Christians, and by which the church was so fully demonstrating that she was not prepared for an earnest and self-sacrificing effort to conquer the world for Christ ? Are they not acts of discipline, by which God would prepare his people to make exertions in some degree commensurate with the importance and the greatness of that work to which, by other movements of his providence and grace, he seems calling them ? In short, do not all these prominent events of the year—the sudden arresting of so many in their eager race after money and luxurious ease, the great revival of religion, and the marked progress of Providence in still throwing nations open before those who will go preaching to them the gospel—conspire to teach lessons of more hopeful trust, that it is God’s design ere long to give the kingdom to his Son ; and of more vigorous effort to make known every where that truth, by the preaching of which it hath pleased him to save them that believe ?



## AFRICA.

## GABOON.

BARAKA.—William Walker, Jacob Best, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Gertrude Best, Miss Jane A. Van Allen.—One native helper.

OLANDEBENK.—(Vacant.)

NENGENENGE.—Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Mary E. Jack.

*Station not known.*—Albert Bushnell, *Missionary*; Mrs. Lucinda J. Bushnell.

*In this country.*—Ira M. Preston, *Missionary*; Mrs. Jane E. Preston, Mrs. Olivia M. Ford, Mrs. Julia Herrick.

The mission at the Gaboon has been sorely afflicted in the death of Dr. Ford and Mr. Herrick, both of whom had ever manifested an admirable devotedness to the cause in which they died. Mr. and Mrs. Bushnell have rejoined the mission, for which they sailed from New York on the 7th of June; and the Committee hear of several young men preparing to take the places of those who have fallen. Mr. and Mrs. Preston have found it necessary, with reference to health, again to visit the United States. Our brethren have not yet been able to reach the mountainous interior. The French have taken possession of the river, and though they have thus far been very kind to the missionaries, there is danger of serious annoyance from their trade for 'apprentices,' which, it is feared, is but another name for slaves.

## ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—William Mellen, *Missionary*; Mrs. Laura W. Mellen.

ESDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

ITAFAMASI.—(Vacant.)

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*; Mrs. Caroline Döhne.

AMANZIMTOTE.—Silas McKinney, David Rood, *Missionaries*; Mrs. Fanny M. McKinney, Mrs. Alvira V. Rood.—Two native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AHMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFAPA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMT WALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

OUT-STATIONS.—Ilovo, Izimbogodweni, Umnini, Ezinkombini, Kwandelu, Kowangizani.

*Returning to the mission.*—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

The mission to the Zulus is steadily advancing in the several departments of its work. It should be remembered that within little more than a score of years, that people had no civilization, no religion. Their language has been reduced to writing, and a Zulu-Kafir dictionary has been published in a volume of 417 royal octavo pages. There is progress also in translating the Scriptures, in preparing books for schools and for converts, and in educating native children and native helpers. The sixteen churches contain about two hundred members; and the missionaries affirm, that their native brethren live as consistently with their profession, all things considered, as do church members in Christian lands. Civilization is seen following in the train of the gospel, and both the colonists and the government favor the mission. Sir George Grey, her Majesty's High Commissioner, has shown himself an enlightened and decided friend. Mr. and Mrs. Grout sailed from Boston October 28, returning to their field of labor.

## EUROPE.

## GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King has continued his useful labors, enriching the literature of the modern Greeks with the best practical religious thought in the English language, circulating the Holy Scriptures, and preaching in Greek, on the Sabbath. In these departments of labor he has been employed for almost thirty years, and deserves a high place among the benefactors of that people. "The enemies of light of course oppose.

## WESTERN ASIA.

## NORTHERN ARMENIANS.

CONSTANTINOPLE.—William Goodell, D. D., H. G. O. Dwight, D. D., William G. Schauffler, D. D.,

CYRUS Hamlin, D. D., Elias Riggs, D. D., Daniel Ladd, Edwin E. Bliss, Josiah Peabody, Wm. Clark, *Missionaries*; George Washburn, *Mission Treasurer*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Mary G. Schaffler, Mrs. Martha J. Riggs, Mrs. Charlotte K. Ladd, Mrs. Isabella H. Bliss, Mrs. Mary L. Peabody, Mrs. Elizabeth W. Clark, and Miss Sarah E. West.—One pastor, three licensed preachers, and nineteen other native helpers.

BAGHCEJUK.—(Mr. Parsons of this station is temporarily in the United States.)—One preacher, and two helpers.

SMYRNA.—Edward M. Dodd, *Missionary*; Mrs. Lydia B. Dodd.—One preacher, and one helper.

TOCAT.—Henry J. Van Lennep, I. F. Pettibone, Oliver W. Winchester, *Missionaries*; Mrs. Emily J. Van Lennep, Mrs. Janette L. Winchester, Miss Mary E. Tenney.—One preacher, and one helper.

SIVAS.—Benjamin Parsons, *Missionary*; Mrs. Sarah W. Parsons.—One preacher, and three helpers.

CESAREA.—Wilson A. Farnsworth, Julius Y. Leonard, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Amelia A. Leonard.—One preacher, and five helpers.

YOZGAT.—Fayette Jewett, M. D., Jasper N. Ball, *Missionaries*; Mrs. Mary Ann Jewett, Mrs. Caroline N. Ball.—Two helpers.

TREBIZOND.—Alexander R. Plumer, *Missionary*; Mrs. Elizabeth M. Plumer.—One pastor, and two helpers.

ERZROOM.—George W. Dunmore, Tillman C. Trowbridge, *Missionaries*.—One helper.

ARABKIR.—Sanford Richardson, Geo. A. Pollard, *Missionaries*; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—One preacher, and seven helpers.

KHARFOOT.—Orson P. Allen, Crosby H. Wheeler, *Missionaries*; Mrs. Caroline E. Allen, Mrs. Susan A. Wheeler.—One preacher, and five helpers.

ADRIANOPLÉ.—Charles F. Morse, Theodore L. Byington, *Missionaries*; Mrs. Eliza D. Morse, Mrs. Margaret E. Byington.—One helper.

OUT-STATIONS.—CONSTANTINOPLÉ. *Khanis*, one pastor, and two helpers. *Moosh*, one helper. *Brusa*, one pastor, and two helpers. *Demirdesh*, one helper. *Rodosto*, one pastor and two helpers.—SMYRNA. *Thyatira*, one preacher, and one helper.—CESAREA. *Boerek*, one helper.—TOCAT. *Marsovan*, two helpers. *Amasia*, one helper.—SIVAS. *Divrik*, one preacher, and one helper. *Sinjan*, one helper. *Gürün*, one preacher, and one helper.—ARABKIR. *Mashkir*, one preacher. *Keban Maden*, one preacher. *Shepek*, one preacher. *Agn* (city), one helper. *Malatia*, one preacher, and one helper. *Aghun* (village), one helper.—KHARFOOT. *Haboosie*, one helper. *Heul-cank-Keoy*, one helper. *Ichmeh*, one helper. *Mezereh*, two helpers. *Bayazit*, two helpers. *Paku*, two helpers.—BAGHCEJUK. *Nicomedia*, one preacher, and two helpers. *Adabazur*, one preacher, and two helpers. *Onayik*, one helper. *Bilyik*, one preacher, and one helper.

Not stationed.—Herman N. Barnum, *Missionary*.

On the way out.—William Hutchison, *Missionary*; Mrs. Foresta G. Hutchison.

In this country.—J. W. Parsons, *Missionary*; Mrs. Catharine Parsons, Mrs. Susan W. Dunmore, Miss Maria A. West.

There has been no very striking movement during the past year in any portion of the field occupied by this important mission—no such general outpouring of the Spirit as at some former periods; yet the field has continued

widely open, the work has been still prosperous, and the people, of different nationalities, in some good degree seem prepared, extensively, for the efforts of Christian teachers. The cause of religious liberty appears to be still gaining ground; some new positions have been taken, as stations and out-stations, and many places call for laborers. The number of churches has increased to 25, and 117 members have been added to these churches, by profession. Labors among the Bulgarians have been fully commenced, by the occupation of Adrianople as a station. Mr. Morse removed to that place in March last, and was joined by Mr. Byington in September. 12,315 volumes of Scripture, and 15,209 volumes of other books and tracts have been distributed. Five young men have graduated from the theological class at Bebek, who are all usefully and acceptably employed at different stations. There are now five native pastors, 20 preachers and 86 other native helpers connected with the mission. The Bebek seminary reports 40 pupils, of whom 16 are theological students. In the female boarding school at Hass-keuy there are 34 pupils, and 40 free schools contain 1,070 scholars.

Messrs. Schaffler, Riggs, and Ladd, with their wives, have returned to the field. Mr. and Mrs. Powers have also returned to Western Asia, but are now connected with the Southern Armenian mission. Mr. and Mrs. Byington, Mr. and Mrs. Hutchison, and Mr. Barnum have joined the mission. Rev. J. W. Parsons and wife have been constrained, by the feeble health of Mrs. Parsons, to return, on a visit, to the United States.

#### SOUTHERN ARMENIANS.

AINTAB.—Benjamin Schneider, D. D., Jackson G. Coffing, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing.—One native pastor, one ordained native preacher, and four helpers.

MARASH.—Albert G. Beebe, George A. Perkins, *Missionaries*; Mrs. Sarah J. Beebe, Mrs. Sarah E. Perkins.—Three helpers.

ORFPA.—George B. Nutting, George H. White, *Missionaries*; Mrs. Susan A. Nutting, Mrs. Joanna F. White.—Two helpers.

ALEPPO.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—One native preacher.

ANTIOCH.—Philander O. Powers, Homer B. Morgan, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Susan H. Morgan.—One helper.

OUT-STATIONS.—Orool, one helper. *Birijik*, one native preacher. *Albustan*, one helper. *Adyaman*, one helper. *Severek*, one helper. *Killis*, three helpers. *Kessab*, four helpers. *Bitias*, two helpers. *Ekişitlik*, one helper. *Adana*, one ordained native preacher. *Tarsus*, one helper. Three smaller out-stations, three helpers.

Mr. Schneider has returned to this field, accompanied by his wife; and Mr. and Mrs. Powers, formerly of the Northern Armenian mission, have also returned from a visit to the United States, and are now stationed at Antioch. Ten years ago a church of eight members was announced as having been formed at Aintab; now there are connected with the Southern Armenian mission, nine churches, including the one at Aleppo, with a total membership of three hundred and ninety-six. The native agency consists of three ordained ministers, two licentiates, and thirteen persons who are authorized to hold meetings, to say nothing of teachers in the different schools; and many of the church members have a remarkable aptitude for preaching. The events of the past year, for the most part, fall under the same law of progress. Churches have been formed at *Birijik* and *Bitias*, under favorable auspices; and one hundred and one persons have professed their faith in the Lord Jesus Christ for the first time. The corps of native assistants has received large accessions.

#### SYRIA.

BEIRUT.—C. V. A. Van Dyck, M. D., J. Edwards Ford, *Missionaries*; George C. Hurter, *Printer*; Mrs. Julia A. Van Dyck, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter.—One helper.

ABEIH.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.—Two teachers in the seminary, one of them a preacher.

SIDON.—William W. Eddy, *Missionary*; Mrs. Hannah M. Eddy.—One helper.

HASBEIYA.—One ordained preacher, one licensed preacher, and two helpers.

DEIR EL KOMR.—William Bird, *Missionary*; Mrs. Sarah F. Bird.—One native preacher, and one helper.

B'HAMDUN.—William A. Benton, *Missionary*; Mrs. Loanza S. Benton.

KEFE SHIMA.—(Vacant.)

TRIPOLI.—Henry Harris Jessup, J. Lorenzo Lyons, *Missionaries*; Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—One helper.

HOMS.—David M. Wilson, *Missionary*; Mrs. Emeline Wilson.

SUK EL GHARB.—Daniel Bliss, *Missionary*; Mrs. Abby Maria Bliss; Miss Jane E. Johnson and Miss Amelia C. Temple, *Teachers of the Female Boarding School*.

OUT-STATIONS.—*Aramûn*, *Alma*, *Rasbeiy-el-Fuhkpar*, *Ibl*, *El Khiam*, *B'tallum*, and *Ain Zehaly*.

In this country.—William M. Thomson, D. D., Edward Aiken, *Missionaries*; Mrs. Maria Thomson, Mrs. Sarah C. Aiken, Mrs. Hetty S. Smith.

The Syria mission preaches the gospel statedly in sixteen places. Fifteen persons were added to the church during the year, making the number received from the beginning, one hundred and twenty-one. The Arabs of Lebanon are a people of strong intelligence and decided purpose, and when the gospel once takes hold upon them, the results will be proportionally valuable. In the seminary are twenty-five students. There is a theological class of four middle-aged, married men, who preach in the villages during part of the year. Two young ladies have been sent out to resume the female boarding school, which is to be situated at Suk el Gharb, on Mount Lebanon. The common schools, thirty in number, contain 1,020 pupils, of whom nearly three hundred are girls. The Arabic translation of the Scriptures, left in such forwardness by Dr. Smith, is committed for completion to Dr. Van Dyck. The press sent forth a million and a half of pages in the year 1857. Mr. Jessup has returned from the United States with his wife, but Mr. Aiken's continued ill health has constrained him to come to his native land.

#### ASSYRIA.

MOSUL.—W. Frederic Williams, Dwight W. Marsh, *Missionaries*; Henri B. Haskell, M. D., *Physician*; Mrs. Lucy C. Lobdell, Mrs. Julia Marsh, Mrs. Sarah J. Haskell.—Four native preachers, and three helpers.

DIARBEKIR.—Augustus Walker, George C. Knapp, *Missionaries*; David H. Nutting, M. D., *Physician*; Mrs. Eliza M. Walker, Mrs. Alzina M. Knapp, Mrs. Mary E. Nutting.—One native preacher, and one helper.

OUT-STATIONS.—*Cutterbil*, *Hinee*, *Chermagh*.

The Assyria mission has been called to deep affliction by the early death of

Mrs. Williams, soon after her arrival at Mosul. Mr. Rhea, of the Nestorian mission, who spent a part of the last winter at Mosul, declares his conviction, "that the labors of the mission there are not in vain, and that the results are not to be measured by the number of names on the church roll." The steady, quiet light of Protestantism has shaken the Jacobite church to its foundations. At Diarbekir, where the Arab and Armenian races commingle, there has been steady progress. The congregations, if not larger, are more regular than they have been. Nine have joined the church, which now contains forty members; and there is progress in education, and in the distribution of books and tracts, not only in Diarbekir, but in distant places. The sales alone, chiefly of Bibles, have amounted to more than two hundred dollars.

#### NESTORIANS.

**OROOMIAH.**—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breath, *Printer*; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Mary S. Rice, *Teacher*.—Eight native preachers, and eight helpers.

**SEIR.**—Joseph G. Cochran, *Missionary*; Mrs. Deborah W. Cochran.—Three native preachers, and four helpers.

**GAWAR.**—Samuel A. Rhea, *Missionary*.—Three native preachers, and three helpers.

*On his way to the mission.*—Thomas L. Ambrose, *Missionary*.

*In this country.*—Justin Perkins, D. D., *Missionary*; Mrs. Charlotte B. Perkins, Mrs. Ann Eliza Crane, Mrs. Sophia D. Stoddard, Miss Fidelia Fisk.

**OUT-STATIONS.**—*Geog Tapa*, one native preacher, and five helpers. *Ardeshai*, one native preacher, and four helpers. *Supergan*, one native preacher. *Dizza*, one native preacher, and one helper. *Ada*, one native preacher, and four helpers. *Garalan*, one native preacher, and three helpers. *Degala*, one native preacher, and five helpers. *Vazerawa*, one native preacher, and two helpers. *Kinsee*, one native preacher and teacher. *Aleawa*, one native preacher, and one helper. *Alkai*, one native preacher, and one helper. *Oolak*, one native preacher, and one helper. *Anhar*, one native preacher and teacher, and one helper. *Charbush*, one native preacher and teacher, and one helper. *Armoat Agaj*, one native preacher and teacher. *Sherabad*, one native preacher, and one helper. *Karajaloo*, one native preacher, and one helper. *Yengajah*, one native preacher and teacher. *Tukka*, one native preacher and teacher. *Saatloo*, one native preacher and teacher. *Mar Sergis*, one native preacher and teacher. *District of Sulduz*, one native preacher and teacher, and one helper. *District of Tergavar*, two native preachers, and four helpers. *District of Ishazin*, one native preacher, and one helper. *District of Tekhoma*, one native preacher, and one helper.

The Nestorian mission, with its seat of operations on the plain of Oroomiah,

has twenty-five out-stations, forty native preachers, and fifty-three native helpers. The Rev. Thomas L. Ambrose is on his way to be associated with Mr. Rhea in his mountain labors. The Persian government has shown less hostility than in the former year; but the Romish Jesuits are true to their history, delighting to destroy the foundations which earnest and faithful men have laid. The review of the year is interesting. The press has sent forth a million of pages; sixty-three common schools have the names of 1,200 children; the male and female boarding schools number nearly a hundred pupils; the gospel has been steadily preached in forty different places; and two hundred and forty-nine Nestorians are acknowledged by the mission as worthy of a place at the Lord's table. Mr. Perkins, Mrs. Stoddard with her children, and Miss Fisk, are expected to be in the United States before this number of the Herald will reach its readers.

#### SOUTHERN ASIA.

##### BOMBAY.

**BOMBAY.**—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—Two native helpers.

*In this country.*—Allen Hazen, *Missionary*; Mrs. Martha A. Hazen.

Mr. and Mrs. Hazen, owing to the state of Mrs. Hazen's health, are on a visit to their native land. Mr. Harding is the only missionary of the Board at present in Bombay, and as he is unpracticed in the use of the language in preaching, Mr. Bowen, who was formerly connected with the mission, kindly aids him in the services of the chapel. The printing of the new edition of the Mahratta Bible, on which Mr. Hazen bestowed much labor, is completed. Mr. Harding and his assistant have full employment, and find encouragement in their labors.

##### AHMEDNUGGUR.

**AHMEDNUGGUR.**—Henry Ballantine, Amos Abbott, Samuel C. Dean, (the last two temporarily at this station), *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Anstice Abbott, Mrs. Augusta E. Dean, Miss Cynthia Farrar.—Two native pastors, and eleven helpers.

**SEROOR.**—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—One licensed preacher, and six helpers.



KHOKAR.—William P. Barker, *Missionary*; Mrs. Lucella T. Barker.—Ten helpers.

WADALE.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—One licensed preacher, and seven helpers.

OUT-STATIONS.—Shen lee, Lonee, Wadgaum, Shirasgaum, Kolgaum, Shingay, Wamboree, Bherda-poor, Panchegaum, Wudalen, Bhokar, Guucha, Kolhar, Khanapoor, Newase, Chanday, Dedgar, Miri, Bhende, Hivare, and Tuke.

The Ahmednuggur mission has divided a portion of its field into eleven districts, with a view to systematic cultivation. Four of these have each a central station, with a resident missionary. The mission has within its limits two native pastors, three licentiates, and forty helpers. The eleven districts contain half a million of people, and each needs its missionary, and a corps of native helpers under his supervision. The school for catechists contains 20 pupils, and that for Christian girls 40. Mr. Ballantine gave regular lectures on theology and Scripture history, which were well attended during the year. The poverty of the people is a hinderance to the schools. There are eight churches, which contain 240 members, 56 of whom were admitted during the year. Not a few of the church members are heads of families.

#### SATARA.

SATARA.—Sendol B. Munger, William Wood, *Missionaries*; Mrs. Eliza Maria Wood.—One native helper.

MALCOLM PRITH.—Mrs. Mary L. Graves.

There has been difficulty, hitherto, in furnishing this field with native helpers, which it is hoped will soon be overcome. The gospel has been preached during the year in two distinct places. Mr. Munger writes: "I always have hearers, though they sometimes tarry only a few minutes, and are succeeded by others who are in equal haste to find some new or old thing. But my audiences on Tuesdays and Fridays are usually interesting, and sometimes very much so. I am much less frequently interrupted than formerly, and discussion is now infrequent. We have need of patience, much patience. The truth does not readily find a way into these

Hindoo minds. We want the Holy Spirit."

#### KOLAPUR.

In this country.—Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.

Mr. and Mrs. Wilder are still in the United States; operations have been suspended during the past year, and the Prudential Committee have decided to discontinue this mission.

#### CEYLON.

BATTICOTTA.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—Two native pastors, five catechists, two translators, four other helpers, and fourteen school teachers.

TILLIPALLY.—Four catechists, and seven school teachers.

PANDITERIPO.—James Quick, *Missionary*; Mrs. Maria E. Quick.—Three catechists, and five school teachers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Two catechists, four other helpers, and six school teachers.

MANEY.—Eurotas P. Hastings, Milan H. Hitchcock, *Missionaries*; Mrs. Anna Hastings, Mrs. Lucy H. Hitchcock.—Three catechists, one other helper, and five school teachers.

CHAVAGACHERY.—One native pastor, four catechists, two other helpers, and seven school teachers.

OODOOPITTY.—Nathan L. Lord, *Missionary*; Mrs. Laura W. Lord.—Three catechists, two other helpers, and seven school teachers.

In this country.—Benjamin C. Meigs, William W. Howland, John C. Smith, *Missionaries*; Samuel F. Green, *Missionary Physician*; Mrs. Susan R. Howland, Mrs. Mary Smith.

Messrs. Hitchcock and Quick, with their wives, arrived at Jaffna in April last. Messrs. Howland and Smith, with their families, are still in this country, and illness has obliged Mr. Meigs and Dr. Green also to visit their native land. The Committee are earnestly looking for two more men to send into this field, in which an unusual amount of preparatory work has been performed, and where preachers, both foreign and native, will consequently have extraordinary advantages. The school system is arranging itself as well as can be expected, with the present number of missionary laborers. There are as many mission schools as the brethren of the mission feel able to superintend thoroughly; and more funds are expended on them, (to give them a higher value,) than was expended on the greater number of schools three

years ago. The suspension of instruction by the mission in the English language, has developed a very unexpected self-supporting, educating power among the Christian natives. In forty-nine village schools there are 1,586 pupils, and the female boarding school contains 62. The mission has not yet a sufficient number of members conversant with the Tamil language, to enable it to resume the Batticotta seminary in any form. The churches received 34 members by profession during the year, and now number 410. Several useful books were published; and a class of medical students, taught by Dr. Green, were introduced into the profession.

## MADURA.

MADURA.—John Rendall, William B. Capron, *Missionaries*; Mrs. Sarah B. Capron.—Eight catechists, six readers, and ten schoolmasters.

MALUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Three catechists, two readers, and six schoolmasters.

DINDIGUL.—One pastor, nine catechists, four readers, and three schoolmasters.

BATTALAGUNDU.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Six catechists, one reader, and four schoolmasters.

PERIACULUM.—Joseph T. Noyes, *Missionary*.—Fifteen catechists, four readers, and ten schoolmasters.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—One pastor, nine catechists, one reader, and five schoolmasters.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, and four teachers in the seminary.

MANDAHASALIE.—Horace S. Taylor, *Missionary*.—Two pastors, nine catechists, twelve readers, and ten schoolmasters.

TIRUPUVANUM.—In charge of Mr. Rendall.—Six catechists, and ten schoolmasters.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna Maria White.—(Appointed to this station; Mr. Webb has had charge of it.)

PATIAVUR.—(Mr. Capron is appointed to this station; it has been in charge of Mr. Little.)—Four catechists, two readers, and three schoolmasters.

KAMATI.—In charge of Mr. Taylor.

USALAMPATTI.—In charge of Mr. Herrick.

*On their way to the mission.*—Rev. Edward Chester, *Missionary*; Mrs. Sophia Chester, Mrs. Martha S. Taylor, Mrs. E. A. Noyes, Miss Sarah W. Ashley.

*In this country.*—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy, Mrs. Jane B. Rendall.

*On the way to the United States.*—Edward Webb, Charles Little, *Missionaries*; Mrs. Nancy A. Webb, Mrs. Susan R. Little.

The Madura mission has carried out the arrangements of 1855, to the gen-

eral satisfaction of its members. The seminary has classes both for a long term, and for short terms; exists for all classes of helpers; provides pastors for the present exigency, and also, by a more extended training, to meet the growth of intelligence in future years. It has fifty-nine pupils; forty-three in the full course, and sixteen in the partial course, including three candidates for the pastoral office. The converts, as soon as they are found in sufficient numbers and with sufficient knowledge in different localities, cease to be members of the central, station church, and are formed into local churches, with native pastors. There are now twenty-three churches, with a membership exceeding nine hundred; one hundred and twenty-six of whom were received the past year. Twelve are village churches, in distinction from the station churches. There are four native pastors, more than a hundred native helpers, and one hundred and thirty-four organized nominally Christian congregations, with upwards of five thousand members. More than three thousand of these are adults. Sixty-four village schools contain seven hundred and fifty-six pupils; and there is a boarding school of forty-one girls.

## MADRAS.

CHINTADREFETTAH.—Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.—Two native helpers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native helper.

*In this country.*—Isaac N. Hurd, *Missionary*.

An Adams power press has been added to the printing establishment at Madras, and the operations of that establishment are now wholly in the vernacular languages. Mr. Hunt, the esteemed printer, says: "The conversion of our press from a half secular to a missionary one has, in my opinion, gained us solid and enduring friends. Formerly we were looked upon as a money-making mission, and we suffered constantly from jealousy and ill-will. Now, I believe the press is regarded as a missionary institution, in which all friends of

that good cause are deeply interested." The issues, last year, in Tamil and Telugu, exceeded 18,000,000 of pages. Four persons were admitted to the church. Mr. Winslow, returned to Madras, renews his call for additional laborers. Mr. Hurd has come to the United States with the approval of the Prudential Committee.

## EASTERN ASIA.

### CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney.—One helper.

*In this country.*—Daniel Vrooman, *Missionary*; Mrs. Maria W. Vrooman.

The Canton missionaries have spent the year at Macao, circumstances having been such as not to encourage them to resume operations at Canton. They have found at Macao full occupation, in preaching, at two chapels, in labors among the people, and in the study. Mrs. Bonney has a school of nine girls. Mr. Macy has been transferred to the mission at Shanghai.

### AMOY.

This mission has been transferred to the Board of Foreign Missions of the Reformed Dutch Church.

### FUH-CHAU.

FUH-CHAU.—Justus Doolittle, Charles Hartwell, *Missionaries*; Mrs. Lucy E. Hartwell.

*In this country.*—Caleb C. Baldwin, *Missionary*; Mrs. Harriet F. Baldwin.

*Returning to Fuh-chau.*—Lyman B. Peet, *Missionary*; Mrs. H. L. Peet.

Mr. and Mrs. Peet sailed from New York on the 4th of October. Mr. and Mrs. Baldwin are on a visit for health to this country. A church has been formed by this mission, to which ten natives have been admitted. Much use is made of the press. Fuh-chau is declared to be as healthy as any port in China, and there is much encouragement to preach the gospel, but the mission has been seriously reduced in strength.

### SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., William A. Macy, William Aitchison, Henry Blodget, *Missionaries*; Mrs. Eliza J. Bridgman, Mrs. Sarah F. E. Blodget.—One native helper.

The senior member of the Shanghai mission devotes himself, as from the first, to translating the Scriptures. The other members, besides preaching in the city and vicinity, itinerate, and journey to distant places, preaching Christ. Mr. Macy has joined the mission, and new treaty stipulations having opened the way for extended missionary operations, Messrs. Aitchison and Macy will probably soon form a new station. The brethren appeal strongly for more laborers, to be employed among the many millions of China, now so fully open.

## NORTH PACIFIC OCEAN.

### SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, Dwight Baldwin, Clark, L. Smith, J. W. Smith, Andrews, Pogue, Wetmore and Bailey, derive their support *wholly* from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, William O. Baldwin, Parker, Rowell, Dole, Shipman, Emerson, Wilcox and Johnson, only *in part*.]

### HAWAII.

KAILUA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

KEALAKEAKUA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman, Charles H. Wetmore, M. D.; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

### MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

LAHAINALUNA.—(Seminary belonging to and supported by the government.) Rev. Claudius B. Andrews, Rev. John F. Pogue; Mrs. Anna Andrews, Mrs. Maria K. Pogue, and Miss Lydia Brown.

WAILUKU.—Rev. William P. Alexander, Mr. Edward Bailey (now in this country); Mrs. Mary Ann Alexander, Mrs. Caroline H. Bailey, and Miss Maria Ogden.

HANA.—Rev. William O. Baldwin, and Mrs. Mary P. Baldwin.

### MOLOKAI.

KALUAHA.—Rev. Anderson O. Forbes (on the way to the Islands); Mrs. Rebecca H. Hitchcock.

### OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain.

PUNAHOU (Oahu College).—Rev. Edward G. Beckwith, *President*; Mr. George E. Beckwith, (now in this country), Mr. William Dewitt Alexan-

der, *Professors*; Mr. William A. Spooner, *Steward*; Mrs. Caroline P. Beckwith, Mrs. Eliza Ann Spooner. (The dependence of the College on the Treasury of the Board is only temporary.)

EWA.—Rev. Artemas Bishop, and Mrs. Delia S. Bishop.

KANEHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

#### KAUAI.

WAIKOA.—Rev. George B. Rowell; Mrs. Malvina J. Rowell, Mrs. Mercy P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

At the Sandwich Islands upwards of twenty well educated ministers of the gospel, generally near or beyond the meridian of life, are still cheerfully laboring among more than a score of churches, with about twenty-two thousand native church members. During the past year, they have rejoiced over nearly a thousand accessions to the church; though they have had little of what may be called a revival of religion. There have been some indications of a moral reaction, of a painful nature, on the island of Oahu. It is twenty years since that wonderful awakening occurred, which brought a fifth part of the inhabitants of the Islands into the church of Christ, and it is remarkable that there has been so little of revolution. More than three hundred common schools are supported by the government, as is, also, the seminary at Lahainaluna, with its 106 pupils, and the 'Royal School,' with its forty sons of chief men. Two of the high schools, containing 120 pupils, are sustained by the Board; and so, for the present, waiting for its endowment, is the Oahu College. The mission to the Marquesas Islands, originated by the Hawaiian churches, is still supported by them, and is prosperous.

#### MICRONESIA.

RONKITI (Ponape, or Ascension Island).—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.—One Hawaiian helper.

SHALONG POINT (Ponape).—Luther H. Gulick, M. D., *Missionary*; Mrs. Louisa L. Gulick.

WALAU (Ualan, or Strong's Island).—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON ISLAND (one of the Ralik Islands).—Edward T. Doane, George Pierson, M. D., *Missionaries*; Mrs. Sarah W. W. Doane, Mrs. Nancy A. Pierson.

APIA (one of the Kingsmill Islands).—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—One Hawaiian helper.

OUT-STATION AT TAMORA (Ascension).—One Hawaiian helper.

On the way to Micronesia.—Ephraim P. Roberts, *Missionary*; Mrs. Myra H. Roberts.

The arrival of the 'Morning Star' has, under God, given new life to the mission among the Micronesian Islands. It has already made one voyage to them, and is now on its second voyage. A hold has been obtained on the Caroline, Kingsmill, and Marshall Islands. Two new stations have been taken, one by Messrs. Doane and Pierson, and one by Mr. Bingham. Hawaiian missionaries may perhaps suffice for the Kingsmill group, with the help of stated visitations from their more experienced brethren, in the 'Morning Star.' God has smiled upon the mission thus far. As the Sandwich Islands may be the first step, so Micronesia may be the second, in the great telegraphic post-route across the Pacific ocean. The object of the churches should be to anticipate and counteract the invasions and corruptions of commerce, by introducing at once the purifying, elevating influences of the gospel, in advance of an infidel, corrupting civilization.

#### NORTH AMERICAN INDIANS.

##### CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain; Miss Charity A. Gaston, Miss Harriet A. Dada, *Teachers*.

WHEELLOCK.—John Edwards, *Missionary*; Samuel T. Libby, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Mercy Whitcomb; Miss Lucy E. Lovell, Miss Mary W. Lovell, *Teachers*; Joseph Dukes, *Native Preacher*.

PINE RIDGE.—Cyrus Kingsbury, D. D., *Missionary*; Mrs. Electa M. Kingsbury; Miss Priscilla G. Child, *Teacher*; Miss Elizabeth Dwight, *Native Assistant*.

GOOD LAND.—Oliver P. Stark, *Missionary*; Mrs. Harriet Stark; Miss Mary Ann Greenlee, *Teacher*.

LIVING LAND.—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin; Miss Ann J. Hotchkin, *Assistant*.



**BENNINGTON.**—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland; Miss Mary J. Semple, *Teacher*.

**LENOX.**—Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs, Miss Eliza C. Kendall; Thos. H. Benton, *Native Helper*.

**OUT-STATIONS.**—*Mount Zion*, Rev. Pliny Fisk, *Native Pastor*. *Bok Chito*, Jonathan E. Dwight, *Native Preacher*. *Mount Pleasant*, Rev. Allen Wright, *Native Preacher*.

The ability of the Choctaws to manage their own affairs has been severely tested of late. Questions which lie at the very foundation of civil government, have occupied their attention; and there was reason to fear at one time, that, owing to the form which the agitation had assumed, the issue would be unfortunate. Few communities in the world, however, would have passed through such an excitement with greater self-control. The effect upon the churches, nevertheless, has seemed to be prejudicial, the reported additions by profession, for the year which closed last spring, having been only thirty-nine. But the prospect is brighter for the current year. The schools under the care of the Board still enjoy the confidence of the people. The political disquiet, just referred to, has led to a freer use of intoxicating liquors; but the friends of temperance are vigilant and active, and there is a strong moral force arrayed in favor of sobriety and good order.

#### CHEROKEES.

**DWIGHT.**—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native helper.

**LEE'S CREEK.**—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Mary B. Spooner, *Teacher*.—One native helper.

**FAIRFIELD.**—Charles C. Torrey, *Missionary*; Mrs. Adelaide Torrey; Miss Sarah Dean, *Teacher*.—One native helper.

**PARK HILL.**—Samuel A. Worcester, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester; Miss S. Elizabeth Kenney, *Teacher*.—One native helper.

The Cherokee mission reports larger accessions to the churches than usual, forty persons having professed their faith in the Savior for the first time. The religious interest, however, has been mainly confined to Dwight and its vicinity. Mr. Huss, the valuable native preacher, has been removed by death.

Miss Kenney and Miss Spooner have recently joined the mission, the former having taken the place of Miss Sheldon, the latter, of Miss Hancock, who have left within the year. Nothing else has occurred which demands a special notice.

#### DAKOTAS.

**YELLOW MEDICINE.**—Thos. S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

**HAZLEWOOD.**—Stephen B. Riggs, *Missionary*; Mrs. Mary Ann C. Riggs; Mrs. Anna B. Ackley, *Teacher*.

The excitement among the Dakotas, growing out of the massacre at Spirit Lake in March, 1857, has passed away. It operated injuriously for a time in several ways; but the value of the gospel to these Indians stands out more clearly and palpably than it ever did before. Godliness is seen to be profitable for this life, whatever may be its worth for the life to come. Two persons have joined the church, one of whom is the son of a chief, making the present number of Indian communicants fifty-two. The "grace" of liberality has been "bestowed," to some extent, upon these children of the prairies.

#### OJIBWAS.

**ODANAH (Bad River).**—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Henry Blatchford, *Native Catechist*.

The past year among the Ojibwas has been one of quiet progress. While there are no striking changes to report, the prospects of the mission are steadily brightening. The advance of the Indians in civilization is obvious; a higher value is placed upon education than heretofore; and the preaching of the gospel is not wholly without saving results. The boarding school is not yet in operation. Two day schools, however, have been taught.

#### SENECAS.

**UPPER CATTARAUGUS.**—Asher Wright, *Missionary*; Mrs. Laura M. Wright.

**LOWER CATTARAUGUS.**—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason; Miss Mary L. Gleason, *Assistant*.—Two native helpers.

**ALLEGHANY.**—Joshua Potter, *Missionary*; Mrs. Jane Potter, Mrs. Laura E. Lathrop. —Two native helpers.

**OUT-STATION.**—*Old Town*, James Pierce, *Native Preacher*.

It having become necessary to increase the expenditure for the Alleghany boarding school, in the event of its continuance, the Committee have felt constrained to suspend it indefinitely, in the hope that the State of New York will "supply" this "lack of service." Mr. and Mrs. Hall, for this reason, have been released from their connection with the Board. All the day schools among the Senecas, being sustained by the State of New York, are under the considerate and efficient care of its Superintendent of Public Instruction. The Board pays one hundred dollars towards the expenses of the Orphan Asylum, which is, in fact, a well-conducted boarding school. The amount expended for education by the State of New York, on the Cattaraugus and Alleghany Reservations, during 1857, was \$2,654 45. In respect to the churches, the year has proved to be one of alternate hope and disappointment. The missionaries at times have been greatly encouraged; but the blessing which they have so ardently desired, is still withheld. The number received into Christian fellowship is thirteen. Upon the pagan population some impression seems to have been made.

#### TUSCARORAS.

TUSCARORA. — Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood. — One native helper.

Nine persons have united with the Tuscarora church; but the ravages of intemperance, arising from the sale of ardent spirits in violation of the laws of New York, have occasioned the exclusion of a still larger number. The death of a godly and eminently useful deacon, who was at the same time the Grand Sachem of his tribe, is also chronicled among the recent trials of the mission. The boarding department in the school at Mount Hope has been relinquished, with the approval of the mission. Miss Colton had left the mission before the change took place, because of the state of her health. Miss Lyon left subsequently. Miss Peck,

however, still imparts instruction, at the expense of the State of New York.

#### ABENAKUIS.

The obstacles to the successful prosecution of the missionary work among the Abenakis have become so great, owing mainly to the insufficiency of the Indian seigniory for their adequate support, that Mr. Osunkhirhine has tendered his resignation, proposing to remove to Wisconsin, in the expectation of residing with the Stockbridge Indians. Many of his people will probably follow him. In leaving St. Francis he does not feel that the labors of past years have been lost. "Many souls," he says, "have been converted and changed through faith in the Savior, since the word of eternal life came among them." "Others who are not believers now," he hopes, "will be made believers hereafter." The thought that some have finished their course in the joy of the Lord, gives him a satisfaction which every minister of Christ can readily appreciate.

#### SUMMARY.

##### Missions.

Missions,	.	.	.	.	.	.	.	.	25
Stations,	.	.	.	.	.	.	.	.	122
Out-stations,	.	.	.	.	.	.	.	.	109

##### Laborers Employed.

Ordained Missionaries (11 being Physicians),	.	.	.	.	.	.	.	.	166
Physicians not ordained,	.	.	.	.	.	.	.	.	4
Other Male Assistants,	.	.	.	.	.	.	.	.	11
Female Assistants,	.	.	.	.	.	.	.	.	196
Total laborers sent from this country,	.	.	.	.	.	.	.	.	377
Native Pastors,	.	.	.	.	.	.	.	.	20
Native Preachers and Catechists,	.	.	.	.	.	.	.	.	188
Native Helpers,	.	.	.	.	.	.	.	.	314
Whole number of Native Helpers,	.	.	.	.	.	.	.	.	522
Total laborers connected with the missions,	.	.	.	.	.	.	.	.	899

##### The Press.

Printing Establishments,	.	.	.	.	.	.	.	.	8
Pages printed last year,	.	.	.	.	.	.	.	.	45,485,346
Pages printed from the beginning,	.	.	.	.	.	.	.	.	1,080,481,083

##### The Churches.

Churches, (including all at the Sandwich Islands),	.	.	.	.	.	.	.	.	139
Church Members, (do. do.)	.	.	.	.	.	.	.	.	27,740
Added during the year, (do. do.)	.	.	.	.	.	.	.	.	1,532

##### Educational Department.

Seminaries,	.	.	.	.	.	.	.	.	6
Other Boarding Schools,	.	.	.	.	.	.	.	.	17
Free Schools, (312 supported by Hawaiian Government),	.	.	.	.	.	.	.	.	619
Pupils in the Free Schools, (8,460 do.)	.	.	.	.	.	.	.	.	16,128
" " Seminaries,	.	.	.	.	.	.	.	.	318*
" " Boarding Schools,	.	.	.	.	.	.	.	.	544*
" in all the Seminaries and Schools,	.	.	.	.	.	.	.	.	17,020

\* The pupils in the Lahainaluna Seminary and other boarding schools at the Sandwich Islands, supported by the government, were included last year in this enumeration, but are not the present year.

## INTELLIGENCE FROM THE MISSIONS.

## Shanghai Mission.—China.

LETTER FROM MR. MACY, AUGUST 21,  
1858.

*The China Field.*

MR. MACY writes on various matters of business, but refers to the new openings in the East. Mentioning several letters which had been forwarded by the missionaries at Shanghai, to the Missionary House, to religious periodicals, and to literary institutions in the United States, he says :

By these means we have hoped to discharge our duties to the churches, in the way of information and exhortation ; and we trust that some fruit of these endeavors may yet appear, in candidates for labor in this wide field. We are disposed to insist much upon the silent appeal of 400,000,000 of immortal souls. The fact that very few of them have as yet been converted, that the darkness here is scarcely lighted by a single ray of the divine blessing, seems to us to constitute only a stronger appeal, for new efforts and more fervent prayers. The field has proved a hard one ; it has tried the faith and patience of the laborers ; it has tried the zeal and courage of the church at home. But it cannot be abandoned ; should it be neglected ? Perhaps the right men have not yet been sent ; perhaps the best means have not yet been tried. Well, a new era is dawning for China ; we hope it will be an era of blessing and rejoicing. The Board first, of American societies, occupied China, and I hope it will always be foremost in zeal, in the number of its missionaries, and in efficiency. It is desirable that those who come out should be led fully to understand, that the work required of them is a trying one ; involving much self-denial, discomfort and annoyance ; perhaps much painful waiting and suspended hope. It would be well, too, if most, not to say all,

would come forth determined to make light of the attractions of literary attainments, and, giving themselves to the colloquial, caring but little for acquaintance with books, devote their attention to the common and uneducated classes.

*The Good News from Japan.*

Very wonderful and pleasant news has been brought from Japan. The United States Consul General, Townsend Harris, Esq., has succeeded in making a new treaty, which seems to be very complete and satisfactory. A larger and more unrestricted trade is granted to foreigners, and something has been done in behalf of religion. I have it on unquestionable authority, that the treaty provides that Americans in Japan shall have the free exercise of their religion ; that they may build churches ; and that the practice of trampling on the cross shall be abolished. It will be seen that, so far as this information goes, the concession is simply to Americans, no protection being promised to converts. The treaty was much discussed by the Japanese and long hung in the balance, but perseverance finally succeeded. As things now are, a prudent but earnest man might undoubtedly make an opening, and, with the blessing of God, lay the foundations of a church.

The Japanese are shrewd, and know enough, experimentally, about Christianity, to understand that the license to its followers to reside on their soil, and to enjoy their own forms of worship, must be followed by its propagation : in other words, that the exercise of our religion involves making converts and planting churches. But in this case our representative has been first ; Great Britain, France and Russia are to follow ; and, no doubt, the privilege of preaching and teaching will be secured in some treaty.

Thus is Japan added to the field already so vast. It is pleasant to reflect, that we have, as a nation, opened a way through their wall of exclusion, and this without bloodshed; that this treaty has been formed without even the constraint of an attending armed force. What other conclusion can we draw, than that God, who holds the hearts of all men in his hands, has done this great thing in his sovereign wisdom, whereof we are glad. And O, how loudly does this new appeal sound out to the churches, to give themselves unreservedly to the work of extending the kingdom of Christ. As you, or I should rather say, we, were the first to occupy China, so your missionaries were the earliest Protestant explorers to cast a wistful eye over the then inaccessible fields of Japan; at a later day, one of our number was an efficient assistant in securing there the first recognition of international rights and courtesies; and I should be sorry if the Board should not be one of the earliest, one of the most zealous, and one of the most faithful instruments, in bringing Japan to Christ.

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### Madura Mission.—India.

#### MANDAHASALIE.

LETTER FROM MR. TAYLOR, AUGUST 20,  
1858.

A BRIEF extract was published, among the items of recent intelligence, in December, in which Mr. Taylor speaks of "a good, quiet, and general movement among the people" in his field, favorable to Christianity. In this letter he gives a very full account of tours he had recently made among the villages, and of favorable indications which he was permitted to observe. The letter is very long, and extracts only can be published.

He first refers to the distress which had existed among the people in the early part of the year, many being "scattered abroad in order to obtain means of subsistence," and then to his own absence from his station for near two months, at the hills, to recruit. "In the mean time," he says, "the Lord had sent rain upon the earth, and though the price of grain had not fallen—had, indeed,

risen still higher—yet, as the prospects were brighter and labor was procurable, the distress among the poorer people was not so great. Order, also, was in good measure restored. During the first three months of the year I did not think it wise to venture into the more eastern part of my field, because of the boldness which bands of robbers had then acquired."

#### Visits to the Villages—Rajacopalipooram.

After his return from the hills it appeared, from the reports of helpers, that "there was encouragement in most parts of the field, and invitations for visits to the villages came from all quarters."

To comply with these was my wish, and on the 7th of July, all being ready, I went to Rajacopalipooram, five miles south-east, for the first night. For a few years, we have had here a small congregation of the Pariah caste, of whom some seemed to be true men; but most of them appeared, at times at least, to lack faith. Last year a small church was built for them. After the foundation was laid, the Naicks in the village stopped the work, standing on the wall, in the way. Hearing of this, and knowing the law in the matter, I went to the place, and following their example, stood on the wall myself, and told the men to work near me. They did so, and the opposers, seeing a little firmness, ceased, and said: Let the work go on. From that time they grew friendly; a few sent their children to the school, received books, and were free to converse on the subject of religion. I learned now, that the Pariahs were more earnest than they had been, that seven men of the Naicks had joined the congregation, and that others also seemed to be of the opinion that they should soon do the same. I found also, that a number of Pullers, in a neighboring village, had declared their determination to be Christians; but as most of them were absent, only two came that night to see me. The reader and teacher can look after these two villages. The little church, that night, was filled with professed worshipers, as I had not seen it before. How many of them



will go back I cannot tell; very likely some will, but it is more probable that others will soon join with them.

### *Poolangkal.*

On the 8th, Mr. Taylor went to Poolangkal, of which place he says:

About the first of May, the Pullers generally expressed a wish to become Christians, and they have steadily adhered to that expression since. On visiting them now, I was kindly received, and it seemed to me that the gospel had made some good impression on several minds. The women do not yet profess to have joined with them, but seem to expect to be caught in this gospel net. The men say that they must be instructed and led along; that they cannot be forced into it.

Our meeting in the evening was a pleasant one, for it seemed as if God had begun his work among the people. Several interested native brethren from the congregations came in and helped. The Pariahs too, who are at home, appear better than formerly; and before we closed our meeting in the evening, the Chucklers of the place called, to say that they also wished to join in the movement.

I was pleased, in my conversations during the day, with the Mohammedans. Though some few made, in a respectful manner, some defence of their religion, yet they all showed an inquiring spirit, and a desire to understand the nature of the gospel. Its great and chief glory—provision for the salvation of sinners—they admitted; and I could not but think that some of them felt it. Though many listened, not one seemed disposed to cavil, and all agreed that the adoption of this religion by the heathen would be a great gain. I became interested in them, for they were interested; and they encouraged the Pullers in their movement.

The next day he went to Perunarlee, which he speaks of as an important place, where there is promise of good. The congregation

had been somewhat increased, and in the evening he held a meeting to examine candidates for admission to the church, at some future time.

### *Paraliche.*

Saturday, the 10th, passing through two other villages, in which our congregations have increased of late, some in each case having come into them from higher castes than had before joined, I came to Paraliche to spend the Sabbath. A church was planted in this place about the close of 1856. Seldom do I visit there without feeling refreshed. The people always manifest a pleasing degree of sincerity and simplicity.

I preached in the morning from Acts ii. 21, and baptized two children. Had designed to receive to the church several candidates from the congregation in Nuttacdoo, one of the places I passed yesterday; but the absence of some of them from home led us to defer this, and the church voted to send some of its members to Nuttacdoo, when I should be ready, and so receive the candidates to its fellowship in their own village. I found in Paraliche, also, some new members in the congregation, and among them the father of the present monitor-boy in the school. The boy is a consistent member of the church, and from the first has been in the congregation. The father seemed to be glad that he is now on the same side with his son.

### *West Caresacoolum—A New Field.*

July 13, started for Arpucottay, ten miles north-west, by the way of West Caresacoolum. In this latter place the church was organized in 1855, and Mr. Zilva was ordained over it in the early part of the next year. He does well, and reports additions to some of the congregations under his watch. His church has been increased this year, by members from a congregation six miles distant, where a separate organization will be needed when the Christians there become a little stronger. Some of those in C., scattered by the famine, had returned,

but death had been quite busy among them, and one very important church member had fallen.

The next day, at evening, I went to a new congregation about six miles further on, towards the south-west. This is a region into which I had never before penetrated, and it is out of the way of any missionary's travels. It did not appear that even native helpers had been there, but the people had heard reports of this way, were glad to see me, and thankfully received tracts and portions of Scripture. I was pleased with the congregation to which I came, though it was in many respects new. They were proceeding to build their houses on a new plat of ground, and had reserved a good site for a church, a thing somewhat new. The congregation embraced carpenters and blacksmiths in the village, a thing also somewhat new; yet they were about as destitute of instruction in Christianity, as new born babes. The idea of the unity of God, and that he is a refuge to those that seek him, seemed to be the main considerations that had induced them to make this movement. At our meeting in the evening, I took pleasure in sowing, on this new soil, the doctrine of salvation from sin through the blood of Christ.

I trust that this congregation will prosper; but all seed which springs up does not bring fruit to perfection. The accountant of the village is a Brahmin, of wealth and influence, but he called on me with his token of friendship. Our people said he was friendly, and had encouraged them in their movement. I learned then, that a Brahmin who had called on me a week before, and favorably impressed my mind, was his brother. The people of the place all appeared respectful, and listened with approval to what I said. Two catechists accompanied me to this place and were encouraged by what they saw.

Half way home, as I stopped for breakfast, a head-man of the village came for conversation, and said that the Brahmin

in the village where I spent the night had joined us from merely selfish ends, and not from a regard to the truth. I told him that his remarks were the first intimation I had received, that that Brahmin either had joined with us or thought of doing so. The incident shows, that even in the higher ranks conversions to Christianity begin to be looked for.

#### *Poorasaloor—Additions to the Church.*

On Saturday, the 17th, I went to Poorasaloor, twelve miles east from Mandahasalie. Here, on the Sabbath, I administered the Lord's supper, and received three persons to the church on profession. This church was formed soon after the one above named, in 1855. A division that arose the next year caused some weakness and loss, but the church is recovering from that, and its prospects again appeared bright. It has some very worthy members, and the roots of the gospel have struck deep. The congregation grows, though slowly, and the influence from this place, in villages around, is marked and good. From them there has "sounded out the word of the Lord;" and light, by their means has increased. The division among them was caused by outside pressure, but not without fault among themselves.

Monday morning I went thence, three miles north, to Nerdoongcooloom. Here are ten families of Pullers, the kindred of those in Poorasaloor, and they had for two months been asking for instruction. The subject has been before them for a much longer time, while they have wavered; but now they appear to be all of one mind and decided. The prospect is that the work will not be confined to those few. There are others, in the place and around, who hear the word with approval, and say, "We too will soon come and be with you." Not being well, I proposed to leave in the afternoon, but as they urged it, I consented to remain till the next morning. It was pleasant to preach here the gospel of Christ, during the day and evening, unfolding it

to willing hearers as they were able to bear it, and without opposition from any one.

### *Movement at Arpucottay.*

On the 21st, pastor Zilva called, with manifest interest in his countenance. "The Lord," said he, "is at work among the people. We do not meet with opposition now as we did formerly, but many hear with pleasure. There is a special movement in Arpucottay and in Kuloornee, and those concerned in it in Arpucottay have requested that you will come there to-morrow."

On the 22nd, I went to Arpucottay, (mentioned also under date of July 13,) and found that the movement spoken of is mainly among the weavers of the place. In former years the town was connected with Tirumungalum station, and they several times alluded to visits from Mr. Herrick. There is a large body of weavers there, and their business is conducted with much system. On a caste question, as I had previously learned, they were not long since split into two parties, one of which was turned out of caste; and it is chiefly those of that party who now come to us, but the movement is not confined to them. Many on both sides came to converse and to hear, while we were there, (pastor Zilva having accompanied me,) but not once did either I or they allude to that division; and not a person, old or young, attempted to oppose, while expressions of approbation were frequent. Many of their boys, who were at work near by, came for tracts during the twenty-four hours we remained there. To all who could read I gave a tract, and to some a portion of Scripture. They listened, whenever they could command time, with attention, and without an exception, with respect and propriety of behavior. It was manifest that their sympathies were on our side, so far as they had an opinion. They work at their trade together, like boys in a factory, and they have to work hard. We en-

deavored to preach the gospel freely, and before we left, nineteen men, for themselves and their families, were among the newly enrolled, as committed to this way. A number of persons from two other castes also called, as persons interested, all of whom expressed approbation of our doctrines, if they gave an opinion at all; and, with God's blessing, we may hope for good among those castes also. What the end of this may be, he only knows; but there certainly appeared to be a readiness of mind to receive the word, such as I had not before seen so extensively exhibited in my field. Making arrangements for a catechist to remain there, one who is interested in the movement, I returned on the 23d.

### *Good Reports.*

On the 26th, having spent Saturday and the Sabbath at home, I went to Paraliche to attend the meeting of our ecclesiastical body. The reports, from all quarters, seemed to produce a subdued state of feeling; or rather, the members came together in such a state of mind, from their different fields of observation. Nearly every one had something of interest to tell, and the impression generally seemed to be, that God is in our midst.

In Paraliche itself a new movement was going on, not yet fully developed indeed, but manifestly important. About a dozen influential Naicks had declared themselves on our side, and attended the meeting the Sabbath before. Others also, in their own and other castes, sympathize with them, though I am not now prepared to say to how great an extent. In conversation I learned that they had studied into the matter for some time, and that the movement is not a fitful one on their part. Some of them seem to have got a little hold of true evangelical doctrine. Upon alluding to the death of Christ for us, one of them spoke as if that was what particularly moved his mind. Most of them can read well.

They will doubtless meet with opposition, but as I visited their part of the village, it was manifest that the sympathies of the people were with them rather than against them; and while the truth was freely declared, not one ventured openly to oppose, but numbers assented and encouraged its introduction among them. Paraliche is the chief village in the region, and these are among the chief inhabitants.

On my way home, on the 28th, I passed through R., (mentioned under date of the 7th,) and learned that three Naicks, in a neighboring village, had joined that congregation. The evening before, also, I saw three leading men from that same neighboring village, who told me that three of their inhabitants had joined with us, in R. They said they were glad of it, that they approved of this religion, and that, probably, all in their little village would soon be with us. They called on me, apparently, merely out of a friendly feeling, but were glad to be drawn into conversation on religion; and when they were gone, our people, who were present, spoke of their uniform friendship and now apparent sincerity. The land in their village is owned by the Brahmin spoken of under date of the 14th, and they were pleased to hear that he too was friendly.

Respecting all these things of which I have written, and other things known to me, I would say, that I know not how to account for them except on the ground of a divine agency. There is a divine Spirit, whose work it is to convince *the world* of sin, of righteousness, and of judgment; and why should it be thought a thing incredible, that here, God should raise the dead in sin to life in Christ.

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MADURA.

LETTER FROM MR. RENDALL, SEPTEMBER 16, 1858.

*Annual Meeting—Prospects of the Mission.*

THIS letter refers to the annual meeting of the Madura mission in September last, simul-

taneous with the meeting of the Board at Detroit, and presents some general statements, of much interest, respecting the condition and prospects of the missionary work in that field. Mr. Rendall writes:

We closed our meeting on Monday afternoon, and the brethren returned to their homes that night, and on the succeeding day. Our meetings on Thursday were deeply interesting. In the morning, we listened to reports from all the stations. It was very encouraging to notice the deep interest taken in the work by our native brethren. One of the teachers of the seminary spoke of the different classes now studying in that institution, and dwelt somewhat upon the present class of catechists. He spoke of the deep interest taken by most of the students in their studies; and stated, what I was very glad to hear, that the great decrease of the study of English in the seminary, had only stirred up the young men to a greater degree of earnestness in the study of those branches which will be useful to them as catechists or pastors.

In the reports from the stations, two things were brought to view very prominently, viz.: 1. That a large number of persons had united with the congregations thus far this year; and, 2. That the feeling among the heathen, that their religion is false and the Christian religion true, was becoming more and more prevalent. You may have been informed of the very severe famine, which has extended all over the district, and has caused much distress among the poorer classes. This still continues to a great extent, but it has not interfered with our work so much as we feared it would. I had thought that there could be no gain this year, but that there would be a scattering abroad which would be felt for years afterward. Some have been compelled to leave for the coffee plantations of Ceylon, but not so many as we anticipated, and the Lord in great mercy has added many to our



congregations; so that there will probably be a greater increase this year than there has been for several years past. The feeling, also, that the Hindoo religion is false, and that Christianity is true, is becoming so prevalent that I think something important must result from it. We all feel that God is on our side. The missionaries feel it, the catechists feel it, the converts feel it, and now many among the heathen are beginning to feel it. Is not this a sign that the Lord is about to do a great work among us? In the afternoon of Thursday, we listened to a sermon from Mr. Burnell, and the Lord's supper was administered by Messrs. Capron and Herrick. It was good to consecrate ourselves anew to the Lord. I trust he was with his people in the great congregation in America.

#### *State of the Board's Treasury.*

We have been watching the state of the treasury of the Board with some anxiety; but this is also in the hands of God, and I fully believe it will be replenished in due season. Surely, as new facilities and advantages for the successful preaching of the gospel throughout all India are presenting themselves, and as the vast empire of China is being laid open to us, the church must not falter in her Master's work. She has a great commission, and precious promises to encourage her, as she toils to fulfill it. May we not hope, as the gentle rain from heaven has descended and watered nearly all our churches in America, and the cry of new-born souls has been daily ascending to heaven for these many months past, that God is, in this way, graciously preparing his church to engage in a closer contest with the power of darkness, and to win greater laurels for her Master? God grant that we may hear of an earnest response to calls, from those who have lately enlisted in the Master's service.

#### *Native Evangelical Society.*

Friday and Saturday were spent in the examination of our helpers, and I will only add, that our catechists and teachers as a class, give signs of improvement. On Saturday afternoon the Native Evangelical Society held their annual meeting, and most of the missionaries were present. From the report of Mr. Barnes, the Secretary, it seemed that there had been a failure in securing faithful catechists, and on this account the funds had increased while the expenditure had decreased. The Society was thus fast losing the confidence of its supporters. To remedy this evil, the Secretary proposed to change the plan of operations, so as hereafter to engage in the support of pastors. After considerable discussion, the Society with great unanimity came to the conclusion to enter upon this good work, and I hope that now, a useful and prosperous career is open to its supporters. On entering upon this work, the Society voted to give one hundred rupees to the American Board, from their funds on hand, to assist in paying the debt. I have now a strong hope that this Society will do much good in our district. Every rupee it raises will go towards relieving the treasury of the Board, while it will have a direct tendency to encourage our people in the support of their own institutions. The executive officers met on the following Monday, and passed some very good resolutions; among which was one requiring each church applying for assistance to contribute something, according to ability, for the support of its own pastor. Each church also will be required to take up an annual contribution for the Society.

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#### *Micronesia Mission.*

##### *APIA.*

LETTER FROM MR. BINGHAM, MARCH 5,  
1858.

It will be remembered that Mr. and Mrs. Bingham commenced their lonely residence

on the island of Apia in November, 1857. On Monday morning, March 1, they descried the first vessel which had touched at the island since the *Morning Star* left them, December 2. It proved to be the "Pfeil," Capt. Danelsberg, a trading schooner belonging to E. Hoffschlaeger & Stapenhorst, a German house at Honolulu. Mr. Bingham says: "Capt. D. brought us our mail and a few supplies; and we learn that the owners of the Pfeil offered to take twenty tons of freight to the missionaries in Micronesia, without charge." He speaks warmly of the kindness shown to himself and his wife, by Capt. Danelsberg, during his stay of several days, in their lagoon. This letter was forwarded by his vessel, which was to sail from Apia for Ebon, Strong's Island, Ascension Island, Guam and the Arctic Ocean, before returning to Honolulu. The Hawaiian helper at Apia, Konoa, is spoken of as a most valuable associate, and his wife as "a fit companion for so faithful a missionary."

### *Invasion of Apia.*

But most of Mr. Bingham's letter is occupied with an account of an invasion of the island by a band of savage warriors from Tarawa, an island a few miles south of Apia, and the serious battle which followed. For a few hours, as will be seen, the circumstances of the mission family were most trying; but the Lord had mercy upon them and upon the people, and the invaders were repulsed.

On the morning of February 19, while I was sitting alone at the breakfast table, Mrs. Bingham being on a bed of temporary illness, I noticed some excitement among a few natives who were fishing on the shore, between our house and the lagoon, a few rods from us. Suddenly they left their employment and hastened toward Koinaua, the capital of this island, and distant about one third of a mile. A few moments after, a canoe passed along the shore toward the capital, displaying a flag, a very unusual occurrence here. Immediately men, women and children were seen hastening toward the same point. For two weeks, rumors had been current that the Tarawans were about to make an attack upon our island. I accordingly scanned the horizon with my glass, in the direction of Tarawa, which is rarely seen from our door, being not far from

fifteen miles distant. Four or five canoes were discovered, standing towards our island. There was no longer reason to wonder at the excitement of the natives. An enemy was perhaps coming. Very soon Te-Kaiea, the son of the old king Tintemauwa, presented himself at our gate wishing for the spy-glass. He looked a moment, and then, with great excitement, hurried back to Koinaua.

### *Alarm.*

A few minutes later I counted over thirty canoes. There was no longer a shadow of doubt; a navy of savages was bearing down upon our devoted island. There was no "*Morning Star*" for us to take refuge in; there were no mountains or caves, to flee to; there was no neighboring island to which we could escape. At my request Kanoa and his family united with us in asking our blessed Master to care for us, a few humble, unarmed, defenceless missionaries of the cross; and to care for our people, to whom we had come to tell of a Savior's dying love. Before we had finished our prayer, the army which had hastily assembled at Koinaua passed our gate in single file, armed with long spears, guns, pistols, clubs, hatchets, knives, swords, &c., and gathered on and near the shore, close by. When we rose from our knees we turned our eyes seaward. The savage fleet now numbered one hundred canoes, many of them of great size, from forty to fifty feet in length, and crowded with men. A part had already entered the waters of our peaceful lagoon, after having rapidly crossed the rough channel between the two islands.

The prospect now was that the battle ground would be directly around the missionary premises, and that, even if the enemy should be repulsed, the house "might be riddled with bullets;" and should the enemy triumph, the missionaries and their people might be alike unable to secure quarter. Again and often, in earnest prayer, they looked for divine protection.

*Landing Place Changed—Suspense.*

Suddenly the leading boats of the fleet were observed to slacken sail, and rest upon the waters; waiting, it was supposed, for others to come up. But Mr. Bingham writes:

Very unexpectedly to us they tacked, braced up, and moved off, for a point or rather bend of the island, distant six miles to the south-east. Our people immediately began to follow them along the beach. We watched them with the glass till they passed a point two miles distant, which afterwards concealed them from view. This manœuvre of the enemy was of course a great temporary relief to the suspense of the little missionary company.

About eighty women and children remained near our premises. Kanoa and myself walked to Koinaua, to look at the condition of things there. Here we found nearly two hundred old men, women and children, clustered in different houses, awaiting the issue. It was not far from noon when we returned to our houses, where we deemed it best to remain. Hour after hour passed, but no tidings came. Those were hours of suspense with us, and with poor wives and mothers, with aged men and children. At half-past four, P. M., a single sail was discovered. The glass showed that it was standing for the entrance of the lagoon, toward Tarawa. We would gladly have believed it to be the first of a flying enemy. Soon another followed, and another, and another. Our hearts began to beat more freely; it must be that the enemy was routed.

*Enemy Repulsed.*

Soon quite a number of canoes passed the mission premises and landed at Koinaua. "Kanoa hastened thither to learn the issue, and returned before sunset, bringing word that the Tarawans had been defeated and many of them killed." Many canoes had been captured and some had escaped. Comparatively few of the Apians were killed, but the king was among the slain.

Te-Kaiea (the king's son and heir apparent) was reported as alive, and it

was said he would pass soon. At eight o'clock, P. M., our hearts were made glad by the sound of his well known friendly voice, calling my name at our gate. I responded at once, and ushered him into the house, completely drenched with blood, which was flowing from a frightful wound in his left cheek. The cheek had been pierced and lacerated with a spear, and had swollen to an enormous size; but notwithstanding the wound, and the great loss of blood, he had walked from the battle ground, distant six miles, in preference to sailing in a canoe.

And after his wound was dressed, and his bloody shirt exchanged for a clean one, he walked on.

*Visit to the Battle Ground.*

The next morning Kanoa and myself visited the battle ground, or so much of it as was not then covered with water,—much of the fighting having taken place on the flat beach, during the low tide at noon. We counted a number of dead bodies washing about in the water, but more on the shore, where the white sands were in many places stained with blood. The heads of many had been severed from their bodies, and removed as trophies. The dead, as a general thing, had been literally butchered, so fearfully were they gashed. Coats of mail, made of cocoanut cord, spears and clubs, lay scattered about. We counted forty-four corpses, including three or four which had just been buried; and of the forty-four we know six to have been Tarawan women. Only sixteen of our own people were killed during the battle, which lasted all the afternoon. One man has since died.

The natives report, and probably with truth, that very many bodies were carried off by the tide. We can hardly estimate the whole loss of life at less than one hundred. Over fifty canoes were captured. Many men, women and children, who swam to distant parts of our island, were afterwards taken and brought cap-

tive to Koinaua. On Tarawa there were two parties, or clans. The king of the party which made war upon this island was killed during the fight, it is said by Te-Kaiea himself. His headless but otherwise noble form, we saw in one of the houses near the battle ground.

### *Visits of Tarawans to the Missionary.*

The other Tarawan party have visited this island in great numbers since the battle, to congratulate Te-Kaiea (who is now our king) and to pay tributes of respect to the fetid body of the old king. Many of them Te-Kaiea has brought to our house, that they might see the great sight—a small American-built house, 24 feet by 16, consisting of tongued and grooved perpendicular boards, planed on the outside and rough within. A small compass, the needle of which Te-Kaiea can turn at pleasure by means of a magnetized knife-blade, is a never-ending source of wonder; as is also the alarm of our clock. Daguerreotypes are also objects of great interest, especially the daguerreotype of the old “missionary to Oahu.” Two days ago, Te-Kaiea brought the king of Tarawa to see “the sights.” He is a noble man in appearance, with a very pleasant face, and says he would be willing to receive missionaries in Tarawa. While he and his party were sitting on the floor, I drew out Mrs. Bingham from her bed-room, in an arm-chair, to see him. The white woman seemed to prove the greatest curiosity of all.

### *Circumstances of the Mission Family and Work.*

Having given the foregoing account of events which must have been of no small moment to the little Apian community, Mr. Bingham turns to his missionary work, and the circumstances in which he finds himself in his isolated field. He writes:

Who will come to our help? *We are happy in our work*, and although somewhat alone, being ourselves the only white people on the island, we are not

lonely. We are longing for the day when we may intelligently tell the story of Christ's dying love to the naked heathen who surround us, and are busily employed in reducing the language of this people to writing. We have secured on our papers, over five hundred words, with their meaning, besides numerals. Had we access to an interpreter, we trust our progress would be much more rapid, but as it is, the work is slow and laborious. In accordance with the vote of the Micronesia mission, we employ “*Lepsius's Standard Alphabet*.” Several young lads have learned most of their letters, two or three spell words of one syllable with ease, but of these we have succeeded in obtaining as yet only forty.

### *Provisions.*

We are in comfortable health, and trust that our supply of provisions will last us till the return of the Morning Star, in July. Much of our flour has been spoiled by the dampness, heat, and innumerable bugs of our climate. (Flour for Micronesia should always be put up in tight tins.) We are endeavoring to accustom ourselves to the te papai, (Arum esculentum, the only vegetable on the island.) After hours of boiling, it can be mashed with no ordinary force; we do not make the attempt, except with our teeth. It bears no comparison with the Hawaiian Kalo. The only fruits of the land are cocoanuts and pandanus nuts, (perhaps a little of the jack fruit) the natives subsisting principally upon the pandanus nut. We have not yet felt ourselves compelled to make this a staple article of diet. At times fish can be obtained in abundance, and then days or even weeks may pass when we can secure but little from the natives. The te papai loses its goodness in three days after being removed from the patch; hence we have been obliged to buy very frequently and in very small quantities, which often consumes much time, there being no market, and the te papai not being very abundant.



*The Island almost without Vegetables and Fruits.*

We have made a fair experiment with bananas, sweet potatoes, onions and squashes, or pumpkins, but in vain. Our soil will produce nothing of the kind. The plants live but do not grow. No fowls or hogs are to be had, with the exception of what we brought in the *Morning Star*. Captain Randall presented us with a large sow, but as we are obliged to confine her to prevent depredations on the te papai she does not thrive; cocoanut being poor fare, while the prepared pandanus nut, the principal food of the natives, she rejects with apparent disgust. The breadfruit proper is not to be found upon the island. A small specimen of the "jack-fruit," belonging to the same genus with the breadfruit, but not to be compared with it in quality, grows near us. I have not yet been able to find another tree, nor any thing in the shape of the fruit. Our friends at Honolulu have sent us various seeds by the *Pfeil*, and speak of sending more. We are very thankful for this, but are obliged to say that we fear their kindness will be of no avail. Scarce any thing but cocoanuts, pandanus nuts and te papai will grow on Apia. Had we the breadfruit, yams, sweet potatoes, taro and bananas of Strong's and Ascension Islands, or the breadfruit and bananas of Wellington and other islands,

we should feel better able to diminish the amount of foreign supplies which we order, and thus spare the funds of the Lord's treasury. Rice, flour, and salt beef must be our main dependence, and if we never lack these, we shall need give little thought to what we shall eat or drink.

*The People.*

But even were we without these, we trust we should be happy and contented in our work. Naked men, boys and girls, and more than half naked women, surround us on every side. They are groping in darkness. War desolates their shores, and they are hurried into eternity with no knowledge of a final judgment, of heaven or of hell. Oh how we long to lead them to Jesus. Pray for us, dear brethren, that our labors may be blessed to the conversion of these poor souls. The people are friendly; especially so is the present king, Te-Kaiiëa, and so was his father; nevertheless, we are obliged to keep a sharp look out when many natives are about us, as there are often some who will pilfer when a good opportunity is presented. The natives have shown themselves willing to assist in house building, *for a compensation*. They are an able bodied race, and quite free from the scaly skins of many of the inhabitants of Strong's and Ascension Islands.

*Miscellanies.*

*Foreign.*

FAREWELL ADDRESS OF THE MISSIONARIES AT CONSTANTINOPLE TO LORD STRATFORD DE REDCLIFFE.

THIS address, and the reply of Lord Redcliffe, are documents of much interest. For many years, during which his Lordship has represented the English government at Constantinople, he has been doing much by his influence, not only, more or less directly, for the protection of missionaries and their helpers, but to promote, in general, the cause of

civil and religious liberty, and to secure, ultimately, for all the people of Turkey, the rights and privileges promised by the late Hatti-sherif. As he was now about to return to England, leaving his position as British Ambassador to another, the missionaries at the Turkish capital felt it to be fitting that they should wait upon him, with an expression of their thanks for his many kind and considerate attentions to them and their interests, and of their high appreciation of his character, and his services to the cause, not of Christian truth only, but of liberty and right. The missionaries were introduced by the vet-

eran Dr. Goodell, who read the address in their behalf, as follows :

To the Right Honorable Viscount Lord Stratford de Redcliffe, Peer of England, Ambassador Extraordinary of Her Britannic Majesty to the Sublime Porte, &c. &c.

*My Lord,*

The American Missionaries engaged in their Christian labors at this Capital feel it to be a duty and a privilege to address a few words to your Lordship before your return to England.

The welfare of the Turkish Empire has been for many years the worthy object of your Lordship's persevering endeavors. • If the result has not, as yet, answered the just expectations so extensively cherished, it is notwithstanding undeniable, that great and valuable changes have rewarded your efforts; and it is devoutly to be hoped, that the wisely directed influence of England may still continue to afford that friendly assistance of which this empire stands in obvious need. But the problem of Turkey seems to be too great for one human life to solve; and if, therefore, this should prove to be a parting word to your Lordship, we cannot but express the hope, that the inestimable benefit of your counsels and your influence may still be secured to the cause of humanity in this empire, wherever your Lordship's personal residence may be.

We feel that the present point of time is peculiarly appropriate for a review of what divine Providence has been pleased to effect through your Lordship's instrumentality, on behalf of truth and justice, in this land. The wisdom of that policy which you have ever recommended to the Sultan and his government, and by which you have secured their lasting personal confidence, needs no testimony from us. We may safely leave it to other minds and pens to do it justice. With grateful feelings we turn to what is more directly connected with our own work, the propagation of pure Christianity in this benighted country. And we love to consider your Lordship's influence, as one of the important providential means, by which God has been pleased to carry on his work, aside from direct missionary instrumentalities. The suppression of the Janissary militia, in 1826; the abolition, by firman, of torture as a means of extorting confession, at a subsequent period; the Sultan's promise made to your Lordship personally in 1844, that proselytes to Islamism should be allowed to return to their former religions without forfeiture of life; the permission which was given, two years later, by the Porte, to erect the first Protestant church at Jerusalem; the recognition, also by firman, of Protestantism as one of the established religions of the country, and entitled to all their privileges; the introduction of sounder principles of procedure in courts of justice; the prohibition of the African slave trade, as previously allowed to Mohammedan subjects; the happy results of the late war, relative to religious freedom, completed by the late Imperial charter proclaiming unrestricted liberty of conscience; and a variety of improvements accompanying these prominent stages of progress, are all so many providential interpositions in favor of truth and right.

But with all these measures of reform your Lordship has been connected, directly or in-

directly; either as their originator or as their efficient promoter. Indeed we can only say, that your influence has been strangely felt in connection with every improvement, while it has ever been tempered by a wise moderation and a constant appreciation of the magnitude of the evils to be overcome. But especially has this influence been invaluable, as all the Protestant world knows and acknowledges, in the defence of those who loved and sought Bible truth, and whose right to follow that divine guide your Lordship has perseveringly and effectually maintained. Their recognition as a Christian denomination in Turkey, has raised for your name a monument, more enduring than those of granite and of marble. In the maintenance of this most precious right of humanity, we believe you have been guided wisely by Him whose cause you have thus served. For while your Lordship's efforts were always crowned with sufficient success to encourage the oppressed for conscience's sake in looking forward with hope, no inducement was ever offered to those who, under the pretext of religious motives, might have sought to secure temporal advantages, or to rid themselves of their allegiance to their sovereign. The great object in view was nobly accomplished, and the great danger attending it was successfully avoided. Whatever conflicts may still await those in this country, who may choose the Word of God for their sole religious guide, we cannot hesitate in designating your Lordship's mission to Turkey as one of the providential instrumentalities, appointed to introduce and to establish light and truth, judgment and justice, in this great empire. And the future of this empire cannot but affect, in widening circles of influence, the state of European and even of American society, in time to come; the more so as the different families of the human race are now being united more closely, and their interests identified, by means as quick as thought.

It can hardly be doubted, that the everlasting gospel of Jesus Christ, to which England and America pre-eminently owe their greatness, will have a mighty influence in the solution of the complicated problem of this country. England and America have joined hands in offering this blessing to Turkey; and to your Lordship Providence has thus far committed the honorable office, of guaranteeing to its professors the peaceful enjoyment of their civil rights.

When your lordship shall leave this country our grateful remembrance will follow you, and your highly respected partner, Lady Stratford de Redcliffe. We shall remember, with lively interest, that Lady Stratford's sympathy with our missionary work first procured for us her acquaintance. Lady Stratford leaves to Constantinople the legacy of an invaluable young ladies' institution, by which English female education, of a higher order, was first introduced into this empire. The sufferers of the Scutari and Kulelee hospitals, during the war, will remember her kind visits, and her truly touching and praiseworthy efforts for their good—efforts which are the more deserving of publicity the less they sought it. Those natives who were persecuted for conscience' sake, had always her most tender sympathies. All who were favored with her acquaintance, can bear witness to her rare qualifications for the distinguished position she occupied. The poor,

neglected children of the outcast Israelites of Kertch, well remember Miss Canning's benign smiles, and her personal efforts to teach them and to train them for true happiness; and every member of your respected family will leave a void after your lordship's departure from this city.

The American missionaries have felt it their grateful duty, thus to give utterance, once more, to the high appreciation they will ever cherish of what your Lordship has done for the cause of humanity and truth in this land. If circumstances should call for it, they would be happy to bear this testimony publicly, in the hearing of all England, and especially in the presence of the great and good Sovereign you have so long and so worthily represented at the Sublime Porte. May the choicest blessings of heaven rest upon the Queen of England and her whole house; upon the millions of her empire; upon your Lordship and your whole respected family, your future days, and your latter end. May that end be peace, and your eternity, eternal rest.

We remain, with distinguished respect and abiding gratitude, your Lordship's most obedient and humble servants.

(Signed by all the Missionaries at Constantinople.)

*Constantinople, Oct. 12, 1858.*

#### HIS LORDSHIP'S REPLY.

To this address of the missionaries, Lord Redcliffe returned the following reply.

*Reverend Sirs and Gentlemen:*

Among the testimonies of approving kindness which I have recently received, from those with whom my functions in this country long brought me into frequent and intimate relations, there is none more gratifying than the address which you did me the honor of placing in my hands a few hours ago. The cordial expressions by which you have identified my course of conduct with the progress of your labors in a great and good cause, may well awaken some feelings of satisfaction, and even of pride, in my heart. At the same time, I fervently join with you, in tracing our mutual endeavors to that surer and higher Source, whence all wise councils and all corresponding results originally proceed. But while I accept with pleasure your kind recognition of my services here, it is only just that I should bear witness to your constancy in seeking to afford to all classes of the population in this vast empire, means and opportunities of approaching more nearly the pure fountains of our common faith. I have noted with deep interest, the discretion which, almost without an exception, has invariably tempered your zeal; the happy consequences which, in many important respects, have attended your exertions; and the still happier prospects which, though slowly, are nevertheless perceptibly opening for your encouragement, in a most difficult, and at times most hazardous field of duty. I would not, on my side, conceal that, while acting as an instrument for good under the authority of a truly religious Sovereign, and the guidance of an ever merciful Providence, I have merged all partial considerations, suggested by difference

of country or of church discipline, in the paramount object of furthering the general progress of Protestantism, and promoting its ultimate success. Whatever be the degree of personal merit attaching to this policy, I owe it principally to the conviction, that I should thereby show, more fitly, a due sense of the Sultan's judicious liberality towards that which forms our common ground of exertion, and in some degree contribute to the preservation and increase of kindly feelings between our respective nations, for their mutual aid and lasting advantage.

In closing my long official connection with Turkey, I naturally bear in mind those advances towards a better state of things, with which my name is so flatteringly connected in your address. I look back to the efforts which accompanied them with a livelier feeling of gratitude, because I consider them as no less salutary for this empire, and essential to its very existence, than beneficial to humanity, and consonant with the true interests of Europe. I regret, as you appear to do, that a scheme of improvement so deeply needed, and generally approved, has been hitherto so imperfectly carried out. But the sentiment, however well founded, is not unattended with consolation. In all ages, in all countries, the practical application of sound principles, in the various departments of social order, has been gradual, and, at best, subject to occasional interruptions. Yet experience teaches that its progress, as a whole, is not the less certain on that account; and I need not remind you that to Him who sustains and directs that progress, even "a thousand years are but as a watch in the night." Here, as in other parts of the civilized world, the great moral powers of truth and necessity are in active operation. Whatever has been already done—and it is not little—whether practically or on paper, whether from within or from without, is the natural effect, under Providence, of convictions engendered by them, and may be reasonably viewed as the forerunner of what remains to be done—which also is not little—for the completion of so gigantic an enterprise.

I cannot take leave of you, gentlemen, without my warmest thanks for the cordial terms with which, in addressing me, you have distinguished my family, and above all, the nearest object of my affections.

In common with me, they entertain a grateful sense of your kind partiality to them, and also of your meritorious exertions in the Ottoman Empire. Lady Stratford, in particular, desires that I should convey to you the expression of these sentiments. You have justly appreciated her character, in ascribing to anything but love of display those acts of goodness and useful sympathy on her part, which come so appropriately into notice on the present occasion.

Be assured, that wherever we may be in future, our best wishes will remain with you, collectively and individually.

The destinies of this empire, as you well know, are so closely interwoven with the interests of Europe, and, indeed, of mankind at large, that no one whose duties, like mine, have been mixed up with them for many years, can, even at a distance, cease to watch their development with anxious and friendly attention. But you need not be told, that no degree of vigilance or sympathy on the part

of an individual, can avail to secure success or to avoid danger, without the concurrent exertions of those whose welfare and honor are more immediately concerned.

If any thing external to your address could enhance the pleasure I have derived from its contents, it would be that I received it, in your presence and no doubt by your appointment, from the hands of a long esteemed and much respected friend.

I beg you will continue to believe me your faithful and obliged servant,

(Signed) STRATFORD DE REDCLIFFE.

Constantinople, Oct. 12, 1858.

James'ir.

#### BIBLIOGRAPHICAL NOTICES.

*Memoir of Rev. DAVID TAPPAN STODDARD, Missionary to the Nestorians. By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church. New York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. London: Trubner & Co.*

We have in this volume four hundred and twenty duodecimo pages, filled in great measure with extracts from the letters of the devoted and beloved subject of the Memoir, who is thus left to furnish the record of his own Christian and missionary life. Mr. Stoddard was known but to be loved. Few are more lovely in their natural character; very few rendered more so by the sanctifying and ennobling work of the Holy Spirit. To his missionary work he was wholly devoted; it "swallowed him up, so that he thought of nothing else;" and though his life was brief, his memory, both abroad and in his native land, among the many who knew him, is indeed blessed. His influence has been, and will still be, widely felt for good.

Dr. Thompson says: "When I was requested to prepare a Memoir of my early friend and classmate, judgment demurred at the labor which the heart accepted. \* \* \* The materials for such a memoir proved to be abundant, but all of one description. Mr. Stoddard kept no diary or record of his religious life or his personal labors; but his correspondence was so extensive and full that it furnishes a transcript of both. Extracts from nearly two hundred letters appear in this volume; and at least an equal number have been withheld for want of room, or because their contents were expressed or implied in others, or on account of personal references. Every one of these letters, published and unpublished, making in all, some two thousand closely written pages, has been read and sifted for the preparation of the Memoir; and I can testify that there is not

in them all one single expression of regret, of discontent, or even of wavering, in view of the labors and trials of the missionary life. The unbroken joyousness of these letters with regard to the service of Christ in a foreign land—familiar letters, for the most part addressed to intimate friends—crowns the appeal of his active and blessed life for a full consecration to the work of recovering this lost world to the Redeemer. May that appeal incite many young men who have recently confessed Christ as their Savior, to go forth to proclaim his salvation to the benighted and the perishing.

"When I read in one of Mr. Stoddard's letters, these lines:—'I am no friend to biographies or even sketches, multiplied so injudiciously as they are, and I will say to you here, please never allow one to be prepared of your missionary brother;'—it seemed almost like invading the secrecy of death, to unfold his life upon the printed page. But Mr. Stoddard, when living, could not fitly judge of what the very cause for which he lived, might require of him after his decease. If this memoir shall kindle in other minds that flame of missionary zeal which burned so purely and so brightly in his own, then doubtless he will rejoice in heaven, that though he rests from his labors, *his works do follow him.*"

*The Mission Cemetery, and the Fallen Missionaries of Fuh-chau, China. With an Introductory Notice of Fuh-chau and its Missions. Edited by Rev. I. W. Wiley, M. D., late Missionary Physician at Fuh-chau. New York: Carlton & Porter, and Charles Scribner. Boston: Phillips, Sampson & Co.*

This is a duodecimo volume of three hundred and seventy-four pages, containing, first, a brief but valuable notice of Fuh-chau, and of the missions of different societies which have been established in that city; and then biographical notices of eight deceased missionary laborers who have been connected with those missions. Five of these, Rev. J. D. Collins, Mrs. White, Mrs. Wiley, Mrs. Wentworth, and Mrs. Colder, were connected with the Methodist Episcopal Board, (with which Board the editor of the work was also connected,) and three, Rev. Wm. L. Richards, Rev. Seneca Cummings, and Mrs. Doolittle, with the A. B. C. F. M. These notices are by different writers, and if read, will interest not only a wide circle of relatives and friends but all who love to contemplate the character and works of faithful laborers in the cause of missions. The editor says, in his Preface: "The following collec-



tion of missionary memorials, now presented to the Christian public, has been prepared at the suggestion of many friends, not only of those who personally knew and loved the precious men and women whose lives are here portrayed, but also of those who love the cause in which they fell, and who believe that the interests of vital godliness and of the cause of missions would be promoted by its publication. \* \* \* The lives of these sons and daughters of the missionary enterprise belong of right to the work of missions; and whatever of instruction, inspiration, and encouragement can be gathered from their example, may and ought to be used to advance the interests of this great work.

"Here we have grouped together brief memorials of eight noble missionaries, 'who counted not their lives dear unto them,' if they might have a part in the great work of evangelizing China. Providence guided them from widely separated parts of our own country to meet in one common field, the city of Fuh-chau. They were all pioneers in this new field. They all knew and loved each other. They were connected with different Christian denominations, and under the direction of different missionary boards; yet they all breathed the same Christian spirit, and forgot, in their common work, all differences; and harmonized in the same devotion, the same entire self-renunciation, the same confident hope and trust in Christ. To them there was but *one Calvary, one redemption, one work*. Their lives were short, yet long

enough to exhibit bright examples of the power of Divine grace, and to prove to us the depth, and strength, and maturity of their Christian character and experience. They finished their course with joy, none regretting their consecration to the work of missions, and each leaving some inspiring sentiment to encourage the Church, and to urge others to enter into their labors.

"It was not their privilege to rest together in the quiet sleep of death. Four of them lie in the Mission Cemetery; three sleep in their native land, whither they had returned in broken health; one is buried in the great ocean cemetery, which keeps so many precious ones till the sea shall be required 'to give up the dead that are in it.' Doubtless they have all joined again in a blessed company in the Father's house above, and it has been to us a labor of love to group their precious names together again in one common book.

"Their memories they have left to us. Their names are dear to large circles who knew and loved them, and we believe the Christian public, and every lover of the great missionary work, will welcome this record of their toils and triumphs. To these personal friends, to that Christian public, and to all who love the cause of missions, we dedicate this work; and the object of its publication will be fully attained if its perusal shall lead to more expanded views of Christian duty, and shall awaken a deeper interest in the mission field to which these men and women gave their lives."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SOUTHERN ARMENIANS.**—A letter just received from Dr. Pratt communicates the painful intelligence that Mrs. Beebee, of Marash, was called to her rest on the 28th of October. "Her end was calm and peaceful, full of quiet trust and submission."

**SANDWICH ISLANDS.**—A letter from Mr. Clark announces the arrival at Honolulu, September 16, of Rev. Anderson O. Forbes, who sailed from New York, August 5. "Arrangements have been made for him to commence his labors on Molokai."

**CEYLON.**—Mr. Sanders mentions the organization, in August, of a new church at Valany, consisting of fourteen members previously connected with the church at Batticotta, and the ordination of a native pastor, (D. Stick-

ney,) over the church thus formed, on the 2d of September. The exercises, he says, were very interesting, and every thing passed off pleasantly. Mr. Hastings preached, Mr. Spalding offered the ordaining prayer, and Mr. Quick gave the charge to the pastor. The right hand of fellowship and the charge to the people, were by the native pastors, Messrs. Hunt and Cornelius. Mr. Sanders says: "Stickney sustained the examination well, and I trust that he may make a faithful shepherd for that little flock. The remarks of Cornelius were specially interesting. Our native pastors are doing well, and their influence is telling with power upon the churches over which they are watching." Ten individuals, most of them from the school, have been recently received to the church at Oodooville.

MADURA.—Mr. Webb, of Dindigul, wrote from Madras, September 14 :

I am most happy to be able to inform you, that I have never had more ground for encouragement in the work of my station than I have at the present time. There is now a very general spirit of inquiry on religious subjects among the people, and in some places a good deal of interest and earnestness are manifested; with a desire to join the Christian congregations in the towns and villages.

During the past six months, I have had the pleasure of registering the names of about 150 new catechumens, and of receiving twenty individuals to the table of the Lord. On the Sabbath previous to my leaving Dindigul, 91 members partook of the Lord's supper, of whom about 80 were new members of the three churches into which, during the present year, the church at that station has been divided.

MADRAS.—Mr. Winslow, in a letter dated September 27, speaks of the annual meeting of the mission, designed to be in union with the meeting of the Board, but held this year one week too late, as having been "a pleasant and profitable season." Since writing before, he had received one pensioned sepoy to the church by baptism, and one young man by letter from Jaffna. "There are now four candidates for reception."

SYRIA.—Mr. Ford wrote from Beirut, Oct. 18: "The affairs of Syria are in rather a disturbed state; but this does not in the slightest degree hinder missionary labor. On the contrary we see, amid all these over-turnings, evidences of the awakening of the public mind, and of a feeling after something better, which will, we hope, be met in the case of many, by that 'one thing needful' held out to them in the gospel."

SHANGHAI.—Mr. Blodget wrote July 14 :

We are aware of the heavy pressure of debt upon the Board, and have endeavored to be moderate in our expenditures. I trust the debt will be paid. Never has there been a more important time in the history of the eastern missions. Japan ought to be occupied to-day. Every day since the fourth of July is time lost. Tang-chow, on the northern coast of the Shantung promontory, ought to be occupied as soon as the treaty is ratified. It is the principal port of Shantung, and is opened by the present treaty. The men of Shantung are noted for their size, strength, hardy habits, energy and honesty. Confucius was born there, and there is no province where labor promises greater results. The whole empire is thrown open, we are told, to missionary effort. It were a small thing to send twelve men to each of the eighteen provinces—a small thing as compared with the wants of the field—great, perhaps, as compared with the plans of the churches. The eyes of many are now turned to American Christians. While God was pouring out a remarkable blessing upon them, he was

also opening the way, in an unprecedented manner, for the spread of the gospel here. If our country had no very considerable share in the work of opening China, we may yet have part in the better work of carrying the gospel to its remotest regions.

DAKOTAS.—Mr. Riggs, writing briefly from Hazelwood, November 2, says, with reference to temporal prospects, that the corn crop of the Indians is very abundant, and they are selling to the government, traders and others. He also remarks :

In the government doings here there are some hopeful appearances. A steam saw-mill has been erected at the mouth of Bush brook, just below Dr. Williamson's, which has gone into operation within a few days. Three others, I understand, are expected to be in operation before the first of January, on other parts of the Reservation. To the one near us is appended a shingle-mill; the grist-mill will be added.

Since we concluded to take boys, there has been quite a desire manifested to get scholars into our boarding-school. Our present number is fifteen, viz., eight boys and seven girls. Several other applications for boys have been made, which we have declined for the present.

## Home Proceedings.

### EMBARKATION.

REV. Edward Chester and Mrs. Sophia Chester, both of New York city, Mrs. Martha E. Taylor and Mrs. Elizabeth A. Noyes, of the Madura mission, and Miss Sarah Ashley, of Milan, Ohio, sailed from Boston, December 8, in the ship Como, Captain Cobbs, for Madras. Mrs. Taylor and Mrs. Noyes are returning to the Madura mission, with which they have been connected for some years, and Mr. and Mrs. Chester and Miss Ashley are to join the same mission. Mr. Chester is a graduate of the Union Theological Seminary.

## DONATIONS.

### RECEIVED IN NOVEMBER.

#### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |              |
| Portland, 3d cong. ch. m. c. to cons. Rev.      |              |
| JOHN B. WHEELWRIGHT of Westbrook                | 77 83        |
| an H. M.                                        |              |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Central ch. m. c.                         | 12 00        |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, 1st cong. ch. and so.                   | 50 00        |
| Brewer, do.                                     | 28 10        |
| Ellsworth, Ch. and so.                          | 39 65—117 75 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| Norridgewock, Cong. ch. and so.                 | 33 00        |
| Bluehill, L. T.                                 | 240 58       |
|                                                 | 3 00         |
|                                                 | 243 58       |

## NEW HAMPSHIRE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr.    |              |
| Fitzwilliam, Gents. 3; la. 3; m. c. 2;          | 8 00         |
| Grafton co. Aux. So. W. W. Russell, Tr.         |              |
| Bath, Cong. ch. and so. m. c.                   | 15 00        |
| Bristol, Cong. ch. and so.                      | 20 93        |
| East Orford, do. 3; a widow's mite, 2;          | 5 00         |
| Hanover, A friend,                              | 5 00         |
| Piermont, m. c.                                 | 10 00—55 93  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.        |              |
| Amherst, Cong. ch. m. c.                        | 34 54        |
| Rockingham co. Conf. of chs. F. Grant, Tr.      |              |
| Deerfield, Cong. ch. and so.                    | 13 75        |
| Exeter, 1st and 2d chs. m. c.                   | 17 04        |
| Plaistow and North Haverhill, cong. ch. and so. | 65 00        |
| Salmon Falls, 1st cong. ch.                     | 25 00—120 79 |
| Stratford Cong. of chs. E. J. Lane, Tr.         |              |
| Effingham, Cong. ch. and so. 4;                 |              |
| Mrs. E. M. D. 1;                                | 5 00         |
| North Sandwich, Cong. ch.                       | 5 50         |
| Tamworth, Mrs. J. M. dec'd, 1;                  |              |
| Mrs. M. J. W. 1;                                | 2 00         |
| Wolfboro', Cong. ch. and so. m. c.              | 12 00—24 50  |
| Sullivan co. Aux. So. N. W. Goddard, Tr.        |              |
| Goshen, Mrs. E. B.                              | 1 00         |
| Meriden, A friend,                              | 7 00—8 00    |
|                                                 | 251 76       |

|                                                                          |        |
|--------------------------------------------------------------------------|--------|
| Legacies.—Bennington, Mrs. D. Whittemore, by T. C. Whittemore, interest, | 9 00   |
|                                                                          | 260 76 |

## VERMONT.

|                                                                    |               |
|--------------------------------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                |               |
| Cornwall, Cong. ch. and so. to cons.                               |               |
| Rev. A. A. BAKER an H. M.                                          | 50 00         |
| Middlebury, A friend,                                              | 1 00          |
| Vergennes, Cong. ch.                                               | 77 00—128 00  |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                         |               |
| Cabot, Cong. ch. and so.                                           | 21 00         |
| St. Johnsbury, S. T. C.                                            | 10 00         |
| South Hardwick, Daniel French, wh. cons. Mrs. REBECCA C.           |               |
| NOYES of Beloit, Wis. an H. M.                                     | 100 00—131 00 |
| Chittenden co. Conf. of chs. E. Jewett, Tr.                        |               |
| Cambridge, Rev. E. W.                                              | 5 00          |
| Essex, Cong. ch. m. c. 8,39; la. 6; 14 39                          |               |
| Underhill, Mrs. H. Eaton,                                          | 10 00—29 39   |
| Franklin co. Aux. So. C. F. Safford, Tr.                           |               |
| Bakersfield, Cong. ch.                                             | 21 00         |
| St. Albans, J. Smith,                                              | 100 00—121 00 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                          |               |
| Coventry, m. c.                                                    | 6 00          |
| Derby, Cong. ch. and so.                                           | 9 26—15 26    |
| Windsor co. Aux. So. J. Steele, Tr.                                |               |
| Bridgewater, m. c.                                                 | 5 24          |
| Chester, Cong. ch. and so.                                         | 29 00         |
| Stockbridge, Gaysville cong. ch.                                   | 6 36          |
| West Hartford, Cong. ch. and so.                                   | 13 70         |
| Woodstock, do.                                                     | 11 00—65 30   |
|                                                                    | 489 95        |
| A friend, 3; Granby, cong. ch. and so. 4,24; North Pownal, do. 10; | 17 24         |
|                                                                    | 507 19        |

## MASSACHUSETTS.

|                                                                                                            |              |
|------------------------------------------------------------------------------------------------------------|--------------|
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                    |              |
| Richmond, Cong. ch. and so.                                                                                | 17 00        |
| Sandisfield, do. "a few friends,"                                                                          | 8 50         |
| Stockbridge, Cong. ch. and so. wh. and prev. dona. cons. E. W. B. CANNING an H. M.                         | 40 00—65 50  |
| Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 50; do. 15; a thank off'g fr. an unknown friend, 20;) | 1,192 30     |
| Brookfield Asso. W. Hyde, Tr.                                                                              |              |
| Brookfield, Coll. 79,23; ded. paid for printing, 3;                                                        | 76 23        |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                  |              |
| Ipswich, South so.                                                                                         | 145 00       |
| Newburyport, R. Emerson,                                                                                   | 10 00—155 00 |

## Essex co.

|                                                                                                                                                                                                            |                |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Andover, Phillips acad. so. of inq.                                                                                                                                                                        | 42 24          |
| Lawrence, A. M. Swan,                                                                                                                                                                                      | 20 00—62 24    |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                      |                |
| Shelburne Falls, Cong. ch. and so.                                                                                                                                                                         | 54 00          |
| Hampden co. Aux. So. C. O. Chapin, Tr.                                                                                                                                                                     |                |
| Chicopee, 3d cong. ch. and so. m. c.                                                                                                                                                                       | 50 00          |
| Monson, D. N. C.                                                                                                                                                                                           | 10 00          |
| Palmer, 1st cong. ch.                                                                                                                                                                                      | 5 00—65 00     |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                                                                                                                  |                |
| Amherst, L. H.                                                                                                                                                                                             | 2 00           |
| Enfield, Benev. so. (of wh. fr. Leonard Woods to cons. Mrs. ISABELLA S. WOODS of West Roxbury an H. M. 100; friends, to cons. HENRY A. SCHAUFFLER and EDWARD W. SCHAUFFLER, of Constantinople, H. M. 200;) | 500 00         |
| Hadley, 3d ch. gen. benev. so.                                                                                                                                                                             | 10 76          |
| Northampton, A friend,                                                                                                                                                                                     | 2 00—514 76    |
| Harmony conf. of chs. W. C. Capron, Tr.                                                                                                                                                                    |                |
| Grafton, Evan. cong. ch. to cons. LUKE F. ALLEN an H. M.                                                                                                                                                   | 100 00         |
| Upton, Cong. ch. and so. m. c.                                                                                                                                                                             | 11 08—111 08   |
| Middlesex North and vic. C. Lawrence, Tr.                                                                                                                                                                  |                |
| Boxboro', Cong. so.                                                                                                                                                                                        | 5 10           |
| Fitchburg, Relig. char. so. wh. and prev. dona. cons. ABRAM S. DOLE, EDWIN UPTON, CALEB W. JAQUITH, Mrs. DOROTHY L. BAILEY, and Mrs. MARY TOWNSEND H. M.                                                   | 385 15         |
| Harvard, A friend,                                                                                                                                                                                         | 1 00           |
| Leominster, Evan. cong. ch. and so.                                                                                                                                                                        | 76 45          |
| Shirley Village, Cong. ch.                                                                                                                                                                                 | 30 00—495 70   |
| Middlesex co.                                                                                                                                                                                              |                |
| Auburndale, Cong. ch. and so.                                                                                                                                                                              | 683 50         |
| East Cambridge, Evan. do. m. c.                                                                                                                                                                            | 10 76          |
| Lowell,                                                                                                                                                                                                    | 50 00          |
| Malden Centre, Trin. cong. ch. and so. m. c.                                                                                                                                                               | 120 00         |
| Reading, Bethesda ch.                                                                                                                                                                                      | 12 00          |
| West Cambridge, Cong. ch. and so. 414,12; m. c. 35,62;                                                                                                                                                     | 449 74         |
| West Newton, Cong. ch. and so.                                                                                                                                                                             | 150 18         |
| Weston, Miss M. Fiske,                                                                                                                                                                                     | 10 00          |
| Tewksbury, A friend,                                                                                                                                                                                       | 30 00—1,516 18 |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                                                                                                                                 |                |
| Roxbury, Eliot ch. m. c. 20,08;                                                                                                                                                                            |                |
| Vine st. ch. m. c. 21;                                                                                                                                                                                     | 41 08          |
| Sharon, Cong. ch. and so. m. c.                                                                                                                                                                            | 33 20          |
| West Roxbury, So. evan. ch. m. c.                                                                                                                                                                          | 19 75—94 03    |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                     |                |
| New Bedford, Mrs. A. Head,                                                                                                                                                                                 | 15 00          |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                          |                |
| South Weymouth, Union ch. and so. m. c.                                                                                                                                                                    | 84 84          |
| Taunton and vic.                                                                                                                                                                                           |                |
| Rehoboth, Cong. ch.                                                                                                                                                                                        | 15 00          |
| Worcester co. North Aux. So. C. Sanderson, Tr.                                                                                                                                                             |                |
| Athol, Evan. ch. and so. to cons. JAMES I. GOULDING an H. M.                                                                                                                                               | 102 45         |
| Hubbardston,                                                                                                                                                                                               | 38 42          |
| Phillipston, Coll. wh. cons. JASON GOULDING an H. M.                                                                                                                                                       | 137 08         |
| Royalston,                                                                                                                                                                                                 | 88 51          |
| Templeton,                                                                                                                                                                                                 | 94 69          |
| Winchester, 1st par.                                                                                                                                                                                       | 52 17          |
|                                                                                                                                                                                                            | 513 32         |
| Ded. bal. per last acc't,                                                                                                                                                                                  | 3 73—509 59    |

|                                                                                                                          |        |
|--------------------------------------------------------------------------------------------------------------------------|--------|
| Worcester co. Central Asso. W. R. Hooper, Tr.                                                                            | 103 89 |
| A friend,                                                                                                                | 50 00  |
| Auburn, Gent. 24,50; la. 18,69; m. c. 25,26; C. H. Smith, for Syria, 10;                                                 | 78 45  |
| Berlin, m. c.                                                                                                            | 57 10  |
| Holden,                                                                                                                  | 120 00 |
| Leicester, Gent. (of wh. fr. a friend to cons. Mrs. PRUDENCE DENNY of Northfield an H. M. 283; la. 114,55; m. c. 56,42;) | 453 97 |
| Oxford, Gent. 81,50; la. 96,27; m. c. 137,82;                                                                            | 315 59 |
| Paxton, Gent. and m. c. 43,10; la. 24,42;                                                                                | 67 52  |
| Rutland, Gent. and la. 50,56; m. c. 11;                                                                                  | 61 56  |
| Shrewsbury, m. c.                                                                                                        | 15 43  |

West Boylston, Gent. 16,99; la. 24,39; m. c. 25,11; Dr. Andrews and wife, 20; A. F. K., L. P. and D. C. M. 6; 92 49  
Worcester, A friend, dec'd, 7 50-1,423 50

6,459 95

A friend, 7; do. 2; Chelsea, Broadway ch. and so. m. c. 29,91; Winnisimmet ch. and so. m. c. 24,10; 63 01

6,512 96

**Legacies.**—Millbury, Miss Hannah L. Goodell, by Lyman Goodell, Ex'r, 1,350; Northboro', Mrs. Anna McFarland, by A. W. Seaver, Ex'r, for edu. of native Indians in United States, 1,200; Sturbridge, Nathaniel Walker, by George Davis, Ex'r, 1,000; 3,550 00  
10,062 96

## CONNECTICUT.

Fairfield co. East Aux. So. Monroe, Cong. ch. 2 00  
Fairfield co. West Aux. So. C. Marvin, Tr. Easton, Cong. ch. and so. 75 00  
Norwalk, 1st do. 178 00  
Southport, Cong. ch. and so. coll. and m. c. 69,65; Miss D. Perry, 50; F. MARQUAND to cons. him an H. M. 100; W. W. Wakeman to cons. ELIZA H. WAKEMAN an H. M. 100; Z. B. Wakeman to cons. SARAH A. WAKEMAN an H. M. 100; 419 65  
Stamford, Mrs. Robbins, 20 00  
Stanwich, Cong. ch. and so. 54 84  
Westport, do. 61 73  
Weston, do. 25 00—834 22

Hartford co. Aux. So. A. G. Hammond, Tr. Hartford, Centre ch. and so. 784; m. c. 7,76; Pearl st. ch. and so. wh. cons. Rev. ELIAS R. BEADLE, JOSEPH E. CONE, GEORGE W. CURTIS, HENRY P. HITCHCOCK, EDWARD P. ALLEN, Mrs. MARTHA A. RATHBUN, H. M. 704,85; South cong. ch. 151,37; 1,647 98  
Manchester, 2d cong. so. 10 00  
Rocky Hill, 1st do. wh. cons. EDWARD F. ROBBINS an H. M. 101 80  
West Hartford, Cong. ch. 156 75  
West Suffield, do. 20 00—1,936 53  
Hartford co. South Aux. So. H. S. Ward, Tr. East Glastenbury, m. c. 25; la. 20; 45 00  
Kensington, Cong. coll. 20 15—65 15  
Litchfield co. Aux. So. G. C. Woodruff, Tr. Colebrook, Individuals, 6 00  
Goshen, 20 00  
Harwinton, 1 60  
Litchfield, 42 00  
Hitchcockville, Cong. ch. bal. 2 00  
North Canaan, 42,53; m. c. 34,47; 77 00  
Plymouth, 90 83  
South Farms, Coll. 8 00  
Torrington, Cong. ch. 20 50  
Washington, Coll. 3 00  
Winchester Centre, Cong. ch. and so. 10,58; m. c. 2,42; 13 00—283 33

Middlesex Asso. E. Southworth, Tr. Deep River, Gent. and la. 40,62; m. c. 84,69; to cons. GEORGE SPENCER an H. M. 125 31  
East Haddam, 1st cong. ch. and so. 22,61; la. 25,61; gent. 32,50; a friend. 30; 110 75—236 06

New Haven City Aux. So. F. T. Jarman, Tr. New Haven, South ch. 19,06; m. c. 8,45; G. Hallock, 150; united m. c. 21,82; Yale college m. c. 14; 3d cong. ch. m. c. 36,79; 250 12

New Haven co. East Aux. So. F. T. Jarman, Tr. East Haven, Gent. 55,45; la. 46; 101 45  
Fairhaven, Centre ch. m. c. 26 28  
Madison, la. cent. so. 28,77; J. T. Lee, 10; 38 77  
North Haven, Cong. ch. and so.

85,82; m. c. 35,33; la. benev. asso. centre, 33; 154 15  
Wallingford, Cong. ch. 61 56—382 21  
New Haven co. West Conso. A. Townsend, Tr. Milford, 1st cong. ch. 343,65; 2d do. 90; 433 65  
Naugatuck, Cong. ch. and so. 27,69; m. c. 46,37; 74 06  
Waterbury, 1st ch. m. c. 21 74—529 45  
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs. Griswold, Jewett City, wh. and prev. dona. cons. NEHEMIAH T. ADAMS an H. M. 30 00  
Lisbon, Newent so. 9,82; Hanover so. 4; 13 82  
New London, 1st cong. ch. and so. 45; m. c. 10,54; 55 54  
Norwich, Broadway ch. and so. m. c. 30,61; la. 5; 2d do. m. c. 17,87; la. 140,98; 1st so. 74; m. c. 29,50; 297 96

397 32

Ded. disc. 1 75—395 57

Tolland co. Aux. So. E. B. Preston, Tr. Gilead, Gent. 28,57; la. 29,43; 58 00  
Tolland, Cong. ch. and so. 34 00—92 00  
Windham co. Aux. So. J. B. Gay, Tr. Willimantic, Cong. ch. and so. 29,86; m. c. 16,14; wh. and prev. dona. cons. JAMES M. TALCOTT an H. M. 46 00

5,052 64

An only child, dec'd, 7 80  
5,059 64

**Legacies.**—Norwich, Miss M. Buckingham, by H. A. Perkins, Tr. 200 00  
5,259 64

## RHODE ISLAND.

Providence, A friend, 3 00

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent. Auburn, 1st pres. ch. 95,23; a student in Theolog. sem. 10; 105 23  
Meridian, Pres. ch. 50; la. sew. so. 10; 60 00  
Northville, 1st cong. ch. 40 00  
Skaneateles, Pres. ch. (wh. cons. Rev. HENRY FOWLER of Auburn, Rev. WILLIAM B. DADY of Skaneateles, and Mrs. Goss of Meridian, H. M.) 40 00—245 23  
Delaware co. Aux. So. Rev. D. Terry, Tr. Franklin, 1st cong. ch. 43 63  
Monroe co. and vic. by E. Ely, Agent. Rochester, 1st pres. ch. 241 59  
By William Alling, Agent. Fairport, Cong. ch. 25 00  
Honeoye Falls, H. A. 5 00  
North Bergen, 15 00  
Rochester, Central pres. ch. m. c. 61 33—106 33  
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. from Brooklyn, 3d pres. ch. 165; Harlem, pres. ch. wh. cons. Rev. EZRA H. GILBERT an H. M. 73,78; Mrs. HANNAH IRELAND, wh. and prev. dona. cons. her an H. M. 50; Dr. A. C. Post, wh. and prev. dona. cons. Mrs. HARRIET B. POST and Miss MARGARET E. POST H. M. 150; 720 01  
Otsego co. Aux. So. D. H. Little, Tr. Cooperstown, Pres. ch. coll. and m. c. 81 65  
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr. Brasher Falls, C. T. Hulburt, a tenth for Oct. 10 00  
Syracuse and vic. Aux. So. S. Mead, Tr. Marcellus, Pres. ch. 7 00  
Onondaga Hollow, do. 26 52  
Otisco, Cong. ch. 26 50

60 02

Ded. disc. 30—59 72

1,508 16



|                                        |              |
|----------------------------------------|--------------|
| Albany, 4th pres. ch.                  | 50 00        |
| Bath, G. Loomis, U. S. A.              | 11 00        |
| Champlain, 1st pres. and cong. chs.    | 112 00       |
| Elba, Rev. G. S. Corwin, to cons. Rev. |              |
| ELIZUR N. MANLY an H. M.               | 50 00        |
| Gowanda, Pres. ch.                     | 8 00         |
| Hamilton, Ch.                          | 15 00        |
| Irrington, Pres. ch. m. c.             | 18 00        |
| Lysander, Pres. ch. and so.            | 22 95        |
| Maine, Coll.                           | 11 00        |
| Morrisville, 1st cong. ch.             | 30 60        |
| New Rochelle, Pres. ch.                | 50 00        |
| Port Kent, Mrs. S. H.                  | 10 00        |
| Palmyra, Pres. ch. 74,52; Rev. H.      |              |
| Eaton, 20;                             | 94 52        |
| Poughkeepsie, Pres. ch. 42,16; Rev.    |              |
| T. S. Wickes, 20;                      | 62 16        |
| Southport, Pres. ch. and so.           | 5 92         |
| Upper Jay, P. W.                       | 3 00         |
| Wadham's Mills, Cong. ch.              | 25 72        |
| Westernville, Miss S. W. Brayton,      | 20 00—599 87 |
|                                        | 2,108 03     |

|                                                                       |              |
|-----------------------------------------------------------------------|--------------|
| <b>Legacies.</b> —Payetteville, John McVicar, by Justice Wells, Ex'r, |              |
| Turin, Morgan L. Cummings, by O.                                      | 100 00       |
| Woodworth, Ex'r,                                                      | 80 00—180 00 |
|                                                                       | 2,288 03     |

**NEW JERSEY.**

|                                    |               |
|------------------------------------|---------------|
| Caldwell, Bal. of coll. and m. c.  | 22 00         |
| Denton, Pres. ch. 9,17; Mrs. J. 1; | 10 17         |
| Fairton, Pres. ch.                 | 25 00         |
| Newark, A bro. and sister,         | 1 00          |
| Plainfield, Rev. W. H.             | 75            |
| Wantage, 1st pres. ch. wh. cons.   |               |
| Rev. OLIVER W. COOKE an H. M.      |               |
| 57,64; 2d pres. ch. 32,88; 3d do.  |               |
| 33;                                | 122 52—181 44 |

**PENNSYLVANIA.**

|                                                            |               |
|------------------------------------------------------------|---------------|
| By Samuel Work, Tr.                                        |               |
| Danville, Mrs. M.                                          | 5 00          |
| Harrisburg, 1st pres. ch. m. c.                            |               |
| 11,71; Mrs. H. G. 6,50;                                    | 18 21         |
| Philadelphia, Calvary ch. Mr. D.                           |               |
| 10; Pine st. ch. union m. c.                               |               |
| 48,37; Northern Liberties, Central ch. B. W. Stewart, 125; |               |
| Kensington, 1st pres. ch. 37,40;                           |               |
| Male bible class, 5,25;                                    | 226 02        |
| Pittsburg, 3d pres. ch. 463,03; m.                         |               |
| c. 80,41; cont. fund, 143,50;                              | 686 94—936 17 |
| East Smithfield, Cong. ch.                                 | 27 52         |
| Warren, Pres. ch.                                          | 5 50—33 02    |
|                                                            | 969 19        |

**DELAWARE.**

|                                   |       |
|-----------------------------------|-------|
| Wilmington, Hanover st. ch. m. c. | 51 17 |
|-----------------------------------|-------|

**MARYLAND.**

|                                |       |
|--------------------------------|-------|
| Baltimore, 1st cong. pres. ch. | 89 39 |
|--------------------------------|-------|

**VIRGINIA.**

|                     |      |
|---------------------|------|
| Edge Hill, E. L. T. | 3 00 |
|---------------------|------|

**OHIO.**

|                                   |            |
|-----------------------------------|------------|
| By G. L. Weed, Tr.                |            |
| Addison, Pres. ch.                | 9 00       |
| Cincinnati, 2d do. m. c.          | 13 60      |
| Columbus, do.                     | 3 83       |
| Marietta, Oak Hill m. c.          | 10 00      |
| Piqua, 2d pres. ch.               | 3 00       |
| Walnut Hills, Lane sem. ch. m. c. | 4 50—43 33 |
| Oberlin, H. Viets and wife,       | 10 00      |
|                                   | 53 33      |

**INDIANA.**

|                                            |             |
|--------------------------------------------|-------------|
| By G. L. Weed, Tr.                         |             |
| Evansville, Pres. ch.                      | 48 00       |
| Logansport, do.                            | 31 87—79 87 |
| Crawfordsville, Wabash college so. of inq. |             |
| 10: Michigan city, cong. ch. coll. and     |             |
| m. c. 50;                                  | 60 00       |
|                                            | 139 87      |

**ILLINOIS.**

|                                  |             |
|----------------------------------|-------------|
| Belleville, Pres. ch.            | 29 00       |
| Dover, Cong. ch.                 | 22 00       |
| Dunton, A. D.                    | 3 10        |
| Payson, Cong. ch.                | 7 50        |
| Pecatonica, G. S. J. and others, | 10 00       |
| Rockford, 2d cong. ch.           | 186 09      |
| Rockrun, Rev. D. K.              | 1 03—259 59 |

**MICHIGAN.**

|                            |            |
|----------------------------|------------|
| Hillsdale, Pres. ch. m. c. | 8 56       |
| Richland, 1st pres. ch.    | 20 00      |
| Tecontia, Pres. ch.        | 2 50       |
| The West,                  | 5 00—36 06 |

**WISCONSIN.**

|                                    |            |
|------------------------------------|------------|
| Columbus, Pres. ch. m. c. 1; C. E. |            |
| R. 5;                              | 6 00       |
| Cottage Grove, Rev. J. G. K. 1; J. |            |
| A. K. 1;                           | 2 00       |
| Sheboygan, Cong. ch. m. c.         | 9 40—17 40 |

**IOWA.**

|                            |            |
|----------------------------|------------|
| Bowen's Prairie, Cong. ch. | 16 17      |
| Nevada, Rev. B. F. S.      | 1 00—17 17 |

**MISSOURI.**

|                                     |             |
|-------------------------------------|-------------|
| Independence, L. P. Pixley,         | 10 00       |
| St. Louis, Mrs. McIntire, avails of |             |
| canary birds, 5,50; union pres. ch. |             |
| m. c. 20;                           | 25 50—35 50 |

**KENTUCKY.**

|                                         |       |
|-----------------------------------------|-------|
| Louisville, THOMAS TRACY, wh. and prev. |       |
| dona. cons. him an H. M. 50; E. Need-   |       |
| ham, 5;                                 | 55 00 |

**TENNESSEE.**

|                 |       |
|-----------------|-------|
| Columbus, m. c. | 24 00 |
|-----------------|-------|

**ALABAMA.**

|                          |      |
|--------------------------|------|
| Prattville, J. K. Hazen, | 4 00 |
|--------------------------|------|

**LOUISIANA.**

|                       |       |
|-----------------------|-------|
| New Orleans, Unknown, | 10 00 |
|-----------------------|-------|

**IN FOREIGN LANDS AND MISSIONARY STATIONS.**

|                                        |       |
|----------------------------------------|-------|
| Constantinople, An aged missionary and |       |
| wife,                                  | 10 00 |

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

|                        |          |
|------------------------|----------|
| NEW HAMPSHIRE, . . . . | \$37 05  |
| VERMONT, . . . .       | 10 00    |
| MASSACHUSETTS, . . . . | 16 00    |
| CONNECTICUT, . . . .   | 30 67    |
| NEW YORK, . . . .      | 163 78   |
| NEW JERSEY, . . . .    | 34 00    |
| PENNSYLVANIA, . . . .  | 10 00    |
| OHIO, . . . .          | 23 09    |
| INDIANA, . . . .       | 3 28     |
| ILLINOIS, . . . .      | 10 00    |
| MICHIGAN, . . . .      | 2 20     |
| CANADA EAST, . . . .   | 4 00     |
|                        | \$344 07 |

|                                 |           |
|---------------------------------|-----------|
| Donations received in November, | 16,986 84 |
| Deduct amount prev. ack. and    |           |
| transferred to Fund for Debt,   | 1,804 23  |

|           |             |
|-----------|-------------|
| Legacies, | 15,182 11   |
|           | 3,939 00    |
|           | \$19,121 11 |

|                                 |                    |
|---------------------------------|--------------------|
| <b>TOTAL from August 1st to</b> |                    |
| <b>November 30th,</b>           | <b>\$64,034 22</b> |

## THANK-OFFERINGS,

## TO PAY OFF THE LAST YEAR'S DEFICIENCY.

It was stated in December that, encouraged by judicious and respected friends, the Prudential Committee had decided to open a fund for *thank-offerings*—contributed by converts and their grateful friends—to supply the deficiency in the income of the Board, which had been occasioned by the financial reverses of the past year. In this first number of the Herald for a new year, it will not be amiss to refer again to some of the circumstances which have led to the call for such a movement. So serious and extensive were financial embarrassments, and so much did they, for a time, affect the contributions to benevolent societies, that at the close of the financial year, in July, it was felt that there was occasion for congratulation and thanksgiving, rather than despondency, when it was found that the debt of the Board was only about \$40,000. And were there no growth; no expansion in the missions; no opening of new fields; and no call to take new positions, and to increase forces and efforts in fields already occupied, such a debt would be much less embarrassing than it now is. But because the Lord has been, in his providence, opening doors more widely, and by his Spirit prospering the work of the missionaries, there is a call for increased appropriations from year to year. The missions made out their estimates of expenses for 1859 with full knowledge of the embarrassed condition of the Treasury, and the consequent necessity for rigid economy; yet those estimates called for an expenditure very considerably beyond that of 1858. It was both painful and difficult to reduce these estimates. But the Committee felt, that when the receipts of the last year had fallen \$40,000 below the expenditures, and the Treasury was overdrawn to something more than that amount, such an advance of appropriations must not be made—indeed that no advance must be made. They therefore, as was stated last month, went through the Estimates, and with great labor reduced them *twenty thousand dollars*. “This reduction, being about equivalent to the natural growth of the missions for one year, is of course a restraint put upon that growth, and a sad necessity,—sad to follow in the train of the ‘great awakening.’”

Now can the last year's deficiency be met by special donations, while the regular contributions of the churches shall be so increased as fully to meet the expenses of the present year? Suggestions of this kind, generally with reference to thank-offerings for the rich spiritual blessings received of late, came from different sources; in several instances such thank-offerings from young converts, or from churches in behalf of young converts, amounting to at least one dollar for each such person, had been forwarded, with the expressed hope that others would follow the example thus set before them, and the Committee thought it best to open the fund, and earnestly invite the co-operation of all. Acknowledgments below will show that some are responding to this invitation; will not many others do it?

“If the contributions for this object be not EXTRA, nothing will be gained. The receipts of the year for ordinary purposes need to be \$360,000. What family circle, what family, nay, what individual, has not cause for gratitude in this vast revival, and a call for distinctly expressing it? Parents, husbands, wives, brothers, sisters, praying-circles, churches, in great number, have been made to rejoice in spiritual blessings, as perhaps never before; and in how many a happy soul has there been awakened, for the first time, the ‘hope full of immortality.’ To all such the afflicted and alarmed missionaries call for what (though to each a pittance) will, in the sum-total and result, be like the voice of God to the people of Israel, ‘**THAT THEY GO FORWARD.**’”

## RECEIVED.

|                                                                                                                                                                                                                                                                                                                                                                                                                          |        |                                                                                                                               |                      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|-------------------------------------------------------------------------------------------------------------------------------|----------------------|
| NEW HAMPSHIRE.—Hollis, Young converts,                                                                                                                                                                                                                                                                                                                                                                                   | 74 00  | NEW YORK.—Crory's Mills, Young converts,                                                                                      | 9 00                 |
| VERMONT.—Waitsfield, Indiv. in cong. so. 10; Wilmington, a friend, 10;                                                                                                                                                                                                                                                                                                                                                   | 20 00  | PENNSYLVANIA.—Philadelphia, T. Bliss, 50; R. S. R. 10; G. N. L. 10; H. C. P. 10; L. J. 5; G. W. C. 5; E. H. B. 5; R. F. M. 5; | 100 00               |
| MASSACHUSETTS.—A sab. sch. teacher, 3; Amherst, a student, 1; Enfield, young converts, 40; Granby, do. 34,50; Haydenville, 50; Hadley, 1st ch. do. 16,90; 2d ch. do. 7; Northampton, 1st ch. do. 108; Edwards ch. and so. do. 53,50; a young mechanic, 2; South Hadley, contrib. 83,10; Newton, a father, 5; Roxbury, a mother, 5; South Weymouth, Union ch. and so. 80; ded. for printing, &c., fr. Hampshire co. 2,50; | 486 50 | ILLINOIS.—Rosemond, Young converts, bal. 1 00                                                                                 | 1 00                 |
|                                                                                                                                                                                                                                                                                                                                                                                                                          |        | NORTH CAROLINA.—Thanksgiving, Madura, India, Missionaries, a thank-offering, 458; Native evan. so. 50;                        | 10 00<br>508 00      |
|                                                                                                                                                                                                                                                                                                                                                                                                                          |        | Prev. ack.                                                                                                                    | 1,208 50<br>1,804 23 |
|                                                                                                                                                                                                                                                                                                                                                                                                                          |        |                                                                                                                               | \$3,012 73           |

THE  
MISSIONARY HERALD.

VOL. LV.

FEBRUARY, 1859.

No. 2.

American Board of Commissioners for Foreign Missions.

Micronesia Mission.

EBON.

JOURNAL OF MR. DOANE, JANUARY 4, TO  
MARCH 10, 1858.

It will be remembered that Messrs. Doane and Pierson, with their wives, were left at Ebon, (Covel's Island,) by the Morning Star, in December, 1857. Embracing an opportunity to send by way of Honolulu, Mr. Doane has forwarded extracts from his journal. In a brief letter sent with the journal he remarks: "The Lord has been with us in a most remarkable manner, since we have been among this people. His protecting arm has been over and around us, and we have dwelt in perfect safety. There have been some attempts, by some of the very common natives, to steal from us, and even to enter our house in the night; but we were awakened in time to put the thief to flight. As to our lives, we have experienced the most perfect safety; and we are gaining rapidly, I trust, upon the affections of the highest chief. Dr. Pierson has been enabled to hold service each Sabbath since our landing, and he has his house crowded. In all this you will see that, truly, the Lord is with us. I am giving all my time to the acquisition of the language, that I may be able to tell this poor, lost people, of the love of a blessed Master." In his journal he first speaks of a pleasant incident.

*Kind Attentions from Sea-Captains.*

Jan. 4. This morning Captains Chapel and Milton called upon us, bringing our

mail from the Hawaiian Islands. Our friend, Capt. Chapel, not only brought this, but kindly offered to take for us, to Strong's Island and Ponape, what we might wish to send, (as also did Capt. Milton,) and further offered to take letters for us to Japan. We were much pleased with the visits of these Captains, who, before they left, did us and the cause which we serve, we cannot but feel, substantial benefit. Capt. Chapel, aside from some gifts of a personal nature, (among which was paint to prime my doors and windows,) presented us with two lambs, male and female, one noble sow, with a motherly group of eight pigs about her, two goats, and a pit-saw, which Dr. Pierson at once puts to service, working out flooring. Capt. Milton left some half-grown pigs and a pair of ducks. All this, we felt, was a generous donation for Ebon, and that almost on the birth day of our mission. The visit of the "Northern Light" and "Gov. Troup" will long be kindly remembered. We could not help saying to ourselves: How very desirable it is, that vessels visiting infant missions (and old ones too) should lend a helping hand in the good work.

*Without a Mail from Home.*

7. We have the painful fact before

us, that this year we are to be without a mail from the United States. By recent intelligence from the Hawaiian Islands, we learn that it was forwarded by a vessel bound to Ponape. This was done because it was thought we might possibly be there, or be enabled soon to get letters from there, wherever we might be. But by this arrangement we must go one whole year, if not two, before that mail, containing letters from friends, and our "Independent," and "Observer," and "Evangelist," and other papers, will reach us. The civil, political, and religious history of all that time, will therefore be, to us, almost a blank. What news we do get will be wholly fragmentary. Of the revolution in China, and the tragic drama in India, and all other civil and religious movements agitating communities and nations, but all working together for the progress of our Lord's kingdom, we shall know but little. We are quite thankful that some stray papers have reached us, from vessels lying off and on at our island.

#### *Arrival of Strangers—Perilous Voyage.*

25. This morning a proa arrived from Mille Island, one of the Radack chain, an hundred miles to the east of us. The vessel brought twenty-eight persons, men, women and children, who had been driven from those islands by a war party. It appears that there have been two parties, each striving for the supremacy. Recently they had a battle, and the party which was victorious would either kill all the others, old and young, or force them to sea. The company which arrived this morning were of those thus fleeing. They left four nights since, in the night, having time only for the mothers hastily to catch up their little ones, when, all being on board, they set sail, with no food and no water. The hope of life, of reaching this island, an hundred miles distant, a mere speck on the bosom of the ocean, and not to be seen from the deck of a proa at a distance of more than eight or ten miles,

was preferable to remaining and running the risk of, in some way, conciliating the victorious party, and so being spared.

We cannot but hope that the Lord has in this, some good design for that people, beyond their personal safety for the present. We may not be able now fully to interpret the providence, but one question arises in connection with it. May not this be the way in which God will call attention to that eastern chain of the Marshall Islands? Perhaps, when time shall have removed all animosity, these exiled ones may be permitted to return, to tell their own people the wonderful story they have heard, of Jesus and the cross.

#### *Death of a young Chief.*

Feb. 11. Our hearts have been much pained, within the past few days, by the sickness and death of quite a number of natives. Among those who have died was a young chief, of some standing. It is sad to see the people wasting away just as we have reached them with the gospel; and the death and burial of this young chief, occasioned an exhibition of native customs in connection with the burial of such a personage, when our hearts were pained afresh, by the scenes we witnessed. Thus far, during our residence in Micronesia, we have seen nothing else by half so painful. We returned from the burial with heavy hearts. To this poor people the grave is radiant with nothing of spiritual light and life. Be it ours to know nothing but Christ among them, till he shall have become to them, in the dark valley, their hope and joy.

#### *Robbery—Fearful Retaliation Prevented.*

23. We were informed yesterday, that a robbery had been perpetrated upon the property of one of our highest chiefs, quite a number of small articles having been taken. This act has very much incensed all the rulers, and they tell us that, were it not for the presence of missionaries, a wild, savage scene,



the butchery of every native suspected of the theft, till the guilty one was found, would take place. Kai-buki, the chief lapelap, (highest chief,) told us, by painful signs, how he would tear a person to pieces—wrenching open the bowels, tearing off limbs, breaking the head, and gulping down the blood. He said—counting by tens as expressive of a large number—that often, often, he had done this; and the natives speak of his having done it. But now, he says, all this is done with, because the missionaries are here. We rejoice if, in any sense, we may be friends to this people, though we do not wish our presence to screen the guilty from proper punishment. We trust some milder way of meeting the demands of justice may be resorted to, than for a chief, half frenzied, to fall upon the culprit, imbruing his hands in his blood, and tearing him to pieces as a mad bull would the victim of its rage.

#### *Natives from Tarawa.*

The natives spoken of below may probably be a part of those who were repulsed from Apia, in the battle of the 1st of March, described in the letter from Mr. Bingham which was published in the last number of the Herald.

*March 10.* The bark —— came in sight this morning, and approached quite near the island. We expected she would send a boat ashore, but none was sent, and our disappointment was not great when we learned who her commander was—a man having no friendly feelings for missionaries.

Capt. —— brought twelve or thirteen natives, belonging to Tarawa, one of the Kingsmill islands, whom he picked up in a very wretched condition, nearly famished. As this island was in his way, he landed them all here. The poor natives were much frightened at the prospect of landing, fearing they would all be put to death. This fear is common to the islanders, as it is an almost universal practice, on the landing of such wan-

derers upon an island, for the native population to kill all, or nearly all. We trust, however, that on this island, and a few others in Micronesia, such unnatural scenes are passed away. We hope the chiefs here will ever listen to missionary advice. May the blessed time soon come, when this may be said of all the chiefs of Micronesia.

But while we welcome these lost ones to our island, we fear for the influence they may exert. As yet, this people know nothing of the art of making intoxicating drinks from the cocoanut tree. These foreigners, however, are skilled in it, since on Tarawa such drink is universally used, men, women and children, all indulging in it. We fear the new comers will make the art known here, and that we shall have an island of drunkards; but we trust in God, to put down and overrule all evil.

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#### *Northern Armenian Mission.—Turkey.*

##### *ADRIANOPLE.*

LETTER FROM MR. MORSE, OCTOBER 20, 1858.

A LETTER from Mr. Morse, mentioning his removal to Adrianople, in March, and giving some account of the state of things which he found on commencing his missionary labors there, was published in the Herald for August last. He now writes, that having at that time secured a house and made other arrangements, he soon returned again to Constantinople, where “every moment that could be spared from other duties was devoted to the completion of the Bulgarian Grammar and Vocabulary,” which is now in press. On the 13th of July he started again, with Mrs. Morse, for Adrianople, where they arrived July 16, and very soon procured a Bulgarian teacher and resumed their studies. Two manuscript tracts, and a translation of the “Tract Primer,” were being prepared for publication in the Bulgarian language. Mr. and Mrs. Byington joined them, to their “great encouragement,” “in health and safety,” September 4.

#### *Prospects at Adrianople—Opposition.*

The condition of things at Adrianople

is as hopeful as could reasonably be expected. Our Sabbath audiences during April and May, were about thirty, sometimes more. It could not be expected that the "adversary of all good" would be willing to yield these fair possessions to the dominion of Christ without a struggle. The Armenians, from whom most of these hearers came, (considerable, it will be remembered, had previously been done by the missionaries for the Armenians,) fearing they should lose all their flock, sent to Constantinople for an "Episkopos," and have since created another from their own number. A teacher also was procured for their school; anathemas were hurled against us; fair promises of reform in their own church were made; artful devices, and threatenings were employed, to induce and terrify those who had attended our service to leave; one young man, who persisted in coming, had his wife and child and household furniture taken from him; and others have been deprived of their places of business.

The result of this persecution has been a diminution of the Sabbath audience to about twenty, for the past two months. This is probably better for permanent success. Had large numbers (of which there was a prospect at first) fallen early to our watchful care, sufficient instruction could not well have been imparted to lay the foundation for a healthy growth. Those who have remained firm have been well instructed by the native preacher, and have been faithful in the study of the Scriptures; and in general much light has been spread in the community. The persecution having in a measure spent its fury, a new place of worship has been secured, and the audience was increasing; but just at this time, the health of our excellent native helper, through the ardor of his temperament and the abundance of his duties, has failed, and he is obliged to visit his house in Nicomedia for rest, with the hope of recovery. In this extremity we know not what to do, except

to wait upon God, from whom all our help must come.

#### *Visitors—A Jewish Teacher.*

Four or five interesting young men, Turkish scholars from the Pasha's school, who are soon to leave for the Royal school at Constantinople, and then enter the service of the government, had recently called upon our brethren. The eldest of these, Mr. Morse says, "is taking lessons in Armeno-Turkish from our bookseller, and could not be in better hands." Respecting other visitors he writes:

We have had several interesting visits from the principal of the large Jewish school here, of six hundred pupils. He is a young man of education, and is able to read the English language with facility. He is said to be an infidel, but this probably extends only to a disbelief in the follies of the Rabbis, and the false Christianity around him. He has received considerable persecution for his liberal tendencies. A short time since, he introduced into his school, arithmetic and algebra. The signs of plus and of multiplication were used in the exercises, which were carried home by the children, and the parents were alarmed, and called the Rabbis; who cried out, "The cross, the cross. Our teacher is a Christian, for he is introducing the sign of the cross." The teacher with difficulty escaped being stoned by the excited people, by explaining the nature of these signs. On his visits to us, we have had pleasant conversations upon the Messianic prophecies of the Old Testament; and among the books which he has read from our library, is the "Philosophy of the Plan of Salvation," so eminently adapted to his state of mind. We cannot but hope that this seed may sometime bring forth fruit, so that he may be willing to endure persecution for the sake of Jesus of Nazareth, as well as for science.

#### *Circulation of Books.*

Our Bulgarian teacher is a man of interesting character, who is becoming considerably enlightened upon the teach-

ings of Scripture, and religious truth. Should the Lord be pleased to convert him, he might be of much service in our work.

A few weeks since, a teacher of one of the Bulgarian schools came thirty miles, with money in hand, and with the approbation of the parents, to procure ten Bulgarian Testaments for his school. But to our great regret we were not able to supply him. The edition of New Testaments is now exhausted, and for some months we have no prospect of another.

Many books have been sold by our bookseller, our traveling colporter, and one of the brethren whom we sent to the great fair at Uzoönjovak, which has just closed. In these ways much truth has been spread abroad, which we hope, watered by prayers of the friends of Christ in America, will bring forth fruit to the glory of God. Not only in cases of persecution, of which we must expect much, but in all the efforts put forth for the spread of the truth, we greatly need the prayers of God's people.

### *Call for Laborers.*

Mr. Morse speaks of having been much perplexed, at the annual meeting of the mission, in view of the demand from all parts of the field, to know what places to put down in the Bulgarian portion, to be supplied with laborers. He writes:

Adrianople, in view of the whole work in this part of the field, Turkish and Armenian, as well as Bulgarian, and its connection with the Bulgarian villages beyond, is a place of the first importance; and there can be no doubt of the wisdom of the brethren at Constantinople in making this the first station. But in reference to the great mass of the Bulgarian people, and those most accessible, it is only the border fortress, and probably, with the first reinforcement, one of us who are now here will go on, and a Turkish-speaking missionary be located here.

Quite a number of places are then spoken of, as important centres; and he adds:

The importance and urgency of occupying all these stations, as speedily as possible, I presume is already well understood by the Committee. It is always a great saving of expense to enter upon what is undertaken with sufficient force to secure success. The simultaneous occupation of these places will have a powerful moral influence. All the places seem equally needy, and so far as the Bulgarians are concerned, every thing seems to be in an unusually favorable condition, to seize upon the awakened and awakening energies of this people, and consecrate them to Christ.

### ~~~~~ *CONSTANTINOPLE.*

LETTER FROM MR. SCHAUFFLER, OCTOBER 28, 1858.

### *Incidents among Mohammedans.*

In this letter, as in one which was published in December last, Mr. Schauffler mentions various incidents which serve to indicate the state of feeling among some of the Mohammedans with reference to Christianity and the preachers of the truth.

The man who delivered Mr. Williams's family from their confinement at Smyrna, when they were fleeing from here to Malta, has himself come to a knowledge of the truth. A short time ago, Mr. Williams, going down the Bosphorus to preach in Yeni-Kapoo, fell in with him; and he was so overjoyed to see his old friend again, that he fell on his neck and kissed him, accompanied him, returned home with him, remained over night, and on Monday morning visited me with Mr. Williams; and then they went to Mr. Hamlin. The man, with whom I had much conversation—a third Mussulman being also present—appeared very much like a pious man. His wife, he states, is of the same mind, and knowing how to read, is in the habit of reading the Bible to him. But he says he will now learn to read himself, though he is an old man. He states that he is a frequent

hearer of Mr. Dodd's Turkish preaching at Smyrna, standing outside, at the open window. Being encouraged to make Mr. Dodd's acquaintance, he said he would at once invite him to his house. He is a wealthy and influential man, but being childless, he and his wife are quite at leisure to read. They have educated several orphans at their own expense.

### *A Pleasant Surprise.*

Another similar case occurred recently. Mr. Williams met a man who, in the days of his Islamism, was so intimate with him that they called each other brothers. Mr. Williams's oldest son was to take that man's daughter, and that man's son was to take Mr. Williams's daughter. As to religion, the man was of the most bigoted spirit, and on this account Mr. Williams had always kept aloof from him since his return from Malta, though he knew he was living here, in his own house. The other day they met, and the man manifested the most heartfelt joy. "What are you doing now?" he asked, after the preliminary expressions of joy and wonder. "I have come to a knowledge of the gospel since we met," Mr. Williams said; "and I am preaching that gospel now!" "Ah!" the other exclaimed, "I know you have been to England, (Malta,) and now you have returned. *You have done well.* Where do you live?" "At Bebek." "Indeed! There is a school there for young men among the Protestants. Cannot you get them to admit my son into that institution; I want him to learn?" "Probably he may be admitted," Mr. Williams said. "Well, I must call and see you about it; and you must call and see us; I live in such a street," &c. &c. It was towards evening and Mr. Williams was obliged to hasten homeward. "It is wonderful!" he exclaimed, as he told me of the incident.

### *A Mussulman Child named "Christian."*

You may remember the case of a Mohammedan and his wife at Cesarea, who,

two years ago, began to frequent the missionaries and the brethren there, and who openly declared his belief in Christ. He then said he must remove, on account of the rudeness and fanaticism of the Mohammedan population. However, he has continued his residence there, while, at the same time, he professed his faith in Christ at every opportunity. Lately a child was added to his family—a boy—and, to be sure, the father conceived the singular idea of naming the child *Christian*. In this novel way the Christian name would sound through the Mussulman house, and little "Christian" become a preacher in his cradle! But the Mohammedan neighbors were outraged. They violently assailed the father with reproaches and threats. "You are a Mussulman; are you not ashamed to call your son Christian!" &c. &c. The man is now resolved to remove, feeling that he cannot continue at Cesarea; nor would it be best for the mission, probably, if the first case of conversion from Islamism to Christianity were to be forced through there. The family will probably be advised to remove to Constantinople. The man is wealthy, for his situation, being worth about 100,000 piasters. He is a blacksmith, has the means of setting up business here, and will probably find a comfortable livelihood in this city.

Have you been told of the private secretary of the Sultan, and his historian, who attacked the Koran and defended the Gospel in a large circle of men of the highest standing here? He has been deposed from his office, but nothing farther has been done to him. His brother, one of the richest men in this city among the Turks, speaks publicly against the Koran and for the Gospel, in steamers and everywhere. How far the matter goes into the heart with these men, I know not, for we have no access to them.

Mr. Schauffler mentions also, as a significant fact, that two Mohammedan gentlemen from Bagdad, "learned and sceptical men," from whom, humanly speaking, not much is



to be expected, have had repeated conversations with a helper laboring specially among Mohammedans, with Mr. Williams, and once with Mr. Schneider. "Last Sabbath," he says, "a black woman (a Mohammedan) was at my Turkish service. Even Ethiopia stretches out her hands."

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Y O Z G A T.

LETTER FROM DR. JEWETT, OCTOBER,  
1858.

DR. JEWETT, in this letter first refers to his arrival with his family at Yozgat, in July, and says that the favorable impressions which he had previously formed respecting the place, and the state of the missionary work there, have been, thus far, confirmed by what he has witnessed. He then writes as follows, respecting the

*Organization of a Church.*

The most interesting event which has occurred here since my arrival, is the organization of a church—the *first Christian church* in Yozgat. Without doubt the apostle Paul labored in this vicinity, and, it may be, founded churches near here. The "foolish Galatians," to whom he preached and wrote, dwelt in cities not distant from this place. Yozgat, however, is comparatively a new city, hardly a century old, and not even nominal Christians resided here a hundred years ago. We may therefore well suppose, that until now, no true Christian church has ever been planted in this city.

The organization of the church took place upon the Sabbath, the 12th of September. During the previous two weeks, ample time had been taken for the careful examination of the candidates. Seven individuals were thus examined, of whom six were approved.

This is, I believe, the 25th evangelical church in the Northern Armenian mission, and there are nine like churches in the Southern mission. Since the organization, one other individual has been added to the church by letter, so that at present it comprises ten members, nine males and one female, (including

those received by letter from Cesarea when the church was formed.)

*The Members.*

Though we may be deceived in regard to the Christian character of those whom we have admitted, we can testify that they appeared remarkably well at the time of their examination, and that, day by day, they exhibit the apparent fruits of a true faith, in their holy walk and godly conversation. They seem to feel, that although salvation is of faith, yet faith without appropriate works is dead. This they evidence, in part, by giving liberally of their substance, by laboring personally for the salvation of others, and by sustaining among themselves a sunrise prayer meeting. They have begun well; may divine grace enable them to persevere unto the end!

One of the members is a boy only fourteen years of age; but in Christian knowledge, if not in Christian experience, he surpasses many of a much more advanced age, even in New England. He is a youth of more than ordinary intellectual ability, and is not only a present ornament of our church, but bids fair to become an able preacher of the gospel to his fellow-countrymen.

Another member is a young man, from a village distant about fifteen miles from the city. In that village there are only two other Protestants, both young men. For nearly two years the one now admitted to the church has, by divine grace, been enabled to withstand constant persecution, and to bear continually a noble testimony for Christ. At his examination, he appeared to possess a very clear idea of the plan of salvation, and to feel that if he should finally be saved, it would be all of grace, of infinite grace, in Jesus Christ.

*No Persecution—Other Places.*

Our Sabbath audience averages about fifty-five. Several permanent hearers have been added to it within the last three months, and strangers, more or

less, are present every Sabbath. One-fifth of the audience is made up of women. No open persecution exists, and the missionaries are treated with uniform respect by all classes. We can walk the streets, and go about the suburbs of the city, not only with a feeling of entire safety, but without any annoyance.

From Angora, which may be considered an out-station of Yozgat, we have received very pleasing intelligence. One of the Bebek students spent twenty-three days there a few weeks since, and had, we are informed, "the freest intercourse with all classes—Catholics, Greeks, Armenians and Turks. He was received with the greatest kindness, and sold 700 piasters' worth of Scriptures." The report from Angora has led us to feel that we ought to do more for that place, and we have directed one of our helpers to visit the city.

A letter just received from the native preacher in Marsovan gives an encouraging account of the progress of the work there.

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*TOCAT.*

LETTER FROM MR. VAN LENNEP, OCTOBER 13, 1858.

*Interest among Greeks.*

MR. VAN LENNEP first refers to a degree of awakening and inquiry among the Greeks of Tocat, which he had mentioned in former letters. He now says that, taking them together, that class of the population "have probably reached a higher point of enlightenment than any other community" there. Yet "the course which has been pursued by one Greek young man and his wife, who ought to have been the means of great good, has been to many 'a stumbling block and rock of offence.'" The young man formerly enjoyed, for several years, the privileges of the seminary at Bebek, and it was hoped that he had become truly pious; his wife, also, had spent several years in the female boarding-school at Constantinople, and was once a church member; "yet they have adopted a worldly policy, which they deem to be demanded by their pecuniary interests; frequently attend the Greek church, and

occasionally the Protestant chapel; have had their child baptized according to the rites of the 'Orthodox and Apostolic church,' and 'are all things to all men,' that they may make something out of every one." Still our brother writes:

Despite this hinderance, there has been a steady advance of the truth among the Greeks, and we were permitted, not long since, to witness the open profession of three of them, who, for nearly a year, had attended the preaching at the chapel. One of these, particularly, is a very interesting young man, nearly twenty years of age. His inquiry after the truth has been earnest, and he has had a severe struggle, on account of early prejudice and the strong opposition of his parents, he being the youngest, and the favorite, of four sons. But a deep sense of the importance of eternal things has carried him steadily on. For propriety of deportment, serious attention to the truth, and a conciliatory spirit, he is unsurpassed in our little community, and I cannot but feel that the gospel has truly affected his heart.

*Opposition.*

The youngest of the three, however, has had the greatest opposition to encounter. On Saturday they had requested that their names might be enrolled among the Protestants, but the matter was unavoidably delayed. The Sabbath came, and many of their relatives gathered in our chapel, simply to see, with their own eyes, whether they would attend our services. In the evening, when the young man returned home, his father bade him forsake the society of the Protestants. He replied that he must learn the way of life, as taught in the only book which could not lie; whereupon his father fell to beating him, and continued this discipline till the youth promised all that was demanded. Then the father embraced him, called him his beloved son, his returning prodigal, and promised him a new suit of clothes forthwith and a fine new room to be built expressly for him.

The next morning the young man came to beg earnestly, that his name might, without delay, be enrolled among the Protestants. He said he did not feel bound by promises made under the rod, and he wished to remove the last hope from his relatives. But the Greek community had addressed a petition to the Council against recognizing these men as Protestants. We were obliged to send to Sivas for a copy of the Sultan's firman; yet the contest ended in favor of religious liberty, for the three young men, and an Armenian who had in the mean while joined them, stood firmly by their professions, before the Council.

#### *Interesting Cases among Armenians.*

But neither the religious inquiry nor the persecution is confined to the Greek community, as the following narrative will show.

Opposition and persecution are now confined to a much narrower ground than formerly. The civil authorities generally take the side from which they feel the greatest pressure, and care only for pecuniary considerations; but the law is now so distinct that there is a point which they dare not pass. This is illustrated by the case just related. There is another young man, an Armenian, in whom we are deeply interested, who is still in the midst of the contest. He is an orphan, adopted by his uncle, a wealthy silk-weaver, who has several times driven from his employment one of our church members, for preaching the truth. The wrath of this man is ever and anon aroused, by the fact that one and then another of his relatives receive and openly profess the truth. His married niece, Doodoo Hanum, one of the most interesting women I have met with in the nation, has risen from her sick bed and gone to the next house, because she heard, through the partition wall, the voice of prayer and praise, and could not keep away. Then there is an interesting little couple, nearly related to him by marriage, who profess the truth with the boldness of lions

They are just learning to read, and they persuade the school-boys to come and read to them from the Bible they have, in their poverty, bought for the purpose. And finally, the old gentleman's adopted and peculiarly cherished son (he has no son of his own) has received the truth. This has excited his anger to the highest pitch, and he has forbidden the son's attending our services. The young man endeavors to "keep the commandments," and so he obeys his parents; but he buys candles with his own money, goes to the stable when the family have retired, or before they rise in the morning, and reads the Testament which he keeps secreted there. He is not allowed to attend our evening meetings, which are held in the school-room near by; but he knows the hour when they close, and waits at his father's door to see our people pass and salute them, though he does this only with the sign of the hand, or in a whisper, lest he should be called in. He was threatened, the other day, with being expelled from the house; and Doodoo Hanum, hearing of it, said to her persecuted cousin: "When they drive you from home, and you have not a place for the sole of your foot, do not be discouraged. I will carry you on the crown of my head, if need be!"

Many here are now beginning to emerge from the darkness and to "see a great light." They need the prayers of God's people, that they may be able to persevere in the path they have begun to tread, and that they may become truly the servants of the living God.

#### *KHARPOOT.*

LETTER FROM MR. ALLEN, OCTOBER 9,  
1858.

#### *Choonkoosh—An Indefatigable Protestant.*

THE account of the "unfriendly reception" here referred to, may be found in the Herald for March last, page 77, and the reader will be glad to learn that there is now at least one man in Choonkosh who decidedly favors the

truth, and seems bent upon securing a Protestant teacher and preacher.

You will doubtless remember Choonkoosh, as the place where Messrs. Dunmore and Wheeler met with such an unfriendly reception a year ago. We think there are quite a number there favorable to the truth, but who are not yet bold enough to avow this openly. There is one man, however, who has for some time been known as a Protestant, and who boldly declares the truth, fearing neither threats nor persecution. This man, who seems to deserve the name given him by a neighboring missionary—"The indefatigable Choonkoosh Protestant"—has repeatedly visited us, and has also sent letters, begging that some one may be sent to teach and preach in Choonkoosh. A few weeks since, hearing that Mr. Walker, of Diarbekir, was at Chermook, a few hours from Choonkoosh, he immediately started off to see if he could not furnish a teacher. He found at Chermook a young man (Hachidoor) who was formerly in the employ of the mission, and his entreaty was pressed so urgently, that Mr. Walker wrote to us, recommending that young man. This letter our Protestant friend, whose name is Sarkis, brought to us, thus making another journey of fifty miles to accomplish his long cherished purpose. We accordingly employed Hachidoor to open a school at Choonkoosh, promising to make a visit there during the fall.

#### *Opposition—Visit to the Place.*

He hired a room by the month, and commenced his school; but no sooner was this noised abroad than the chief Armenians came together and determined to drive him out of the place. The owner of the room was compelled to refuse the longer use of it, and Hachidoor, being able to do nothing in the midst of their threats and violent opposition, in company with Sarkis, came to ask our advice and assistance. We obtained a letter from the Pasha to the

Moodir of Choonkoosh, instructing him to call the vartabed and reprimand him for permitting his people to conduct thus towards our helper, and moreover threatening, that if any thing of the kind happened again, he should be brought to Kharpoot to answer for it.

I accompanied the brethren on their return, hoping to find a place for a school as well as for the helper's family. We reached Choonkoosh early on Saturday, and immediately applied to the Moodir for a place to remain a few days. The Armenians being in the majority, the Moodir is afraid to do anything to displease them, so that it was only after a great deal of talk, and a delay of four hours, that a room was reluctantly given us by the Armenians. It turned out to be the same from which our helper had been driven. Sabbath morning about thirty persons visited our room, and remained several hours, quietly listening to the reading and preaching of the truth. Some of them seemed quite friendly. During the afternoon we went outside the city, to the Armenian cemetery, hoping to get a little rest from the noise and bustle of the town. But we found it quite out of the question to go without a crowd following us. Seating ourselves under the shade of a large walnut tree, we read and preached to a crowd of thirty or more for an hour. Some opposed, others mocked, while most listened attentively. At sunset another company assembled at our room, to whom we again read and preached. Altogether it was a profitable Sabbath, giving me considerable hope that a good beginning would yet be made there. I was particularly encouraged by the fact that a large number of those who called were young men, who seemed to be inquiring after the truth.

Mr. Allen spent, he says, nearly three days, in vain endeavors to find a house; but at length a man, "evidently somewhat friendly," gave up the house he was living in, that the helper might have a place in which to live and preach.

Wishing to explore this portion of the



field, Mr. Allen returned, with Bedros, who had accompanied him, by a route nearer the Euphrates. "After a day and a half spent in climbing mountains, and threading our way along precipitous heights," he writes, "we reached Aivose, a place which was visited by Mr. Dunmore a year ago." (See *Missionary Herald* for December, 1857.) This he speaks of as "a beautiful place, pleasantly located on the banks of the Euphrates," yet he says: "It is a dark place; but we believe that the light of God's word will yet dispel its thick darkness. Pursuing our way up the river we passed a large rock by the roadside, upon which I found an interesting relic. The face of the rock was cut off and made smooth, and a space four feet by six, was covered with inscriptions in the cuneiform character."

### *Protestant Burial at Malatia.*

The Sabbath was spent at Malatia, an outstation of Arabkir, where they found the teacher of the school at the point of death. He died Sabbath night, and Mr. Allen writes:

We feared trouble in burying the body, there being no Protestant cemetery, and concluded to adopt such a course as would prevent a tumult, if possible. We first went to the most influential chief-man among the Armenians, and asked him to obtain leave for us to bury the body. He did what he could, but others opposed, and at last word was sent, that we could not bury the man in their ground. We next applied to the Moodir, insisting on the legal right of the family to their place in the cemetery. The chief Armenians were called in, and began at once vehemently to abuse the Protestants. The helper, Mark, was able in a few words to refute all their slanders. The judge then took up the matter. Said he: "Do you receive the same book as these Protestants?" They were compelled to say, "Yes." "Well," continued the judge, "does it say anywhere, in your book, that Protestants must be buried in a *separate place*?" Their discomfiture was complete, as they could make no reply to this pointed question. The Moodir immediately decided in our favor, and

directed the head-man of the Armenians to point out a place. This was speedily done, and we were permitted to bury the body in quiet, with appropriate religious services at the grave.

The villages along the river, north and north-east of Malatia, I found to be wholly Kuzzlebash and Koordish. So also on the road homeward, I found no Armenian villages till we came to the great Kharpoot plain. My chief object in returning by this route, was to determine whether or not there were Armenian villages in that region, that we may know where to go during our winter tours.

At the close of his letter Mr. Allen mentions, that the owner of the house they occupied at Kharpoot, which, by contract, they were to have seven years longer, was making a desperate effort to eject them from it. The matter had been referred by them, to the United States Ambassador at Constantinople.

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### ERZROOM.

LETTER FROM MR. DUNMORE, SEPTEMBER 1, 1858.

It was mentioned in the *Herald* for December last, in connection with a letter from Mr. Trowbridge, that Messrs. Dunmore and Trowbridge had been designated to spend a year in Moosh and the vicinity. They are not stationed at Erzroom, yet their labors were expected to be in great measure in what may be regarded as the Erzroom field, and for convenience of headings and reference, intelligence from them is published as from that station. In this letter Mr. Dunmore speaks, particularly, of a visit to Kars and the Malakan settlement, and gives intelligence of much interest respecting both these places. Having been repeatedly informed that there was a state of things in the region about Kars which seemed to render a visit from a missionary desirable, he left Erzroom August 9, with Pastor Simon, for that field. After riding nine hours, "nearly the entire length of the beautiful Pasin plain," they spent the night at Keupreu-keoy, an Armenian village of twenty houses. The next night they were at Yeni-keoy, a small Turkish village, which was destroyed by the Russians in the late war and is now being rebuilt. "It is a remarkable fact," Mr. Dunmore writes, "that the

Russians destroyed utterly all the houses that they found deserted, both in the villages and in the city of Kars, while they treated all who remained at their houses, both Christians and Turks, with marked kindness." On the morning of the fourth day they entered Kars, (about thirty-six hours from Erzroom,) where they spent two and a half days, devoting much of the time to religious converse with the people.

### *Kars and Vicinity.*

While but five or six men called at our room for religious conversation, we had access to a goodly number at their shops, particularly at the room of two enlightened men from Arabkir. And here let me add, that go where we may, in every place of any considerable importance in the Turkish empire, we find enlightened men from Arabkir. We sold the only copy of the Bible we had, with a New Testament and a reading-book, to a Russian Armenian; and we saw plainly that there is a remarkable demand for the Scriptures in that region. We found four enlightened men in Kars, and were assured, both there and at Erzroom, by men who had good opportunity to know, that there are many such at Gümri and at Tiflis. In the city of Kars there are only about one hundred Armenian houses, while the twenty-six villages on the plain contain more than one thousand, with an aggregate Christian population of six thousand, at a very low estimate. The majority of these villages are situated to the north and east, near the Russian frontier; the nearest is six, and the most remote, twelve hours from the city. The people of that region are miserably ignorant and degraded, a very small portion of them being able to read; and while their proximity to Russia naturally imposes some restraint on their freedom of thought and action, they evidently feel this less than they did before the close of the late war.

### *An Important Centre.*

We were requested to take a house and remain there. Several men, one of whom is a papist, assured us that if we

would open a school in the city they would send their children to it; and another proposed to become bookseller for us. I know of no place in this region where a bookseller is more needed, or where a larger number of Bibles and other evangelical books would probably be disposed of, than at Kars. From what I saw and heard while there, together with what we have learned through enlightened and intelligent persons elsewhere, I have a decided conviction that it is a very important centre. It is the door of entrance to the great Russian empire, on the south and east, and it is the town on the great highway from Erzroom, and this entire region, to Eastern Russia—a road over which a vast deal of merchandise passes by *araba*, or ox-carts. And as that has been the great field of blood and of battles on the Eastern frontier, between contending powers, so it may be the theatre of conflict between the powers of light and darkness, and we cannot enter it too soon.

### *The City—The Battle-Field.*

Kars is a small, insignificant town of itself, with nothing but its natural, strongly fortified position to give it importance. Situated, however, on one of the richest and finest plains in Turkey, it might be made a large and flourishing city, of important trade. The desolations of war are marked alike upon the old shattered tower, the city, the villages, and the whole region round about. And as I walked over the battle-field, where, in one desperate conflict of six hours, more than six thousand Russians fell, and saw their bleached bones and skulls still scattered over the ground, gathered fragments of shell and grape shot, and culled a few flowers that seemed to have taken their crimson hue from the soil lately drenched with human blood, I could not but exclaim, O! the desolation, the horror, and the folly of war! When will men be wise, and rulers learn wisdom of the Prince of Peace? When, in obedience to the great commission, we preach the

gospel to every creature, then will the blessed prediction of the Seer be accomplished: "And they shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more."

### *The Malakan Settlement.*

Leaving Kars on Saturday, August 14, the travelers spent the Sabbath at Bengli-Ahmet, an Armenian village of sixty houses, and then visited a community, of which the account given by Mr. Dunmore will be read with deep interest. He writes:

Monday morning we rode two hours, to the little Malakan settlement. We had heard, at Erzroom, of this interesting people, and were anxious to learn more about them, and, if possible, from their own lips and at their own homes. We were welcomed, and soon surrounded by a group of pleasant faces, men, women and children; who, seating themselves in a circle, sang, at our request, and that most sweetly, one of the songs of Zion, in a strange land. The harmony was perfect, and in that wild part of Turkdom, such music seemed almost seraphic. The fact that they were a lone band of pilgrims, having but recently fled from Russian tyranny and oppression, made it the more touching and impressive. Only one of their number could speak Turkish, and that very imperfectly.

### *Religion and History of the People.*

One of the first inquiries was, whether they had the Bible; whereupon a printed copy was produced immediately, in the Russian language, which is their vernacular. This, they assured me, is their only book, and they acknowledge no other as authoritative. We were soon invited into their best house, and our host brought a large family Bible, in which he had preserved their articles of faith, written in a very neat hand in the Russian character, covering six foolscap sheets. He spent nearly the entire day with us, in looking out the proof-texts appended to every

article, amounting to about eighty, seventy of which I copied.

According to their own account, some two years since, the Czar sent an express message to the Malakan Christians, demanding information respecting their faith; and they forwarded to him a copy of these articles accompanied with the Scripture references, the first of which is Hebrews xii. 2. The others are in perfect keeping with this, and show soundness of faith. They are fully orthodox, so far as I could learn; but whether they have any practical experience of spiritual religion I was not able to satisfy myself, on account of their limited knowledge of Turkish. That they are strictly honest, moral, and keepers of the Sabbath, is well established by the testimony of all who know them. They meet on the Sabbath at one of their houses, and, without priest or bishop, the one best qualified to edify conducts their services, by reading the Scriptures, prayer and preaching; while all join in singing the Psalms of David. They also have private devotions morning and evening. They assure us that they observe the Lord's supper and baptism, in strict accordance with the gospel. During our stay of a day and a night with them, we could not discover the *smell* of heresy, nor a sign of immorality in any form. All, both males and females, learn to read and write; and they are the only people I have found in Turkey, who have about them any signs of enterprise and thrift. They number eighty souls, in seven houses, at this settlement; there is one Malakan family near Erzroom, and several others have gone on to the region of Erzingan. All that our host could tell us of their origin was, that the Malakan, or Dönkhâven Christians, have lived in Eastern Russia from time immemorial, and their religion has remained with them, unchanged.

The Russians call them Malakan, but they call themselves Dönkhâven Christians. They are represented as being very numerous, living in Gümri, Tifflis, and other parts of Eastern Russia. Some

of them are wealthy merchants, but they are for the most part tillers of the soil, and mechanics. This company told us that they came a two months' journey, from near Tartary; that they left much property behind and fled from oppression, on account of their religion. These effected their escape while others were seized and are now in prison, for no other crime than the attempt to escape from Russia into the Sultan's dominions. It is but a year since this little band settled near Kars, and they are still poor; but by their honest industry they command the respect and patronage of both Turks and Armenians, who are glad to secure their labor at twice the ordinary wages of day laborers. Their personal appearance and dress are entirely unlike that of Orientals, as well as their habits and their character. They are active, industrious, ingenious, frugal and hospitable. They have high foreheads, light complexion, light hair and blue eyes; and their whole appearance and characteristics, no less than their name, indicate German origin. They gave us the only feather bed to sleep on that I have seen in Turkey. Our host was delighted to find that we had a common Bible and a common faith; and it was with great reluctance that he released us, after we had been reading the blessed book together, conversing and comparing parallel passages, till a late hour.

Tuesday morning we took early leave of our newly found friends, refreshed by their company and not a little amazed to find that God has kept such a people in the heart of Russia, uncontaminated by the destructive errors and corruptions of the base nation among whom they have dwelt for centuries. Verily they are an interesting people, who have strong claims on our Christian sympathies and our prayers.

On Tuesday the brethren rode twelve hours, "passing through the vast pine forests that supply Erzroom and the entire country round about with lumber and fuel." They reached Erzroom Thursday, having seen nothing of

robbers, though every where told that the road was infested by them. "After crossing the plain," Mr. Dunmore says, "the mountains are sparsely inhabited, mostly by Koords, but there is a good carriage road all the way from Erzroom to Kars—the best I have ever been over in Turkey."

#### *Matters at Erzroom.*

During our absence, Mr. Trowbridge had been enjoying the progress of the good work at Erzroom, while the friends of truth there seemed to be cheered and strengthened by at least a temporary defeat of the enemy. Through the interposition of the English Consul, the Armenian Bishop was compelled virtually to retract his anathema, just thundered forth upon the gospel-men of Erzroom, while they were publicly acknowledged by the Turkish authorities as Protestants, and entitled to equal protection with all other subjects of the Sultan. The Bishop was obliged to send a written order to the head-men of the several trades in the city, instructing his people, through them, to treat Protestants with respect, and not to molest them in any way. This, they told us, was more than had ever been done for them before in Erzroom, by the Turkish authorities, and they were greatly cheered and encouraged by it.

#### *Visit to Moosh.*

Messrs. Dunmore and Trowbridge now concluded, for several reasons, to defer the intended visit to Geghi and proceed at once to Moosh. Leaving Erzroom Tuesday, August 23, they reached Khanoos, Wednesday evening. The Protestants there had experienced another case of persecution, and their visit was timely. A promise of better treatment in future was obtained from the Moodir. On Saturday they arrived at Moosh. The Pasha sent them to "the best house in the city, to be the guests of Saraff Hohannes, the leading papist of the place," where they were "comfortably provided for, though not heartily welcomed."

Very different estimates of the population of the city were given them by different persons, varying from 1,000 to 4,000 houses. They were inclined to rely most upon the estimate of Krikore, the native helper there, who stated that there were 1,100 houses of Armenians, 1,200 of Moslems, and thirty of



papists. "If the estimates of natives can be at all relied upon, the population of the villages on the plain must exceed 50,000. Krikore says there are 15,000 Christian houses!"

They had spent five days at Moosh when Mr. Dunmore wrote, but were unable to procure a comfortable house; "indeed there are no decent houses in the town." They found the place also "very unhealthy, and intolerably filthy," and thought that if missionaries were to be located there they would be obliged to make Bitlis, two days distant, a health retreat in the summer. It did not appear that the truth had many followers in Moosh.

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LETTER FROM MR. TROWBRIDGE, SEPTEMBER 17, 1858.

### *Journeyings—Havadorig.*

MR. TROWBRIDGE, in a letter of much interest, written at Van, takes up the account of operations by himself and Mr. Dunmore where the latter leaves it, in the foregoing letter. He says:

We left Moosh at four o'clock in the afternoon, on Thursday, September 2, and rode two hours and a half, to Havadorig, an Armenian village of about forty houses, situated on a high hill, on the south side of, and commanding a fine view of the entire plain of Moosh. You have already been informed, through the letters and reports of Mr. Peabody, of the interest in the truth that has long existed in that village. The people received us with great cordiality, and seemed delighted to have an interview, face to face, with American missionaries, of whom they had heard so much. The relatives of Pastor Simon of Khanoos, reside there, and when visiting them, he has improved the opportunity to make known the glad tidings of great joy. Many of the people came to us, and remained till a late hour at night to listen to the truth. They were unwilling to leave us, and only consented to do so on our telling them, plainly, that we must retire and obtain rest for the following day. The interest which they manifested was evidently an interest in the *truth*, and not an idle curiosity to gossip with Frank travelers. When we

left them, in the morning, quite a number of the principal men followed us out of the village, bidding us God-speed, and urging us to visit them again.

### *The Plain of Moosh.*

Mr. Trowbridge speaks of the plain of Moosh, (about forty miles long and from twelve to twenty miles wide,) as one of unsurpassed fertility, equal, in the natural richness of its soil, to the far-famed prairies of the Mississippi valley; but he says: "The grinding oppression of a corrupt government, and the lawless depredations of the Koords, keep the people in a state of abject poverty. The mountains on the south side of the plain are inhabited almost entirely by these shameless robbers, who not only hold in fear all the villages of the plain, but laugh at the feeble attempts of the Turkish Pashas to drive them from their mountain retreats."

### *Bitlis.*

The plain extends to within about three hours of Bitlis, which place, (fifty miles from Moosh,) was reached Saturday, at noon. The journey may be made, it is said, with fresh horses, in one day. Here the brethren were welcomed by Messrs. Knapp and Haskell, of the Assyria mission, who were spending the summer at Bitlis, with their wives. In relation to this place, and the importance of occupying it as a permanent missionary station, the letter states:

Its situation with reference to Moosh and Van, its healthy climate, comfortable houses, and large Armenian population, all seem to point to it as the first place to be occupied, in advancing our operations into ancient Armenia. The matter seemed to us to be one of such importance, that we held a special meeting with reference to it. After long and prayerful consideration, it was unanimously resolved, "That we consider the immediate occupation of Bitlis of very great importance, not only on account of the work already begun in the city itself, but as connected with the extension of our work into the regions of Van and Moosh; and we therefore recommend, that Mr. and Mrs. Knapp, and Mr. Trowbridge, make arrangements to remain in that city for the coming winter."

Respecting this arrangement, Mr. Trowbridge adds: "I may certainly mention the faith and self-denial shown by Mr. and Mrs. Knapp, in cheerfully agreeing to this proposition. Should it be decided that they remain at Bitlis, they will be one hundred and fifty miles from all associates excepting myself, without a physician, and entirely cut off from access to the world without, by the deep snows that fall throughout this entire region. Surely this is an example worthy of imitation, and may well be considered by many young men recently from the theological seminaries in America, who are seeking settlements in or near the large cities."

### *Visit to Van—The Journey.*

They left Bitlis for Van, September 10; and as "the bitter opposition which the people of Van have manifested towards all who have tried to preach to them a pure gospel, is well known," they thought it expedient to ask Dr. Haskell to accompany them on their visit to that place; which he readily consented to do. Mr. Trowbridge writes:

Our road lay, sometimes close along the shore of the lake, sometimes across high mountain peaks, and sometimes through beautiful valleys, altogether furnishing a great variety of changing and beautiful scenery. The lake itself was ever changing, ever beautiful. We could not but reflect, as we rode along its silent shores, that they had witnessed many a dark deed of blood, and had echoed the tramp of many nations, even from the infancy of our race.

### *The Rock.*

On the afternoon of Tuesday, September 14, as we came over the crown of a low hill, we saw the city of Van, about ten miles distant to the north, lying square against a solid lime-stone rock, which, on examination, we found to be a little more than half a mile in length and three hundred feet high. The side of the rock, against which the city is built, is strictly perpendicular, and so regularly faced that some travelers have gravely held that the entire wall is artificial. This opinion was first advanced, I believe, by the famous German traveler Schultz, and is seriously discussed by

Bishop Southgate, in his account of a tour through Armenia and Persia. The opinion seems too absurd to merit notice, were it not that men so distinguished for accuracy and research have given it their support. I should as soon think of calling the deep, solid channel in which Niagara river flows, below the falls, the work of man, as this second Gibraltar, overhanging the city of Van. The rock itself is a very striking and interesting object. On its front face, about one hundred and fifty feet from the ground, is a large tablet covered with an inscription, in the cuneiform or old Assyrian character. Mr. Layard caused himself to be let down from above, and copied this inscription; but I am not aware that its contents have ever been satisfactorily presented to the public. At present the rock is surmounted by a few old fashioned, Turkish garrison-guns, and by a few lazy-looking Turkish soldiers.

### *The City.*

The city proper is surrounded by a double wall of stone and mud, which runs in the form of a semi-circle from one end of the rock to the other. It is of recent construction, and is rather a poor specimen of civil-engineering in Turkey. The city is entered by three gates, one opposite the centre of the rock and one at each end. The streets, within the walls, are like the streets of all Eastern cities, crooked, narrow, and filthy. The houses are comfortable, many of them new and neat, in this respect presenting a strong contrast with the houses of Moosh. We were quite impressed with the appearance of thrift and business, that presented itself on every side, as we passed through the markets and bazaars; and could hardly make ourselves believe that we were so far from the sea-coast and from Stamboul, the great centre of trade in Turkey.

### *It should be Occupied.*

We have now been here several days, and have had some opportunity to survey

the ground and form an opinion as to the character and importance of the place, with reference to missionary operations. I believe we are agreed, that this is evidently the stronghold of the Armenian church and nation, and that if we wish to accomplish fully the work of reformation in that church, we must not neglect Van. As well might the allied powers have sued for peace before Sevastopol had fallen. I cannot now go into details, to illustrate the character of the people, or to show their numbers, wealth, influence, &c. At some future time I hope to make more extended statements on these points; for the present it may be sufficient to say, that almost the entire population is Armenian; and although now they are firmly set against the truth, as found associated with the hated name of Protestant, we cannot but feel, that when once made acquainted with it they will be its most zealous defenders and propagators. I cannot express the solicitude I feel, that this city should be occupied by missionary families at an early day. It appears to me one of the most important steps that we are yet to take, before we can feel sure, under God, of the moral conquest of the Turkish Empire. When we have secured Van, we have secured the key to all that remains unpossessed in Asiatic Turkey. Who will volunteer to come to this important post? It will require faith, patience, hard labor and self denial, but the reward will be proportionably great. They who go forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them. It is not from an excited enthusiasm, but from a firm conviction of its importance, that I thus urge the occupation of Van.

When writing respecting the city, as above, I knew nothing of its beautiful gardens, which extend for many miles to the east of Van. They are, well, its pride and boast. A large part of the population live in them, both summer and winter. The streets are very wide,

with side-walks on each side, and rows of shade-trees between the walks and the streets. Should missionaries come here to remain, they would reside outside the city proper, and surely they could not ask for a more delightful residence.

After returning from Van, Mr. Trowbridge went to Diarbekir, with Mr. and Mrs. Knapp, to procure their goods and make arrangements for their residence at Bitlis. At Diarbekir he added a few lines to his letter, saying that his impressions as to the importance of occupying Bitlis were more and more confirmed, and urging that some one should be sent, as soon as possible, to be permanently associated with Mr. Knapp at that place. He would gladly remain himself, did circumstances permit, but felt that he must return in season to attend the next annual meeting of his own mission, in May, and then Mr. and Mrs. Knapp would be alone.

### *Assyria Mission.—Turkey.*

#### *B I T L I S .*

LETTER FROM MR. KNAPP, SEPTEMBER 17, 1858.

IN connection with a letter from Mr. Knapp, dated June 17, and published in October last, it was stated that he had gone, with his wife, to spend the summer at Bitlis. The letter had reference mainly to that place, and their situation and prospects there. He now speaks of the experiment of a summer residence there, "for recruiting health," as having proved quite successful, and says Bitlis is "probably as healthy a place as can be found in Turkey."

As a field for missionary labor also, they have found the place very promising. Dr. and Mrs. Haskell had been with them since July 10. From about that time they had had preaching at a hired "station-room" every Sabbath, with an audience varying from fifteen to fifty, though orders had been issued by the vartabed, several times, forbidding the people to attend. Dr. Haskell, (until he was prevented from attending them by ophthalmia, which had disabled him for some weeks,) was called upon by many patients, from day to day, to whom the Scriptures were read and expounded; and a day seldom passed during which women did not call at the house, with whom Mrs. Knapp had religious conversation.

*Encouraging Prospects.*

Mr. Knapp writes:

We regard the work here as very encouraging, so much so that we cannot bear the idea of the place's being left for a single week; and when it shall be known that a missionary has taken up his permanent residence here, without doubt, men will at once come out and openly declare themselves Protestants. We have not room for a detailed account of the indications of progress, but to us they are very apparent. Even our servant, who is, we hope, a Christian, says that he seldom has occasion to go to the markets, without finding some one or more of the shop-keepers desiring to ask questions about the Bible. "Do you not remember," said one to him the other day, "when you first called at my shop, there was a man present who cursed you?" "Yes," was the reply. "Well, that man is now a reader of the Scriptures, and is at heart a Protestant." An encouraging feature is found in the fact, that, during the three months we have been here, we have sold about sixteen dollars' worth of Bibles, Testaments, &c.

*The "Young Man"—Opposition.*

In regard to the young man mentioned in my last, I may say, he continued reading the Bible in the markets, and conversing with his customers about the truth, until the head vartabed could endure it no longer, and sent for him. The interview lasted half an hour. I should like to give a detailed account of that conversation, showing what measures the ecclesiastics take, to frighten and intimidate those who desire to learn the truth! The vartabed became exceedingly angry, and called the young man by the vilest epithets—epithets so vile, that the common people seldom use them. The young man kept cool throughout the interview, defending his course by quotations from Scriptures, and firmly declaring that he should continue to read

the Protestant's Bible until the vartabed could prove from it, that he ought not to do so. Upon this the vartabed raised his cane to strike; whereupon the young man quoted Paul respecting the qualifications of a bishop, that he should be "sober, and of good behavior." The vartabed immediately flew into a passion, and struck him with the cane, when the young man added—and "no striker," continuing the quotations as before. The vartabed then ordered him, in haste, from his presence, declaring he would anathematize him. Early on the following morning, which was the Sabbath, the young man made his appearance at our house with a sad countenance, for he expected, that morning, to be anathematized in the churches. He remained with us during our family devotions, which are conducted in Armenian; but before we were through, his mother sent messengers twice, to have him return immediately. After a while he went; and the tearful expostulations of his widowed mother, who repeatedly threatened to commit suicide if he became a Protestant, the entreaties of his uncle, who is his partner in business, and other like things, combined to lead to the semblance of repentance, and the declaration that he would be more cautious in future. The vartabed was, for a time, pacified with this; but as the young man has attended all our religious services on the Sabbath, the fearful anathema against him was read last Lord's day, in the four Armenian churches. He had continued to attend his church, and being himself the reader, was called upon to read the document, of whose contents he was ignorant until he read it! He is the first one who has been anathematized here, and although we are aware that he may possibly be acting from sinister motives in all his movements, so that we use much caution, we cannot but hope that the Holy Spirit will work upon his heart, and lead him to become a humble and efficient Christian. The 'one thing' may prove to be lacking in his case, as



in that of the young man in the Gospel, and he may follow the same course.

The Papists at Bitlis are mentioned as having "turned over a new leaf," and commenced earnest efforts to increase their influence, another Papal priest having recently arrived from Erzurum. The Governor, or Moodir, seemed disposed to unite with them in opposition to the missionaries, and together they had endeavored to prevent the brethren from obtaining possession of a house which they had hired for a year.

### *New Plans—Ride to Lake Van.*

Mr. Knapp refers to the visit of Messrs. Dunmore and Trowbridge, mentioned in Mr. Trowbridge's letter on another page; to the unanimous decision to which all had come that it was expedient, if the plan should be approved by the brethren at Diarbekir, for himself and his wife, with Mr. Trowbridge, to spend the winter at Bitlis; and to the dispatching of a messenger to Diarbekir. He then says:

While waiting for the return of our messenger, Messrs. Dunmore and Trowbridge, accompanied by Dr. Haskell, have gone to spend several days in Van, which is over three days distant, or thirty-six instead of fifteen hours, as erroneously stated in my last letter. They left this place on the 10th inst. The ladies and myself accompanied them as far as Lake Van, twelve miles. The road for about half the distance, passed through the narrow valley in which Bitlis is located, and at the bottom of which flows Bitlis river, or brook, as it might here more properly be called. We then came to a fork in the road, the left bearing north-west toward Moosh, and the right in a north-east direction, leading to the Lake. Within the first six miles we passed four Khans, built like all the buildings of Bitlis, of hewn grey sand-stone. These are ancient and noble structures, now going to decay, and their nearness to each other is indicative of the dangers which, during the winter storms, this valley presents to travelers; for whose benefit the Khans were built. North of us we noticed a mountain, on whose summit is perpetual

snow, and where snow-banks were plainly seen. Our road for the last half of the way, was broad, resembling carriage roads in America, and extended through a long uncultivated plain. We passed near the base of a mountain at our left, just before coming in sight of the lake, whose rounded, regular, sloping sides, and level summit, indicated that it was an extinct volcano. The general prevalence of basalt and lava-stone, show the region to have been once volcanic. When the lake suddenly appeared in sight, the view, once more, of deep blue water, greatly refreshed our spirits. We eagerly advanced, and another hour's ride brought us to a small grove, near the margin of the lake, in whose shade we rested for a while. The ladies of our party were probably the first American women who had been favored with a view of this water. The ground, for half a mile or more from the lake's margin, was covered with scoria, or pumice stone, presenting beautiful, glossy specimens.

We all had a great curiosity to taste the water. Bishop Southgate had stated that "it was brackish, but not disagreeable to the taste," and that he "had often quenched his thirst with worse." Mr. Dunmore and I hastened down to the beach, and on first tasting exclaimed, 'This is pearlash!' Salt is also an ingredient, and the water is exceedingly disagreeable. Dissolve a tablespoonful of pearlash and one third of a spoonful of salt, in a tumbler of fresh water, and the mixture would taste very much like it. Bishop Southgate mentioned finding in the markets at Van, white flakes, some as thick as an inch, which are collected from the surface of the lake, and used by the natives for washing clothes. This was analyzed in America and found to be "composed chiefly of carbonate of soda and chloride of sodium." We have seen nothing of the kind as yet. Lake Van, it is said, is between 75 and 100 miles in length, from east to west, and forty-five miles wide at its broadest part. The absence of all sailing craft, while we

were there, gave a death-like stillness to its unbroken surface, which reflected the abrupt grey mountains that skirt it on the south. On the northern slope of some of these mountains, we noticed snow-banks still remaining.

### *Letter from Diarbekir.*

The messenger returned from Diarbekir September 19; having been absent but eleven days, including two days spent at that place, though the two towns are usually considered as sixty-six hours, or eight caravan days apart. Mr. Knapp says:

To the proposition submitted to our associates in Diarbekir, that we should remain here this winter, Mr. Walker thus replies (for Dr. Nutting was absent, at Arabkir): "We have thought over it, and prayed over it, and wept over it too, for the thought of losing you is very painful; but if the Lord calls, who and what are we, that our petty interests should stand against his will? Rather will we bid you God-speed in the new sphere into which Providence seems to call you. We are glad that you can enter it with so much of cheer, and hope, and prospect of good, and that you have so pleasant a companion, (Mr. Trowbridge,) to aid you in labors and prayers. Gladly as we would retain you here, and sad as we are to part with you, believing with you, that a wide door of usefulness is opened for you there, and that in all probability our forces, scattered, may be instrumental of saving more souls than if combined, and rejoicing that you have the spirit of self-denial to offer yourselves for that distant, lone, but important post, I can only say—God bless you, my brother and sister, make you very fruitful in the Lord's work, and give you many souls for your hire."

### *A Missionary Physician Needed.*

After giving the foregoing extract from Mr. Walker's letter, Mr. Knapp refers to the reasons which had led all to consider it best for them to remain at Bitlis; speaks of the arrival of a new Armenian vartabed, from Erzeroum, "to aid his associates," and of the conflict which was to be carried on between truth

and error there; and then mentions the urgent necessity for sending some one to be associated with him, in that retired field, after Mr. Trowbridge shall leave in the spring, and the desirableness of having a physician for that associate. Respecting this he says:

A missionary who is a physician will have access to a far greater number than he could possibly reach were he not a physician. This is emphatically true in opening new fields of labor. The greatest solicitude the missionary has, in such places, is to get a hearing. Men will not come to him, nor will they receive him if he goes to them. They fear their ecclesiastics; they revolt at the idea of renouncing their old religion." Said a few young men here, not long since, in apologizing for not coming to hear the gospel, "How can we desert our *fathers*!" Our chief difficulty is in the outset of the work. Now a physician draws the people to himself. Men naturally care more for their bodies than for their souls; and in this country, especially in the interior, they have a high regard for a "Frank" educated physician; almost a superstitious regard. One day, in the summer, a Mussulman called upon us and begged for a "bit of bread." On inquiry we learned that he wanted it to give to his brother who was lying sick of a fever; and we found he had the notion, that a few crumbs of the Frank's bread would cure him! At first we thought it a mere farce, and would have turned him away, as imposing upon us; but his continued entreaties convinced us that he was in earnest. This was before Dr. Haskell arrived, and I refer to the incident to show what unbounded confidence such a people would be likely to place, and in fact do place, in a missionary physician. He is denominated everywhere the "*hakem bashe*," (head physician,) even in places where there may be other Frank physicians; and he will not only have access to those in the town in which he resides, but many from surrounding villages will come to him, who would never think of

visiting a simple missionary. For several days in the summer, there was in our court, an old, infirm man, who, attended by a female, had come six days' journey to obtain medical assistance.

In all cases of application, we would have preaching—expounding the Scripture—the primary thing, and the dispensing of medicine the auxiliary. We would take the plan we adopted here, and which has been practiced somewhat elsewhere—appointing particular hours by the physician for medical attendance, and basing the receiving of medicine upon the condition of first listening to an exposition of God's word. So far as our observation goes, we can safely affirm that, other things being equal, the physician has access to ten souls where the missionary has to one.

A second argument is found in the fact, that the physician thus augments the efficiency of his brother missionary. The latter is enabled to gain access to greater numbers. The physician is also often able to carry a desirable measure with the Mussulman officials, where the wishes of the missionary would be unheeded. True, we should aim to have as little as possible to do with the officials; but there are cases when business with them is unavoidable, and as a general thing, the request of the *hakem bashe* is granted. This argument has greater force in places where there is no consul through whom justice may be obtained.

#### DIARBEEKIR.

LETTER FROM MR. WALKER, OCTOBER 12, 1858.

#### *Bitlis and Mardin—Help Needed.*

MR. WALKER writes specially to let the Prudential Committee know how the plan to occupy Bitlis strikes the brethren at Diarbekir. He sends extracts from letters he had received on the subject from Messrs. Dunmore and Haskell, urging the importance of the measure with reference both to the encouragements for missionary effort there, and the health of Mr. and Mrs. Knapp and other members of the Assyria mission; who may

have occasion to resort to a station so desirable as a "health retreat." Having stated that the mission approves of the arrangement, Mr. Walker proceeds to urge the importance of securing a reinforcement for the Assyria mission without delay. He writes:

We have the fullest confidence that this step will meet the approbation of the Prudential Committee. With much of desire and earnest prayer for the divine blessing do we divide our small force, in order to man a new station. In our remote position, in our fewness and our weakness, we hope that we shall not be forgotten by the Committee and the churches. Diarbekir station is, in all probability, to be still farther weakened during the approaching winter, by the effort to man Mardin. It is nearly decided that our stricken brother Williams shall come from Mosul to reside at that place, in the hope that God may incline the hearts of some there to care for their immortal interests. In such a case, it is desirable, and proposed, that one of the (now only two) missionary families of Diarbekir shall keep him company at Mardin. It will be apparent that such divisions of our small force, and the occupation of new fields, call for no slight degree of self-denial on the part of all the members of the mission; and this we hope will be regarded by the Committee as no mean attestation to the importance which we attach to the occupation of these new places. We take these steps, also, confidently hoping that we shall not be left unaided, but that the Committee will desire and be able, soon—*immediately*—to send out men amply to reinforce our little band. We who are on the ground feel that we cannot live alway, and we desire, most earnestly, that there shall ever be a working force to care for and carry forward the Lord's work in this region. Often, before this, have we appealed to the Committee for laborers for Mardin. We *cannot now be denied* in our request for a missionary for Bitlis, and we have a strong hope, that after so long a time, one

or more may be found for Mardin also.

We are not without hope that the Lord regards his work in this city with favor, and that he will give us some souls for our hire. We go to him in our weakness, and trust that he will strengthen us, and give us grace for all the present and the future.

### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. COCHRAN, SEPTEMBER 30, 1858.

A LETTER from Mr. Breath, dated August 31, in which he spoke of violent opposition from Papists at Salmas, and the driving away of a native mission helper from that district, was published in December last. Mr. Breath mentioned that the matter had been represented to the Debbeer at Tabreez and redress sought, but thus far with no satisfactory result. Mr. Cochran's letter has reference mainly to the same events, bringing the history down to a later period, but stating that, still, the offenders were unpunished, the ejected helper was unable to return, and the Jesuits had their own way.

#### *The Salmas Affair.*

The affair at Salmas gives no immediate promise of a satisfactory settlement. As you may not have in mind the history of the case, I will briefly recapitulate the leading points. After repeated and urgent importunity, from Nestorians and nominal Papists, for preachers and teachers for that district, we had at length furnished them with two of our most able and worthy young men, Deacons Yooseph and Sayad. They commenced labors there, with the implied permission of the authorities of the country, and in the enjoyment of the same privileges accorded to Catholics in numerous villages of Oroomiah. They were, also, laboring only for Nestorians, and not for Papists. On the occasion of the outrage reported by Mr. Breath, they had gone to the village to purchase fuel, and were quietly and silently passing through the principal street, when they

were assailed by a mob and furiously pelted with stones, till they were obliged to flee for their lives. Just after this occurrence, Deacon Sayad was forcibly expelled from the district by the Mussulman master, who had been, as we suppose, liberally bribed by the Catholics. Being abruptly expelled, he left his wife in the family of Deacon Yooseph. She, however, was not overlooked, but was compelled, in the absence of her husband, to quit the village. Fortunately, Hormer, the worthy daughter of Sergis, our tried friend in that village, volunteered to accompany her in her flight. They spent the first night in a lodge in the field, and the next day took refuge in an Armenian village. But the Armenians becoming alarmed, did not allow them to remain long. Merganeeta, the persecuted wife, at length finding traveling companions, started on her sorrowful journey back to Oroomiah.

#### *Letters from persecuted Females.*

Letters written by Hormer and Merganeeta, at the time of their flight, will give some idea of their trials; but one would need to know the violent and desperate character of the people, fully to appreciate them. The first few lines are from Hormer, and are addressed to myself.

*"My dear Mr. Cochran:*

"What shall I write? Our hearts are wrung with anguish. Our trials are more than I can express. We attempted to secrete ourselves in the house, but were hunted out; and our fears were aroused by threats of violence. We fled to the lodge in the field, but were pursued and tormented, till my father became alarmed and advised our flight. We came to this Armenian village, but cannot remain, and we know not where next to go. We entreat of you afford us some relief. What more need I say; a word to the wise is sufficient."

The next is from Merganeeta, addressed to Sanum, wife of Deacon Yooseph.



*"My dear Sister Sanvim:*

"In our anguish of heart we inquire after your health and welfare. I know you are distressed, and your grief is for us. But, beloved sister, take courage. We are mercifully preserved, and though hunted and driven off like cattle, we are not in despair.

Thank God, the Armenians graciously receive and protect us, yet clouds and darkness encompass our path. Even here they revile and mock us. Some tauntingly inquire, 'Have you come here to open a school? Do you come to preach to us?' But if we bear the name of Christ we must indeed be despised of men. It is hard to bear the cruel mockery and boisterous threatenings of these uncircumcised Philistines, but let us trust in the Lord."

#### *Failure of Efforts to obtain Redress.*

At our last date, the affair had been once reported to Tabreez without a favorable response, and our Mussulman Meerza, Latuf Beg, had been despatched on a second trial. He obtained a respectful answer to Dr. Wright's letter, coupled with ample pledges, (oriental,) that the matter should be satisfactorily arranged; and also brought an officer to Salmas, with orders for the offenders, and for the guarantee of protection to our helpers. But whether it was owing to secret counter instructions given by the governor, or to the impracticable character of our neighbors there, or to both of these reasons, nothing effectual was accomplished.

Upon the arrival of the officers at Khosrawa, the leading men at first sequestered themselves; but after some hours' delay, one of the principal offenders was found and arrested. A mob, however, was at once collected, headed by one of the French Jesuits and a native bishop, who by force rescued the man who was in custody, and so intimidated the governor's servant, that he desisted from further procedure. Latuf Beg and our helpers, after it became apparent that no

more could be done, repaired to Oolah, leaving the officer a guest in the village. Subsequently, in consequence of an impression being given that the villagers were desirous of a reconciliation, Deacon Sayad returned, in company with the governor's servant, but, as was apprehended, they found the people no less violent than before. The bishop previously alluded to was particularly pugnacious; in one instance leaving his seat and springing across the room, to seize Deacon Sayad by the throat.

After abandoning all hope of securing redress for the Khosrawa offences, our friends, in company with the governor's servant, visited the master of the villages where our helpers reside, hoping to persuade him to resume his protection of them. They carried letters and orders which they presumed would avail, but in this too they were mistaken. Deacon Yooseph, since the residence of our helper in that village was of long standing, was allowed to remain, but Deacon Sayad, having just come, must quit the place. This was the ultimatum of the affair. Thus the Jesuits are having it all their own way for the present.

Though we can scarcely hope for further aid from Tabreez, we shall not fail to represent the case at Teheran, where it is possible immediate redress may be obtained; but if not, this instance of oppression may be one of the causes needful to be put in operation, to secure the ultimate enactment of an equitable toleration law. And if the temporary banishment of both our helpers from Salmas should contribute to so important a result, the cause of justice could well afford the present repulse.

#### *Communion Season.*

Another stated communion season occurred on the 10th inst., when there were twenty accessions to our number. The diminution of our missionary force, with sad remembrances and scenes of parting, threw a shade of sadness over

our meetings, though perhaps not unfavorable to their devotional character. In consequence of the straitness of our quarters, the anticipated division of the communicants was made, our premises both in the city and at Seir being opened simultaneously, for the services. The effect of the change, though it gave the occasion less the appearance of being our own communion, at which natives were only guests, than it had with the previous arrangements, was satisfactory to all, so far as we know, and awakened no prejudicial remarks from without. At the city also, in consequence of Dr. Wright's being detained at home, the elements were distributed by natives, instead of the whole service being performed by ourselves.

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### Madura Mission.—India.

#### MALUR.

LETTERS FROM MR. BURNELL, AUGUST  
14 AND 24, 1858.

BOTH these letters from Mr. Burnell are occupied mainly with accounts of tours for preaching the gospel. Of the five months which had elapsed since he wrote before, he says, one was so rainy that he could not engage in touring. Of the other four, he had been from home about half the time, mostly in the villages. In June he accompanied Mr. Spaulding, on his return to Jaffna, from the Missionary Convention, as far as Paumben, where they were hospitably entertained by Rev. Henry Pope, of the Society for Propagating the Gospel.

#### *The Temple of Ramisseram.*

On the 23d of June Mr. Pope and myself visited Ramisseram and its famed temple. The place is eight miles from Paumben, and the whole way is paved with flag stones, the comfort of which must be very great to foot-sore pilgrims, when contrasted with the nearly twenty-five miles of deep sand between Ramnad and the arm of the sea. It is said that 130,000 pilgrims visit Ramisseram annually, but be this as it may we certainly saw very few; and it is also said that a great

diminution has taken place of late years, both in the respectability and the number of the pilgrims. This may probably be imputed to a decline of the influence of superstition, especially among the higher classes, through the increase of intelligence. Formerly natives of great wealth, and of the highest rank, were included among the pilgrims.

The external appearance of the temple is not so imposing as that of many others, especially the great temples in Madura, Seringham, and elsewhere; still the buildings cover a large space, and the expense of erection must have been enormous; as the very large hewn stones and pillars, some of them twenty feet long, were brought nearly forty miles!

The annual revenue of the temple is said to be 40,000 rupees, derived in part from temple lands, and in part from the gifts of the pilgrims. The presents in jewels, given in former times, are valued at many lacs of rupees. We were told on the spot, that there are five hundred and twelve Brahmins who live of this temple; but another, more reliable authority, states that there are nine hundred and sixty-six houses in Ramisseram, and that most of the inhabitants are Brahmins. If this is true, then our native informant greatly erred in his statement, and five thousand would have been nearer the truth than five hundred, if we include Brahmin women and children.

In the temple we saw four little girls, of from ten to twelve years of age, who were being trained for dancing girls—thus early devoted to a life of sin and shame! Some of the paintings upon the ceiling of this temple are such as befit the abodes of the fallen and the vilest, and lead one to feel that what is said by another is perfectly true: "If we may judge the Hindoos by the images in their temples, or by the histories of their gods, they have long since sunk to depths of impurity beyond which the human mind cannot go. Evil has ex-

hausted itself in defiling even the religion of those nations."

### *A Baptism.*

During a tour in August, to the north of Malur, Mr. Burnell spent a Sabbath at Kortampatty, where he had opportunity to preach in the government bungalow, to about forty persons. Twelve or fifteen, he says, "came five miles to the meeting."

I should not omit to mention, that in this place, on the 20th of July, I baptized and received to the church a sick woman, and also, upon her faith, baptized her child, about ten years of age. This was all in a little native house, where there was scarcely room for my table and chair, and the eight or ten natives present. I trust, however, that the Lord Jesus was there, and manifested himself to us in the breaking of bread. This woman's husband is the father of the native pastor Jasardeyan, and one of the seminary teachers, Eames. She was, at the time of her admission to the church, very ill. We then thought she would not live long; but I was glad to find on this visit, that she was much better, so as to be able to walk from her dwelling to the bungalow where the meeting was held. I was told that the heathen generally attribute her recovery to the power of the Christian's God, as she had been given up by native physicians.

At the close of his first letter Mr. Burnell remarks:

In view of the low state of the few nominally with us, and of the wretched condition of the masses perishing in sin, we turn to God as our source of comfort, to his promises for our main encouragement; and our earnest petition is, that the cloud of mercy which has so blessed America, may reach this land. The Malûr church greatly needs the reviving influence of the Spirit. For this I hope a few are praying, with a spirit similar to that of the inspired prophet, who cried: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember

mercy." May the thousands in America who have recently learned the value of prayer, as well as those who have long known it, join earnestly in supplications for a revival among converts in heathen lands, and for the salvation of the myriads of perishing idolators.

### *The Sivagunga District.*

The second letter, dated August 24, was written just after the writer's return from a third tour in the Sivagunga field. Among the incidents of that tour he mentions a meeting at the house of a sick catechist, of whose happy death he heard a few days later. "I saw him," he says, "seven weeks ago. Then, when we had a meeting in his house, of his own accord he broke out in the words of the chorus of one of our Tamil lyrics: 'What day shall I die? What day shall I reach Jesus?'" It was affecting to hear him. This time, after the communion, he wished to speak to me, and after talking a little while he called his son, a young man of perhaps twenty, and a nephew of like age, and joining their hands in front of mine and making all to touch, he formally delivered them into my charge, saying, that first was God's care, and second mine." In the closing remarks of this letter our brother writes:

In all the Sivagunga region the Romish element is strong, and those who have joined us, having been educated in the ways of the "man of sin," and knowing nothing of heart-religion, have done so not from any very intelligent convictions of duty. Consequently the nominal converts to the truth are easily tossed to and fro, and being very poor, are readily led to a new course, if it promises relief to their pressing temporal wants. But notwithstanding all these things, God has, I trust, some chosen ones here now, and will bring others, so that I am willing and happy to labor for this people.

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### *Recent Intelligence.*

DAKOTAS.—Dr. Williamson states, that the number of pupils in Miss Williamson's school has been less for the past year than in 1857, but the progress made by those who have attended has been better than usual. The

United States government, he says, is beginning to start schools for the Dakotas; but as instruction is to be given only in the English language, he fears little will be accomplished. Of other matters he writes:

My Dakota audience has varied from ten to forty—the average rather less than for some years past, probably not much over twenty. The chiefs who were formerly violently opposed to schools, since their return from Washington declare themselves warmly in favor of having their children taught; and we may hope, that at no remote period many of those who now oppose Christianity will listen to God's word. From conversation with individuals, I am inclined to think that there is now a considerable number who would like to hear of the way of salvation, but are kept back by fear of persecution and having no missionary near them.

We have rejoiced as we have read and heard of the copious showers of divine influence at the East, but we have to mourn that here we are as the mountains without rain or dew. Last winter and spring, several seemed to be inquiring, as if almost persuaded, and one old chief of the Sissitowan, who wintered in this neighborhood, died giving us some reason to hope that he was prepared for a better world; but none of the survivors have come forward, publicly to consecrate themselves to the Savior.

Mr. Riggs wrote (Nov. 27), that he had never before seen a time when there appeared to be so favorable an opportunity for missionary operations among the Dakotas. The United States Superintendent was securing quite an addition to the band of "civilized" Indians. There are fifteen pupils in the boarding school. Several other boys had been offered, "or rather pressed upon" the school, but even if the appropriation for that object permitted, Mr. Riggs says, "I should think it better not to take more until those we have are a little broken in to the use of the English language."

MICRONESIA.—A letter has been received from Mr. Snow, of Strong's Island, dated March 25, 1858, but there is little intelligence of special interest. Grateful mention is made of kind attentions received from Captain Wood, of the bark Superior, Captain Morrison, of the Daniel Wood, and others; but deep sorrow is also expressed, in view of fearful scenes of vice which have been witnessed in connection with visits to the island by some vessels from the United States. Very few of the people seem ready, as yet, to receive the truth in the love of it, but one man and his wife were giving so much evidence of a change of heart, that Mr. Snow was hoping to receive them into church fellowship at the next communion season. Some of the chiefs show that they have

learned not a little in regard to the requirements of Christianity, yet the heart is opposed to the truth, and it will not be surprising if those who first forsake the customs of their fathers should meet with serious opposition. "My little English school," Mr. Snow writes, "was started again a few months since, and soon increased to twenty pupils; but they were quite irregular, and after the ships came in I was obliged to give it up entirely. I hope soon to start once more, and to go on regularly; as the shipping season is nearly passed."

FUH-CHAU.—Mr. Hartwell writes, Sept. 30:

Our little church is again deeply afflicted. Mr. Hung, who was baptized last October, at the formation of the church, died Sabbath evening, the 26th inst. He was ill but a few days, and died apparently very happy; though from his difficulty in speaking he was unable to utter his feelings. Mr. Doolittle was with him when he died, and I left him but a short time previously. His last words, uttered with his hand upraised and his finger pointing to heaven, were—"Heavenly Father:" "Heavenly Hall"—i. e. Heaven. Afterwards he was able to indicate answers to questions by moving his head, and affirmed, that he had great peace, that he believed in Jesus, and that he had no doubts. His death is a great loss to our church. He was employed one half of the day as a teacher by Mr. Doolittle, and the other half as a preacher. He was a literary man and by far the best scholar in our church; but we know that God can make his death the means of greater good than his life.

MADURA.—Mr. Capron wrote, Sept. 29:

The girls' boarding school, under Mrs. Capron's charge, now numbers forty-six pupils. Three of this number were admitted to the church the first Sabbath of the present month, being selected out of twelve candidates, after careful examination. In April last, the first graduating class, of three pupils, left the school. One of these has since been married, and one has returned to the school as a teacher. Heretofore girls, remaining in the school till they were married, have had but one prospect before them on leaving. The class of eight, who are to graduate next April, seem quite interested in the plan of becoming teachers in village schools. It is to be hoped that they may prove useful in schools for girls and small lads, and thus inaugurate, on a small scale, the employment of female teachers in this land. The day is distant, however, when females will take the place in the schools of India which they hold in the schools of America.

Mr. Rendall wrote, October 21: "The Lord continues to bless our labors. Mr. Herrick writes me that he received two persons to the church October 10. I admitted a young man of promise to the church at Kelamatur, October 3. He lives in a village one mile distant from Kelamatur, and



has a large circle of friends, who are Romanists. He appears to be a very decided Christian, and I trust may be the means of leading others to Christ. I have lately received a congregation in a village twelve miles north of Madura."

**AHMEDNUGGUR.**—Mr. Ballantine, under date October 6, communicates the following pleasant intelligence :

Last Sabbath, six persons were received to the church by Harripunt and one by Ramkrishnapunt. Of the six received by Harripunt, three are boys in the school for catechists, all belonging to Mr. Barker's field. One is a girl belonging to Mrs. Ballantine's school. She is very young, but exhibits a heart full of love to the Savior. Her mother is dead and her father is a heathen, but she is living here with Christian relatives. The other two are elderly women, one the widow of a Christian who died last year, and the other a sister of a blind man who died here many years ago, giving triumphant evidence of being prepared to dwell with Christ in heaven.

The person received by Ramkrishnapunt was a Mussulman. He was long in the employment of pious English gentlemen, by whom he was instructed in the truth, and has testimonials from several gentlemen, as to the high character for veracity and honesty which he has borne for many years. He now rejoices that he is a member of the Christian church. His life has been threatened several times, by Mussulmans here, at Poona, at Bombay, and at his native city, Surat, because he manifested a disposition to embrace Christianity; but he declares himself ready to lay down his life for Christ's sake.

Thus God is bringing new members into his churches here, and we hope that the day may soon come, when these mercy drops shall be followed by a plentiful shower. We continue our daily prayer meetings, and when we read in these meetings the accounts contained in the American papers of what God is doing there, it quickens the hearts of his children here, and they rejoice and give thanks for all the mercy manifested to the American churches. We earnestly pray for similar displays of God's grace here. A few persons around us have manifested unusual interest in the subject of religion, and there are two or three instances in this city where wives, who have been taught the truth by their husbands, are now urging those reluctant husbands to come out boldly and embrace Christianity. This is very unusual here, and it gives us hope that God is working in the hearts of some by his mighty Spirit. We pray that we may continue instant in prayer, and not let the Savior go till he shall grant us a rich blessing, and pour out his Spirit upon many.

**NORTHERN ARMENIANS.**—Dr. Pratt, writing "on sanitary topics" from Marash, September 28, remarks at the close of his letter: "I can hardly help alluding to our visit here nearly five years since, and to the great work God has done in that time. On the Sabbath, nineteen were received to

church fellowship, making the whole number 96—all gathered in four years. I saw a sea of 600 faces before me; five years ago the most was 60. The community now numbers 900 Protestant souls; then it was less than 40. What a work to be engaged in!"

Mr. Powers wrote from Antioch, November 4, that after eight weeks of looking, he had succeeded in securing a house into which he hoped to remove soon. He had spent a few weeks, with his family, at Bitias, and had been permitted to see a decided improvement in the state of things there. A member of the church who had been suspended seemed truly penitent, and apparently cordial reconciliations had been effected between various persons, who had been involved in disputes and alienations. On the last Sabbath of October five persons, three men and two women, were received to the church on profession, five children were baptized, and the Lord's supper was administered. "It was a deeply interesting occasion."

Again are the missionaries at Constantino-ple drinking the cup of sorrow. Mr. Dwight writes, December 2:

Other letters will inform you, by this post, how severely the Lord has again afflicted us. Our hopes were upon Miss Elizabeth Riggs, as one peculiarly fitted, by her great intelligence, her accomplished education, her social and amiable character, her judiciousness and decision, and above all her devoted piety, for the part she should take in our female boarding school; but the Lord had other thoughts concerning her, and concerning us. She was suddenly snatched away on Monday last, after an illness of only five days, of the scarlet fever. Her remains were the first to be deposited in the new cemetery. Her parents were overwhelmed by the stroke, but they do not charge God foolishly. All their other children have had this terrible disease in turn, but only in the case of Elizabeth, the last taken, has it proved fatal. The school will be provided for in some way, I doubt not, but exactly how, we cannot at present tell.

Mr. Hamlin's second daughter Susan, is now lying at the very verge of the grave, and every day we are expecting her departure. She is in a very calm and happy state of mind, rejoicing in God her Savior, and looking forward with joy to the time of her departure from the body. May God sanctify these afflictions.

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## Home Proceedings.

### EMBARKATION.

REV. WILLIAM W. MERIAM, of Cambridgeport, Mass., and Mrs. Susan Meriam, of Boston; Rev. Joseph K. Greene, of Lewiston Falls, Me., and Mrs. Elizabeth A. Greene, of Lewiston, Me.; Dr. Henry S. West, of Binghamton, N. Y., and Mrs. Lotie M. West, of Nichols, N. Y., embarked at

Boston, January 17, in the Andrew Carney, Capt. Prior, for Smyrna, to join the Northern Armenian mission.

Mr. Meriam is a graduate of Harvard College and Andover Theological Seminary, and Mr. Greene, of Bowdoin College and Union Theological Seminary. Dr. West was educated at Yale and the College of Physicians and Surgeons of New York city.

## DONATIONS.

### RECEIVED IN DECEMBER.

#### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Gorham, E. P. W.	1 00
Portland, 2d par. 220; 3d cong. ch. and so. wh. cons. SAMUEL CHASS an H. M. 109; State st. ch. 32.78;	361 78
Scarboro', 1st cong. ch. and so. to cons. GEORGE LIBBEY an H. M. 96 00	
Waterford, W. W. Greene,	10 00—468 78
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, South ch.	317 82
Winthrop, J. C. 10; S. B. S. 4;	
cong. so. 6;	20 00—337 82
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Waldoboro', Cong. ch. and so. 15.79; J. B. 10; H. H. L. 10; Rev. J. B. 5;	
J. J. B. 5; J. J. B. 5; la asso. 8.50;	59 29
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Buxton Centre, Rev. G. W. Cressey,	15 00
Saco, 1st cong. ch. and so. 61.31;	
P. Eastman and wife, 32;	93 31—108 31
	974 20
Bucksport, Cong. ch. and so.	50 00
Castine, Trin. so. m. c.	22 53
East Machias, m. c.	12 00
Eastport, Central ch. and so. 35; S. T. H. 2; a poor widow, 1;	38 00
Norway, 1st cong. so.	5 00
Unknown,	1 00—128 53
	1,102 73
Legacies.—Bath, Eleanor Tallman, by Ammi R. Mitchell, Ex'r,	806 17
	1,908 90

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Hinsdale, Cong. ch.	72 00
Troy, m. c. 13; Rev. T. Townsend, 10;	23 00—95 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so.	8 57
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Manchester, D. and D. K. Mack,	40 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Cong. ch. bal. 1.18;	
Rev. A. Smith, 5;	6 18
Concord, South cong. ch. and so. wh. cons. WILLIAM H. ALLISON an H. M. 100; East par. cong ch. 20.44;	120 44
Dunbarton, Cong. ch. and so.	30 00
New London, L. M. T.	5 00—161 63
Rockingham co. Conf. of chs. F. Grant, Tr.	
Brentwood, Cong. ch. and so.	13 36
Chester, E. J. H.	4 50—17 86
Strafford Conf. of chs. E. J. Lane, Tr.	
Great Falls, 1st cong. ch. and so. wh. and prev. dona. cons. HERVEY KENT an H. M.	74 42
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Plainfield, m. c.	1 50
	398 97

#### VERMONT.

Addison co. Aux So. A. Wilcox, Tr.	
Middlebury, Cong. ch. and so. 131.34; m. c. 26.66;	161 00
New Haven, Cong. ch. and so. 29; Mrs. A. P. 3;	32 00
Shoreham, Cong. ch. and so.	65 00—258 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Lyndon, m. c.	11 06
St. Johnsbury, South ch. m. c.	55 02—66 08
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Hinesburg, m. c.	7 00
Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, Mrs. H. H. Brainerd, 12; a gift of self denial, 1;	13 00
Orange co. Aux. So. L. Bacon, Tr.	
Post Mills, J. Pratt,	20 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so.	6 84
North Craftsbury, m. c. 21; la. miss. asso. 23;	44 00—50 84
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Cong. ch.	31 50
Castleton, do.	36 00
E. Poultney, do. m. c.	26 89
Pittsford, Cong. ch. and so. 123.79; m. c. 16.07; a friend, 40; young ladies, 7.25;	187 11—281 50
Windham co. Aux. So. F. Tyler, Tr.	
Guilford, Cong. ch. m. c.	3 00
Townshend, do.	3 59—6 59
Windsor co. Aux. So. J. Steele, Tr.	
Rochester, Three sisters,	3 24
	706 25
A friend,	10 00
Bennington, 1st cong. ch.	36 00
Granby, G. A. A.	5 00—51 00
	757 25

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Wellfleet, 1st cong. ch. 27.42; la. miss. so. 10;	37 42
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, 1st cong. ch. and so. 288.12; m. c. 58.92; wh. and prev. dona. cons. PHINEAS ALLEN, JASON CLAPP, LEVI GOODRICH and OTIS BARKER, H. M.	347 04
Williamstown, Williams college, m. c.	9 00
Windsor, Mrs. S. C. Perry,	50 00—406 04
Boston, S. A. Danforth, Agent,	993 73
Brookfield Asso. W. Hyde, Tr.	
Warren, W. M. W.	3 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, 1st cong. ch. and so. 205.31; la. benev. so. 20;	225 31
Essex co. South Aux. So. C. M. Richardson, Tr.	
Gloucester Harbor, Cong. ch. & so. 26 00	
Hamilton, E. M. K.	3 00
Manchester, Ortho. cong. ch. and so. m. c.	27 19—56 19
Essex co.	
Andover, Rev. Dr. Barrows, 20;	
Old South ch. 19; m. c. 17.35;	56 35
Lawrence, Central cong. ch.	47 70
Wenham, A friend,	3 00—107 05
Hampden co. Aux. So. C. O. Chapin, Tr.	
Monson, Rev. Dr. Ely, 10; a friend, 2;	12 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Hadley, Russell ch. and so.	76 45
South Amherst, Cong. ch. m. c.	10 00—86 45
Harmony conf. of chs. W. C. Capron, Tr.	
Millbury, 1st cong. ch. and so. wh. and other dona. cons. SAMUEL A. SMALL an H. M.	86 23
Uxbridge, Evan. ch.	100 00
Whitinsville, Mrs. L. C. Fletcher,	20 00
Blackstone, Cong. ch.	20 15—226 38
Middlesex North and vic. C. Lawrence, Tr.	
Assabet, Cong. ch. and so.	18 00
Middlesex co. South Conf. of chs.	
Natick, 1st cong. ch. and so. (of wh. to cons. JOHN O. WILSON an H. M. 100;)	146 64
Wayland, Evan. cong. ch. and so.	42 00—188 64

## Middlesex co.

Cambridge, 1st evan. cong. ch. m. c.	90 93
Charlestown, 1st ch. m. c.	88 05
East Cambridge, Evan. cong. ch. m. c. 12,50; a friend, 3;	15 50
Lowell, John st. cong. ch. m. c.	15 90
Newton Centre, Cong. ch. and so. (of wh. to cons. WARREN ELLIS an H. M. 100;)	145 89
Reading, Old South ch. 50,93; a lady, 5;	55 93
Woburn, by C. Richardson,	28 00—410 20
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
East Medway, 1st ch. and cong.	6 61
Roxbury, Eliot ch. and so. 200; m. c. 8,29; Vine st. ch. 200; m. c. 9,54;	417 83
West Medway, Avails of a ring,	1 00
West Roxbury, South evan. ch. and so. m. c.	17 76
Wrentham, 1st cong. ch.	60 00—503 20
Old Colony Aux. So. H. Coggeshall, Tr.	
North Middleboro', Cong. ch. and so.	14 85
Palestine Miss. So. E. Alden, Tr.	
North Bridgewater, Miss L. E.	2 00
Scotland, Cong. ch. m. c.	11 00—13 00
Pilgrim Aux. So. J. Robbins, Tr.	
Marshfield, 1st cong. ch. and so. m. c.	14 00
Plymouth, 2d ch.	9 70—23 70
Taunton and vic.	
Attleboro', Cong. ch. 16; la. miss. so. 30;	46 00
Berkley, Fem. cent. so.	17 08
Seekonk, Ladies,	23 00—86 08
Worcester co. North Aux. So. C. Sanderson, Tr.	
South Roylston, m. c.	7 00
Westminster, Cong. ch. and so	62 00—69 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Boylston,	65 00
Clinton, 1st evan. ch.	65 33
Princeton, Gent. 25,64; la. 42,23; m. c. 21;	88 87
Worcester, Centre ch. gent. (of wh. to cons. WILLIAM C. THOMPSON an H. M. 100; fr Alex- ander H. Wilder to cons. Mrs. MARTHA S. BUR- NELL of Madura, an H. M. 100;) 597,50; la. (of wh. to cons. Mrs. SARAH AVERY an H. M. 100;) 260,50; m. c. 247,31;	1,105 21
South ch. gent. 184,20; la. 109,29; m. c. 226,99;	520 48
Union ch. gent. 47; la. 40,65; m. c. 423,20;	510 85
Salem st. ch. m. c.	131 71
	—2,268 25
	2,487 45
Ded. prev. ack.	1,814 93—672 52

4,182 76

Chelsea, Broadway cong. ch. m. c. 35,81;  
Winnisimmit ch. m. c. 18,50;

54 31

4,237 07

Legacies.—Greenfield, Jesse Smead, 10 00  
Millbury, Miss Hannah L. Goodell,  
by Lyman Goodell, Ex'r,

400 00—410 00

4,647 07

## CONNECTICUT.

Fairfield co. East Aux. So.	
Danbury, 1st cong. ch. m. c.	210 31
Huntington, Cong. ch. gent. 27,14; la. 27,86;	55 00
Newtown, Cong. ch.	14 50
Redding, do.	41 00—320 84
Fairfield co. West Aux. So. C. Marvin, Tr.	
Darien, Cong. ch. and so.	34 00
Greenfield, do.	82 25
Greensfarms, do.	158 00

Greenwich, 1st cong. ch. bal. 13,25; 2d cong. ch. and so. 202; la. miss. so. 51;	266 25
North Greenwich, La. miss. asso. wh. cons. Rev. P. B. HEROT of Bedford, N. Y. an H. M.	59 67
Ridgefield, 1st cong. ch. wh. and prev. dona. cons. RUSSEL B. KEBLER and JOHN KEBLER H. M.	184 43
South Norwalk, Cong. ch.	20 00
Stamford, Pres. ch.	117 85
Wilton, Cong. ch. and so. wh. cons. Rev. CHARLES B. BALL an H. M.	120 00—1,042 45
Hartford co. Aux. So. A. G. Hammond, Tr.	
Bristol, Gent. 39; la. 4,68;	43 68
Hartford, North cong. ch.	402 80
Manchester, 1st do.	115 00
New Britain, South cong. ch. 231,75; m. c. 3,80;	235 55
Plainville, 2d cong. ch.	78 00
Windsor, 1st do.	39 70—914 73
Hartford co. South Aux. So. H. S. Ward, Tr.	
Glastenbury, Gent. 258,38; la. 110,71; m. c. 122,75;	491 84
Portland, Gent. 57; la. 29;	86 00
Westfield, Gent. and la. 31,59; m. c. 11,97;	43 47
Wethersfield, 1st cong. ch. and so. 192 60—813 91	
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Salisbury, Cong. ch. and so.	74 00
Watertown, do. wh. cons. HENRY J. PRUDDEN an H. M.	185 00—259 00
Middlesex Asso. E. Southworth, Tr.	
Chester, Ch. and so. 51,17; m. c. 63,83;	115 00
Higganum, Daniel Brainerd, 500; cong. ch. and so wh. cons. Rev. JAMES NOYES an H. M. 50; m. c. 47; la. benev. so. 11;	608 00
Killingworth, Gent. 17,10; la. 30,05; m. c. 31,26; to cons. JULIUS BURT an H. M.	78 41—801 41
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, Mrs. Abby Salisbury, 150; Mrs. G. 75c.; Centre ch. (of wh. to cons. Rev. DAVID KNOWLES an H. M. 50;) 494,95; North ch. 350; Chapel st. ch. 287,55; College st. ch. 159,81; 3d ch. m. c. 77,93; South ch. m. c. 6,87; union m. c. 10,45; Rev. S. S. A. 10;	1,548 31
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Branford, Cong. ch.	55 10
Cheshire, M. B. H.	5 00
Madison, Cong. ch. 37,21; la. sew. so. 31;	68 21
North Haven,	6 00—134 31
New Haven co. West Conso. A. Townsend, Tr.	
Oxford,	21 00
Southbury,	59 27
Waterbury, 1st so.	146 25
Woodbridge, Gent. 47; la. 50; m. c. 25;	122 00—348 53
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.	
Bozrah, Fitchville,	52 08
Griswold, Mrs. A. W.	2 00
Lebanon, Exeter so. m. c.	20 00
Norwich, 2d so. la. asso. a friend, 50; Broadway ch. m. c. 4,50; la. 84,40;	133 90
Stonington, 1st cong. ch. and so.	30 23—243 21
Tolland co. Aux. So. E. B. Preston, Tr.	
Columbia, Gent. 31,60; la. 47,40;	79 00
Ellington,	118 41—197 41
Windham co. Aux. So. J. B. Gay, Tr.	
Brooklyn, Gent. 42,18; la. 33,13; m. c. 23,95;	99 26
Canterbury, Cong. ch. and so.	59 13
North Woodstock, J. Child,	10 00
Thompson, Gent. 61,94; la. 70,44; m. c. 10,71;	146 09
Voluntown and Sterling, La. miss. asso.	12 00—326 48
	6,950 58

E. L.	100 00
A new year's thank off'g,	10 00—110 00
	7,060 58

<b>Legacies.</b> —East Hartford, Mrs. H. Bigelow, int.	30 00
New London, Ebenezer Learned, by Ebenezer & William L. Learned, Ex'rs,	1,000 00 1,030 00
	8,090 58

## RHODE ISLAND.

Little Compton, S. B.	75
Newport, A few friends,	16 75
Providence, B. F. G.	5 00—22 50

## NEW YORK.

Buffalo and vic. Aux. So. J. Crocker, Agent.	
Buffalo, Westminster ch. 60; H. Hunt, 10;	70 00
Niagara Falls, Pres. ch.,	118 24—188 24
Geneva and vic. Aux. So. G. P. Mowry, Tr.	
Dundee, Pres. ch.	13 00
Geneva, Pres. ch. J. Bement, 30;	
Dr. W. 10; W. T. S. 10; J. O. S. 10; indiv. 29,31;	89 34
Holley, Pres. ch. 17; Mrs. H. N. B. 10; Mrs. S. P. L. 10;	37 00
Oswego, 1st pres. ch. m. c.	91 45
Penn Yan, C. C. Shepard, to cons. Rev. WILLIAM W. TAYLOR and H. M.	50 00
Watkins, Pres. ch.	14 07—294 86
Greene co. Aux. So. J. Doane, Agent.	
Durham, 1st pres. ch.	27 00
Monroe co. and vic. by E. Ely, Agent.	
Bergen, Cong. ch.	20 05
Mount Morris, 1st pres. ch. 6;	
Mrs. E. M. H. 10;	16 00
Rochester, Plymouth church, 100;	
Brick pres. ch. 80;	180 00—216 06
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. from W. E. Dodge, 200; Lucius Hopkins, 20; Ambrose K. Ely, 200; Rev. William Belden, wh. and prev. dona. cons. Mrs. ABIGAIL BELDEN and H. M. 50; Broadway Tab. 113; Brooklyn, Church of the Pilgrims, 387,50; S. B. Chittenden, 250; C. W. Moore, 10; R. P. Breck, 10;)	2,034 13
Otsego co. Aux. So. D. H. Little, Tr. Cherry Valley, Mrs. R. R. and fam. 30; "a tithe of the Lord's increase," 10;	40 60
Cooperstown and vic. Fem. miss. so. 13 21—53 21	
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr. Stockholm, "Offering for missions,"	20 00
Syracuse and vic. Aux. So. S. Mead, Tr.	
Syracuse, 1st pres. ch.	59 70
	2,893 20

Albany, Rev. J. H. Pettingell, which and prev. dona. cons. LOUISA C. PETTINGELL and H. M.	50 00
Amenia, Pres. ch.	13 00
Aurora, do.	55 00
Baiting Hollow, Cong. ch.	2 00
Barryville, do.	2 30
Bath, 2d pres. ch.	8 00
Bethel, Rev. L. B.	1 00
Black Creek, Rev. S. Johnson, to sup. a boy in Fuh-chau,	25 00
Brasher Falls, L. H. 7; "a tenth for Nov." 7;	14 00
Butternuts, Fem. miss. so.	9 00
Camden, Cong. ch.	22 50
Champion, P. F. H.	10 00
Cohoes, Pres. ch. m. c.	25 00
Dansville, Mrs. E. S.	10 00
Farmington, E. P.	5 00
Greenport, Cong. ch.	13 00
Homer, A friend,	20 00
Hunter's Point, A few friends,	18 42
Irrington, Pres. ch. m. c.	10 30
Ithaca, Pres. ch.	55 64
Jefferson, 1st do.	9 60
Keeseville, Cong. ch. m. c.	22 00

Le Roy, 1st pres. ch.	33 94
Leyden, M. A. L.	4 00
Lima, Pres. ch. and so.	34 80
Lyons, 1st do.	30 72
Malden, Pres. ch.	25 16
Millville, Ch.	15 00
Newark Valley, Rev. Marcus Ford, D. D., which and prev. dona. cons. Mrs. ANNA S. FORD and H. M.	50 00
New Road, Fem. miss. so.	9 50
North East, Cong. ch.	3 00
Orient, do.	36 00
Owego, Pres. ch.	52 23
Panama, do.	50
Poughkeepsie, 1st pres. ch. 28; M. Smith, 10; pres. ch. m. c. 17,67;	55 67
Sand Lake, Pres. ch.	25 00
Smithtown, Two friends,	2 60
Southampton, do.	1 50
Upper Aquebogue, Cong. ch. and so.	83 00
Upper Jay, M. A. J. M.	3 00
Waverly, Pres. ch.	25 00
Wellsville, Rev. S. S.	2 00
West Chester, Mrs. G. M. Wilkins, 25; Mrs. R. J. Trumbull, 10;	35 00—927 78
	3,820 98

## NEW JERSEY.

Bergen, 1st pres. ch.	21 31
Berkshire, Pres. ch.	6 01
Boonton, do.	60 86
Bridgeton, L. Q. C. Elmer,	10 00
Chatham, A friend,	20 00
Elizabethtown, Mrs. H. R. N.	8 00
Newark, J. Haines, 30; 1st pres. ch. 343,81; South Park pres. ch. m. c. 61,83; Central pres. ch. 125;	560 64
Paterson, Mrs. C. Attebury,	10 00
Succasunna, Pres. ch.	20 31
Westfield, K. R. J.	4 00—731 13

## PENNSYLVANIA.

By Samuel Work, Tr.	
Philadelphia, Calvary ch. Benja. Fredick, 100; John A. Brown, 100; Union m. c. at Clinton st. ch. 60,28; E. R. A. 50;	310 28
West Chester, Mrs. McDonald,	15 00—325 28
Carbondale, Pres. ch. wh. cons. THOS. SWEET, M. D., and H. M.	100 00
Girard, Pres. ch.	10 00
Millcreek, Mrs. R. R.	3 00
Montrose, Pres. ch. 70; m. c. 30;	100 00—213 00
	538 28

## DELAWARE.

N.	2 00
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## OHIO.

By T. P. Handy, Agent.	
Atwater, Cong. ch.	50 57
Brownhelm, A. H. B.	3 00
Cleveland, La. miss. so.	24 00
Cuyahoga Falls, 1st cong. ch.	29 75
Euclid, 1st pres. ch.	25 00
Talmadge, G. WOLCOTT, wh. and prev. dona. cons. him and H. M. 70; benev. asso. 9;	79 00
Toledo, 1st cong. ch.	138 06
Trumbull co. S. Hayes,	31 00
Windham, 1st cong. ch. 18; S. S. 10;	28 00—408 38
By G. L. Weed, Tr.	
Cincinnati, 1st ortho. ch. to cons. LEWIS C. HOPKINS and H. M. 100; 3d pres. ch. m. c. 12,10;	
Central college ch. and cong. 10;	122 10
Dayton, 3d st. pres. ch. m. c.	31 56
Georgetown, Pres. ch. m. c.	2 50
Jersey, La. benev. so. 26,26; pres. ch. m. c. 3,74;	30 00
Lebanon, Cong. coll.	22 00
Portsmouth, 1st pres. ch. 28,27;	
pres ch. 70,50;	98 77
Walnut Hills, Lane sem. ch. m. c.	9 41
	316 34



## By Rev. S. G. Clark.

Berlin,	6 22
Brecksville,	3 75
Brooklyn and Parma,	7 25
Brownhelm,	2 00
Claridon,	5 16
Chardon,	3 31
Cleveland, 2d pres. ch. 5; T. S.	
Beckwith, 25;	30 00
Conneaut,	15 71
Fowler,	7 50
Geneva, Cong. ch.	3 00
Greenwich,	1 50
Hambden,	4 89
Hartford,	8 00
Hudson,	16 50
Huntsburg,	16 00
Kinsman, P. Allen,	10 00
Mesopotamia,	7 75
Medina, Cong. ch.	25 00
North Eaton,	1 00
Oberlin,	5 79
Orwell, 2,85; C. A. B. Pratt, and mother, 10;	12 85
Painesville, Bal.	26 25
Randolph,	1 00
Rome,	11 51
Ruggles,	19 50
Richfield,	7 00
Twinsburg, 17,40; m. c. 12,90;	30 30—283 74
	1,012 61

Ashland, M. E. Jennings,	12 03
D-fance, 1st pres. ch.	3 91
Elyria, Pres. ch.	12 90
Farmington, Rev. W. F. M.	10 00
Ironton, 1st pres. ch. m. c.	22 00
Logan, E. T. E.	5 00
Mesopotamia, Cong. 9,50; Mrs. C. S. G. 10;	19 50
Sheffield, Cong. ch.	7 10—92 44
	1,105 50

Legacies.—Kinsman, Elnathan Galpin, by S. D. Galpin, Ex'r,	50 00
	1,155 05

## INDIANA.

By Rev. O. P. Hoyt.	
Elkland,	6 67
Mishawaka,	20 29
Orland,	3 58
South Bend,	33 22—63 76
Bedford, L. D. B. 5; S. 5;	10 00
Eramosa, 2d cong. ch.	12 00
Indianapolis, A friend,	50 00
Moonesville, M. M. E.	5 10
Valparaiso, Rev. H. Foot,	5 00—82 00
	145 76

## ILLINOIS.

By Rev. C. Clark.	
Rockford, Teachers and pupils in Fem. sem. for ed. in Nestorian m.	40 00
Cayuga, Rev. Dr. B.	3 00
Chicago, 1st pres. ch. wh. cons. G. H. HAZELTON an H. M. 100; 2d do. (of wh. fr. William H. Brown, to cons. HIRAM F. MATHER of Chi- cago, and JOHN H. HARDENBURGH of Auburn, H. M. 200;) 400;	500 00
Griggsville, 1st cong. ch. m. c.	50 00
Lamoille, Cong. ch.	2 00
Waukegan, N. Norton,	10 00—565 00
	605 00

## MICHIGAN.

By Rev. O. P. Hoyt.	
Alamo,	3 53
Allegan, Cong. ch.	10 00
Coldwater,	5 00
Cooper,	2 97
Decatur,	5 35
Detroit, Mrs. E. E. S.	50 00
Edwardsburg,	11 65
Fentonville,	7 25
Hadlev,	7 46
Schoolcraft,	8 00—111 21

Jonesville, L. B. V.	5 00
Monroe, Pres. ch.	29 98
Raisin, 1st cong. ch.	17 50—52 48
	163 69

## WISCONSIN.

By Rev. C. Clark.	
Allen's Grove, Cong. ch.	6 00
Kenosha, do.	45 76
Racine, Pres. ch.	77 71
Summit, E. J. M.	5 00—134 47
Allen's Grove, J. A. A.	5 00
Beloit, 2d cong. ch. m. c. 74,06; S.	
T. M. 20;	94 06
Fulton, Rev. R. Sewall and fam.	10 03
Milwaukee, Plymouth cong. ch.	281 93
Oconomowoc, Cong. so. m. c.	5 00—395 99
	530 46

## IOWA.

Bowen's Prairie, Cong. ch.	4 00
Keosauqua, Cong. ch. m. c.	8 00
Kossuth, N. S. pres. ch.	7 00
Muscataine, Cong. ch.	53 00
Wayne, Rev. E. P. Smith, 1,42; D. C. S. 1;	2 42—74 42

## MISSOURI.

Timme, Miss. so. of Missouri college.	5 25
St. Louis, Mrs. McIntire, avails of canary birds,	5 00—10 25

## KENTUCKY.

Covington, Rev. I. M. Preston,	20 00
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## TENNESSEE.

Elkton, Rev. W. S. Tarbet,	5 00
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## OREGON TERRITORY.

Salem, Cong. ch.	29 75
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## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Eaton, C. E. m. c.	22 00
Good Land, Choc. na. coll.	40 00
Oroomiah, Persia, Members of Nestorian miss. a thank off'g,	100 00
Shipton, Can. A. M. 5; Mrs. C. B. C. 4; K. P. 2; J. L. G. 1,50; N. W. W. 1; A. W. 1;	14 50
St. Andrews, C. E. Pres. ch. m. c.	29 00
St. Catharine, Can. 1st pres. ch. m. c.	80 00
St. Stephens, N. B. Milltown cong. ch. & so.	59 23
	344 73

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$59 85
NEW HAMPSHIRE,	7 68
VERMONT,	83 81
MASSACHUSETTS,	46 29
CONNECTICUT,	102 89
NEW YORK,	50 32
PENNSYLVANIA,	108 26
VIRGINIA,	15 00
OHIO,	47 13
INDIANA,	13 25
MICHIGAN,	1 75
IOWA,	10 00
CALIFORNIA,	1 00
	\$587 23

Donations received in December,	22 292 83
Legacies,	2,256 17

\$24 549 00

★ TOTAL from August 1st to December 31st,	\$88,223 22
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## THANK-OFFERINGS.

## GENERAL STATEMENT.

It was stated in December that, encouraged by judicious and respected friends, the Prudential Committee had decided to open a fund for *thank-offerings*—contributed by converts and their grateful friends—to supply the deficiency of last year. So serious and extensive were the pecuniary embarrassments of the whole country, that at the close of the financial year, it was felt that there was occasion for congratulation rather than despondency, when it was found that the debt of the Board was only about \$40,000. And were there no expansion of the missions, and no opening of new fields, such a debt would be far less embarrassing. The simple truth is, however, that there is a call for *increased* appropriations from year to year.

The question arises, therefore, cannot the last year's deficiency be met by *special donations*, while the regular contributions of the churches shall be so enlarged as fully to meet the expenses of the present year? Suggestions of this kind, generally with reference to thank-offerings for the rich spiritual blessings received of late, have come from different sources; in many instances such offerings from young converts, or from churches in behalf of young converts, amounting to at least one dollar for each person, have been forwarded, in the hope that others would follow the example. It is known, moreover, that efforts are being made in other places to add to this fund. In Hampden County, Massachusetts, where the plan had its origin, there is a general disposition to participate therein.

## NEW PHASE OF THE MOVEMENT.

A letter has been received from a friend of missions, which shows that the interest felt in this question, is taking a wider range:

"At family worship, a few evenings since, I spoke to my family of your new fund. We all felt a desire to share in the *thank-offering*. Although we have not much of this world's goods, being still indebted for our home, and no member of the family has been converted the past year, yet some of our relatives have been converted; and, as a family, we have enjoyed many mercies, temporal and spiritual. We have all been permitted to live on another year. Sickness has, indeed, visited us; but in this respect, we have not been severely afflicted. We all feel it a pleasure to make a *New Year's family thank-offering*. For this purpose the children are willing to forego their usual holiday presents; and, although our offering is small, it is much more than we have ever felt able to spend in holiday gifts; and it is large enough to make us 'feel it.' Still we rejoice in the privilege, and would rejoice to have every Christian family unite with us in efforts, according to its ability, to free the treasury of the Board from its embarrassment, and to furnish the means of giving to the benighted heathen the gospel of Christ. There are now eight members of the family; and inclosed you will find eight dollars for the Thank-offering Fund, from a thankful household. This is in addition to our yearly donation to the Board; and when I think how easily and cheerfully the gift was made, I cannot forbear the thought, 'How easy for Christian families, if they would all join in the offering, even in these hard times, to replenish the Treasury of the Lord!'"

## RECEIVED.

MAINE.—Buxton Centre, Rev. G. W. Cressey,	5 00	Thompson's church, young people, 151; Champion, P. F. H. 1; Palmyra, O. Warren, 5; Potsdam, S. L. W. 15; Sand Lake, a young convert, 30c;	1,033 94
NEW HAMPSHIRE.—Orford, E. & H. A. M. 4; South New Market, three indiv. 3; Troy, indiv. 3;	10 00	PENNSYLVANIA.—Pittsburgh, 3d pres. church, young men's prayer meeting, a Christmas offg,	79 02
VERMONT.—Fairhaven, Rev. Dr. Hooker, a wedding fee, 20; Guildhall, H. C. 1; L. C. 1; S. K. 1;	23 00	OHIO.—Dayton, 3d st. pres. ch. young converts,	7 00
MASSACHUSETTS.—Boston, A fem. mem. of Phillips ch. 12; Chicopee, 3d cong. ch. 25; Dorchester, James Clap, 50; East Douglas, young people, 23,50; avails of gold pencil, 50c.; Hamilton, young converts and others in s. s. 36, So. Deerfield, a friend, 2; Albion, 5;	154 00	INDIANA.—A thank offg,	100 00
CONNECTICUT.—Abington, thirty-two young christians, 32; Newtown, cong. ch. 2,50;	34 50	ILLINOIS.—Chicago, 2d pres. ch.	100 00
NEW YORK.—Brooklyn. Church of the Pilgrims, 861,63; Buffalo, Rev. Mr.		MICHIGAN.—Romeo, L. S.	1 00
		WISCONSIN.—Fond du Lac, A friend,	3 00
		TEXAS.—San Antonio, Unknown,	10 00
		Previously acknowledged,	1,560 46
			3,012 73
			4,573 19

THE

# MISSIONARY HERALD.

VOL. LV.

MARCH, 1859.

No. 3.

## American Board of Commissioners for Foreign Missions.

### *Caboon Mission.—West Africa.*

LETTER FROM MR. BUSHNELL, OCTOBER  
4-18, 1858.

### *Seriousness—A Christian Marriage.*

MR. BUSHNELL commences his letter at Baraka, where he is stationed for the present, in the absence of other missionaries on account of ill health. He first refers to the sailing of Mr. and Mrs. Walker and Mr. Pierce for the United States, and the great amount of labor and care thrown upon those who remain in the field, and then says:

Last Sabbath our congregations were large and attentive, and considerable seriousness was apparent. This morning, one of the young members of the church came to ask me to appoint a prayer meeting for such of the pupils in the school, and young men in the town, as were seeking the salvation of their souls. I gladly complied with the request, and such a meeting will be held to-morrow afternoon. May the Holy Spirit descend, in convicting and converting power, upon these youth. This afternoon, after our weekly lecture, a young man who has recently united with the church, and who is to be employed as an assistant at the Nengenenge station, was married in a Christian manner. At the conclusion of the

marriage ceremony, which was in the Mpongwe language, the guests presented their salutations to the newly married couple, after which they partook of cake and lemonade, and then dispersed, evidently feeling that Christian marriage is superior to their heathenish system of polygamy.

### *Visit to Nengenenge—The Welcome.*

*Nengenenge, Oct. 6.* As this station is to be left for a season without a missionary, in charge of native helpers, it seemed desirable that I should come up with Mr. Jack, who has been residing here, in order to make the contemplated change, and to explain the reasons for it to the head-men and the people. Accordingly we left Baraka at 9 o'clock yesterday morning, in the mission boat, accompanied by the young man and his wife, who were married the day before. We arrived at 8 o'clock in the evening, and were joyfully welcomed by the native teacher, his pupils and the people residing on the island. Soon after day-break this morning, the head-men and people from adjoining towns commenced coming in to welcome us, and during most of the day the reception-room was thronged with visitors. It was truly gratifying to see these rude people, who

expressed so much sorrow at our departure for America, welcome us back with so much joy. It proves that they are capable of appreciating in some degree our labors among them, and of exercising affectionate and grateful feelings.

### *Graves of Missionaries.*

After breakfast, we placed at the head and foot of the grave of our lamented brother Adams, the tomb-stones which his friends had intrusted to my care. The plain marble head-stone bears the name and age of the deceased missionary, with the simple inscription, "Come to Jesus," so expressive of his ruling passion in life, for winning souls to Christ. The recollection of his devoted life and his triumphant death, is exerting a powerful influence upon the heathen people who knew him. Even the savage Pangwes, among whom he temporarily sojourned, speak his name with affection, and sigh over the loss of their best friend. "He being dead, yet speaketh," and the inscription upon his tomb-stone will long invite those who visit his grave to come to the Savior. By the side of Adams's grave repose the remains of the beloved and indefatigable Herrick, who fell asleep on the 20th of December last, only about four months from the time of his arrival here. At the head and foot of his grave, we placed pieces of board to mark his resting place.

### *Meeting—The Station left with Helpers.*

This evening we had a very interesting meeting at the mission-house. I made an address to the people, reminded them of the death of the two missionaries who had deceased here, and urged them to remember their dying exhortations. Several persons, who hope they have been born again, prayed; and it was truly encouraging to listen to their simple, earnest petitions. One of the number, who was, three years since, one of the most degraded and hopeless heathen men in this region, now appears to be a meek and humble Christian; and I

trust will become a member of our church at no distant day. He has but one wife, and she seems disposed to walk with her husband in the narrow way to life. Several of the pupils in the school, who were taken from their heathen towns to Nengenge only four years since, are giving pretty good evidence of piety. The two most promising of the number, Fisher Howe and Samuel Spring, will go with us to Baraka, where they can enjoy better advantages than they can here. We have explained to the people generally our arrangements in reference to this station; and though they regret the absence of a missionary for a time, they seem satisfied. We shall leave Ogula and Adunga, two Mpongwe young men who are church members, and return to-morrow to Baraka.

On their return, the brethren found Mrs. Bushnell sick with fever. The disease yielded to efficient treatment, and on the 11th of October she was spoken of as convalescent. Mr. Best and Mrs. Jack had also been unwell.

### *Religious Inquiry.*

The statements of the remaining portion of the letter are of a character somewhat more encouraging than have often been received from this portion of the missionary field. Let earnest prayer be offered, that our brethren at the Gaboon may now be permitted to rejoice in evidence that the set time to favor their Zion has come.

Oct. 14. Two interesting cases of religious inquiry have appeared to-day. One young man, who has a pious wife, and who was ten or twelve years ago a pupil in our school, came to me for religious conversation, and really seemed in earnest about the salvation of his soul. Of his own accord he told me that he owned a number of slaves, which was the great difficulty in the way of his coming to Christ, but he expressed a willingness to give them their freedom, and to do all that he could to instruct them in religious truths. I prayed with him and he left with a lighter heart. The other case was that of a young man,



who several years since indulged a hope in Christ, and for a season gave evidence of piety, but who has since given up his hope and relapsed into his former heathenish state. He was present at the death of Mr. Adams, two years since, and assisted in taking care of him during his illness. He seems penitent, and I trust will yet come to a saving knowledge of the truth. I feel greatly encouraged to hope that the prayers of God's people in America are beginning to be answered in behalf of this perishing people.

Mr. Bushnell next mentions the sore affliction of one of the members of the church, whose son, twelve years of age, was caught by a shark while bathing, on the 16th of October. The right leg was bitten off above the knee, and the boy died in a few moments. This sad event seemed to deepen serious impressions.

18. Last evening our place of worship was crowded, and an unusual solemnity pervaded the congregation. This morning several young men from town attended our morning worship, after which one of them followed me to my study, and with tears requested me to pray for him. He seemed under deep conviction for sin, and confessed, freely, his past wickedness. After pointing him to Christ, through whose merits alone sins can be pardoned, I prayed with him, and he followed with a petition interrupted by sobs and tears. We rejoice in view of evidences that the Holy Spirit is present among us; and yet we rejoice with trembling, lest he may be grieved away, and these hopeful signs prove to be only "as the morning cloud and the early dew."

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### Zulu Mission.—South Africa.

#### REPORT OF THE UMTWALUMI STATION.

THIS report, "for the year ending May 26, 1858," has been long in finding its way to the Missionary House, but as it is of considerable interest, most of it will be given here.

Preaching, with the Sabbath school and

other services auxiliary to preaching, were maintained at the station during the year, the average congregation being from sixty to seventy. Mr. Wilder says:

Several heads of kraals are usually present who never bring any of their women or children with them. At the morning expository exercise, several not belonging to the station are usually in. The number who attend is very small compared with the whole population within three or four miles of the chapel. Within that distance there are probably 1,000 souls, one half of whom, nothing but indifference and hatred of the truth prevents from appearing in the sanctuary every Sabbath.

#### School.

A daily school has been sustained, with an average attendance of about twenty, and more than usual interest in learning to read has been manifested by persons employed by the mission family. Mr. Wilder says:

Seven of these are girls who have either fled to me for protection against the cruelty of parents, or have come earnestly desiring to be taught the way of salvation. Four came with their parents' consent, the remaining three ran away from their homes to save themselves from a life of prostitution and slavery, into which their parents had sold them. These were soon followed by their professed owners, and demanded at my hands. But while these persons were allowed perfect access to the fugitives, and they were at liberty to go, I have not suffered violence to be used, and have promised them my protection as long as they asked it. In two or three instances, some demonstrations of force have been made, but nothing was gained by this. To force a marriage against the consent of the party concerned is contrary to nature and law, and I am happy to say, that the representative of Her Majesty's government in my district, has given his public approval of the stand I have taken, in affording an asylum to the oppressed and persecuted. That is *English* and *Divine*

law. I add also, with gratitude to God, in whose hands are the hearts of all men, that, ultimately, the parents of each of the girls whom I protected, have become perfectly reconciled to their staying at the station, and two of them have thanked me, with apparent sincerity, that I protected their children from their own avarice and cruelty.

Two other girls who fled to me for protection (they had been sold to old men already having several wives) were, by the promises and the tears of their friends, persuaded to return home. Once in the hands of their masters, promises were foresworn, and they were both forced into concubinage with men whom they loathed.

#### *Prayer Meetings—Hopeful Conversions.*

Since October, prayer meetings have been regularly sustained on Sabbath, Wednesday, and Saturday evenings; and one at sunrise Sabbath mornings, conducted by natives. Mrs. Wilder has also maintained a female prayer meeting during the year, on Thursday afternoons. Since December, the monthly concert, on the first Monday evening of each month, has been kept up. The young people who profess to love our Lord Jesus Christ, have contributed a portion of their wages for the spread of the gospel.

The girl mentioned in our report for 1856, was married to a member of the church at Umsunduzi in the former part of the year. She professed to be a believer, but of her religious experience or character since, I have not been informed. Two of her sisters, who have now been with us upwards of a year, profess to have given their hearts to Christ. Two other girls in our family hope they are Christians. Three young men, who have lived with us most of the time for several years, have also, apparently, chosen the Lord to be their God. By their general conduct, and their faithfulness in the special duties of religion, they afford pleasing evidence of

a change of heart. Two or three months since, a young woman, who has been a frequent attendant on the Sabbath, came to the station inquiring the way of salvation, and wishing to remain, to be more perfectly instructed. Besides eight or ten who indulge hope on my station, there are in the vicinity, three or four native converts who were baptized by our Wesleyan brethren, and have been committed to our care by Messrs. Pierce and Spensely.

#### *A new and interesting Case.*

About the first of October, a middle-aged man came to me to ask permission to leave his horse on my station. He seemed a man of unusual intelligence and pleasing demeanor. About two weeks afterwards he came with his horse, and said further, that he wished to come himself and build on the station. On my asking his motives, and inquiring into his history, he said that twenty years ago he lived for a while on a Wesleyan station, in the Amampondo country; but that, though knowing the truth, and with a conscience ill at ease, he had chosen heathenism, and indulged in its excesses ever since. He knew and believed the truth, yet disliked it; but he had children, and he wished, whatever might become of him, to have them educated and taught the way of salvation. He belonged to the Amacasiba tribe, which inhabit the country fifty or sixty miles inland, on the Umtafuna river. A year ago, pressed with the importance of having his children instructed, he left his tribe to find a missionary station, came as far as the Amandolu tribe, where his second wife's friends resided, and there stopped till he learned of the Umtwalumi station.

Such an unheard-of phenomenon, in this section, as a man's forsaking his tribe and going to a strange country with such designs, led me to be very incredulous as to the statement of his motives. I thought it most likely he was a fugitive, who had been driven

from his home on account of real or supposed crimes. However, I told him he might come, and two days afterwards he arrived, with one wife and three children. One of his two wives refused to come, and they parted by mutual consent, she going back to her tribe, to live with her son by a former husband.

#### *Conviction and hopeful Conversion.*

The second Sabbath after his arrival, after meeting, he came to me in an agony of mind on account of his sins. The burden of his grief was, that he had so long known the way of salvation but had chosen darkness and sin rather than light and holiness. He tried to pray, but his "heart was stone." He felt himself justly, hopelessly condemned. "Could Christ forgive such a sinner as he? One who had so long known his duty and not done it must surely be given over to hardness of heart, and his doom must be sealed." For several days he continued in great distress, and yet seemed to be making progress. Finally, Christ revealed himself to him as an all-sufficient Savior, and shed abroad his love in his heart. He continues constant in his faith and hope, and is zealous to win others to the Savior he has found. He has had great temptations, but thus far has come out of them with honor to his Master.

#### *Refusing to sell a Daughter.*

Not long after he hoped in Christ, a young man from Undelu's tribe, having many cattle and of a good family, came to buy his eldest daughter for a wife. The young man spent a day in pleading his case with the father, and at night they wished to have some talk with me. Both came to me, and after stating the case, Upatwa wished me to tell him what he ought to do. I replied, that it was not a case in which I desired to interfere, and before giving any opinion I wished to know his own views. He said he had come to the station to have his children educated in religion, and that

were he to consent to the marriage of his daughter to a heathen, that object would be defeated. He also said, of his own accord, that he wanted not cattle for her. It seemed to him wrong to sell his daughter to any body for cattle, and he had made up his mind never to take any for her. He was poor, his horse, which was his sole dependence for purchasing clothes, had died, and he had but two or three cows; but his heart told him there was something wrong in selling his own flesh and blood for cattle or money. I was surprised and gratified by his views, the more so as I had never spoken with him on the subject, and of course gave them my most hearty approval. He finally told the disappointed lover, that if he would go to a missionary station and learn to read; would clothe himself; and if his daughter loved him; he would give her to him, but he would never sell her. The young man went away perfectly confounded that a poor man should refuse the offer of many cattle for his daughter.

In view of these facts, our hearts are encouraged, our hands strengthened, and our gratitude to our Master excited.

### *Ceylon Mission.*

THE usual meeting of this mission, in concert with the meeting of the American Board, was held at Batticotta, September 9. There was a good attendance; addresses on various topics connected with the missionary work throughout the world, were made by missionaries and natives, which were listened to with marked attention; and the Lord's supper was administered. "The services of the whole day were both interesting and profitable."

On the 29th of July, the Jaffna Native Evangelical Society held its eleventh annual meeting. The income of the society for the year had been £62 14s., an increase of about £17 over the previous year. The society has added Narantany to its field of labor, and at the close of the year was sustaining two catechists and four schools.

### *Semi-annual Station Reports.*

Oodooville.

The reports now presented are for the six

months ending Sept. 30. Mr. Spaulding, of Oodooville, says: "Within the present year, thus far, we have admitted to our church, on profession 11, by letter 2." Eight adults and 20 children have been baptized; 12 members were dismissed to other churches, and 1 had died. Of the 11 received by profession, 8 were pupils in the female boarding school, two were formerly instructed in the village free schools of the mission, and one was a graduate of Batticotta seminary, formerly a member of the church, but excommunicated for marrying a heathen wife and neglecting all Christian duties. He now returns to the church with apparent penitence; his wife, formerly a strong opposer, was present when he was received, and his five children were baptized.

Seven native free schools have been sustained in connection with this station most of the year, but Mr. Spaulding says: "Most of them have been small. Numbers have decreased, and the regular attendance, especially of the larger girls, has been exceedingly difficult. We have at most, now, 191 boys, and 55 girls." Respecting village preaching our brother writes: "This branch of our work, so far as my agency is concerned, is no more encouraging than it was twenty or thirty years ago." "Native assistants, of whom we have had, at this station, an unusual number this year, have pervaded the villages somewhat thoroughly, but I can see almost no substantial fruits of their labor."

A class of ten graduated from the female seminary in September, two of the same class having previously left. Of the twelve, seven are members of the church. The school has now twenty-eight pupils, only one of whom is a church member.

#### Tillipally and Oodooippy.

These stations, also, have been under Mr. Spaulding's charge. At Tillipally, one person has been added to the church by letter, one excommunicated, and one suspended. Three children have been baptized. There are six village schools, "with an average attendance of about 125 boys and 20 girls." The native helpers "have all been active, and have seemed much engaged in their work," yet there have been "not more than one or two cases of somewhat serious inquiry during the year." "The weekly meetings with the female members of the church, and afterwards with the catechists and schoolmasters, have been encouraging and interesting." A letter from Mr. Hastings, dated Nov. 15, states that Mr. Hitchcock has now been stationed by the mission at Tillipally.

Respecting Oodooippy, which Mr. Spaulding has been able to visit only once a month, he reports: "The assistants, four in number, are busily pervading the villages on week-days, and hold village services on the Sabbaths. The schoolmasters (three) are making some progress; but when I was there last month, the helpers could not report any cases of special interest."

#### Manepy and Chavagacherry.

Respecting Manepy, Mr. Hastings writes:

There is very little of special interest to report, as the result of our labors for the past six months at this station. The weekly evening prayer meetings, at the houses of the church members, have been continued with some degree of interest, though the attendance has been small. Besides these regular prayer meetings, twenty-three evening meetings have been held, principally at the school bungalows, during moonlight nights, at which the average attendance of adults has been about twenty-two. At the church, on Sabbath forenoons, there has been an average attendance of thirty-one males, eleven females, and one hundred and fifteen children. Mr. Hitchcock has had charge of the Sabbath school on Sabbath forenoon, and has been making an effort to gather in a larger number of the children, and to enlist more of the male members of the church as teachers. He has met, thus far, with very encouraging success. He has also had charge of one of the meetings Sabbath afternoon, held in the school bungalow, and has assisted in conducting the prayer and other evening meetings. There has been no general religious interest during the past six months. Very few of the church members seem earnestly engaged in praying and laboring for the salvation of others, and I have reason to fear that some of them sadly neglect the spiritual interests of their own souls. There are a few individuals out of the church who manifest some interest in the truth, and of whom I have hope that they are sincere inquirers. During the past six months,



one has been added to the church on profession of faith and one by letter; one has been dismissed and one has died. Four children have been baptized.

Chavagacherry, also under his care, Mr. Hastings has visited regularly once a month. The native pastor and catechists have sent him weekly reports of their labors, have appeared to be much interested in their work, and "meet with some cases of interest." He writes: "I look upon the work at Chavagacherry with much hope. A few of the Christians there seem actuated by the right spirit, and are striving to do all they can for the cause of Christ." Mr. Hunt, the native pastor there, also speaks of the members of the church as conducting themselves in a praiseworthy manner, and says "there are in the field, at present, a few individuals who appear to be interested, to whom we pay regular visits." "Within a few months, eight persons have been dismissed and recommended to other churches, and four have been received to our own, on certificate." One member has died.

#### Batticotta.

In reporting this station, Mr. Sanders refers again to disaffection at Sangany, (mentioned in a letter from him on page 340 of the Herald for 1858,) and says it has resulted in the suspension from the church of six persons, who belong to the fisher community. They now stand with the Romanists, but he has recently heard that one of the number "longs to stand again with the true followers of Christ." One has commenced the habit of drinking, "very common in all the Romish church of the East." Respecting one member of the Batticotta church who has deceased, he writes:

On the 22d of June, Elizabeth Cornelius, a valued and influential member of our church, died. For many years she had been connected with the Batticotta station. She was one of three little girls who first came to Mrs. Harriet Winslow (see her Memoir) to learn to read and sew, and to receive the glad tidings of eternal life. Since that time hundreds of females have been educated in Jaffna, but few, if any, have stood more firmly for Christ than she. We miss her in our meetings for prayer and praise; we miss her influence in our

Christian village. By kind offices in the houses of the sick, and by an upright course of Christian conduct, she had won the confidence and the love of the community, and now that she is gone, her absence is felt by all. Those missionary families which have been at Batticotta for the last twenty years, and have passed through scenes of sickness and trial, will ever remember, with gratitude for her services, the name of "Nanny." We believe that she has joined some of them in higher scenes of the service of God.

Since April, four persons had been received to the Batticotta and Panditeripo churches on profession. Two of these were sons, and one a daughter, of Christian parents.

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#### Madura Mission.—India.

LETTER FROM MR. TRACY, OCTOBER 15, 1858.

#### The Pasmalie Seminary.

THIS letter has reference mainly to the seminary, of which Mr. Tracy has the charge. "Since our last stated letter was written," he says, "one class has graduated from the institution, and the boys who were retained at Tirumungalum when the boarding school was discontinued, at the end of last year, have been admitted." One member of the graduating class, on account of supposed dishonesty, was dismissed previous to the close of the term, and two members have been removed by death.

#### Deceased Pupils.

Respecting these Mr. Tracy writes:

One of them, Solomon, died a few days before the graduation of the class. He was a brother of David, who was a member of the preceding class, and who died last year in the service of the mission. Solomon was a young man of good mind, and of humble and sincere piety. He had been appointed to the place vacated by the death of his brother David, and all who knew him had formed high expectations of his future usefulness; but the Lord's ways are not our

ways, and instead of leaving him to labor in his service on earth, he took him, as we believe, in his infinite wisdom and love, to higher and holier service in heaven.

Moses, the other young man who has died, graduated with his classmates in March last, and immediately entered upon the mission service in the Mandahasalie district. He was placed in charge of a congregation of considerable importance, and was prosecuting his work with interest and vigor. At our recent meeting, in September, he was present with the other catechists, and seemed greatly to enjoy the exercises of the occasion. At the close of the meeting he returned to his station, and on the following Saturday was suddenly cut down by cholera. He had greatly endeared himself to me, while in the seminary, by his modesty, his diligence in study, and his earnest desire to do good; and though I know little of the circumstances of his death, or of his dying testimony to the faithfulness of his Savior, his consistent life leaves me no room to doubt that he was sustained in his dying moments, by the presence of the Master whom he loved.

Thus, within little more than a year, three of our most promising young men have been suddenly removed by death, from the work upon which they were just entering. I do not feel that the labor spent in endeavors to fit them for the Lord's service has been spent in vain; nor can I regard their early removal as a dark and mysterious providence. The work in which we are engaged is not our own, nor is this world the only one where God is to be served; and our divine Master knows better than we where the labors of his servants will be most for his glory. In his hands we would cheerfully leave our work, our helpers, and ourselves.

#### *Admission to the Church—Ordination.*

Of the religious condition of the institution, Mr. Tracy says he cannot speak so

favorably as he could wish. "Every thing moves on in regular order, but there is not much appearance of spiritual life."

Two persons were added to the church at our last communion, one of whom was an aged woman, who has been for many years employed as a sweeper in the seminary. She has frequently, within the past two years, expressed a wish to cast in her lot with the people of God, but seemed to fear the persecution which she anticipated from some of her heathen friends. At last she made up her mind to profess her faith in Christ, at whatever risk; and I am happy to say that, thus far, she has not been troubled by any one. I was much pleased, on her examination, with the clearness of her views respecting the plan of salvation. She is, I trust, a living witness to the truth of the prophet's declaration, that "at evening time it shall be light."

Of the five catechists who spent the last year in study in the seminary, one has been ordained as a native pastor, and two others, who were candidates for the pastoral office, and passed a good examination before the mission, will probably be ordained before the close of the year, some local circumstances having prevented their ordination up to the present time.

Savarimuttu, the one who was ordained over the native church at Dindigul, has a responsible and somewhat difficult post to fill, but his good sense and unassuming piety have secured the confidence of his people. I understand they have agreed to pay nearly half his salary, the remaining portion being paid by the Native Evangelical Society.

#### *Efforts to do Good.*

Most of the students have formed themselves into committees, and apportioned among themselves the villages within the distance of three miles from the seminary, each committee visiting the same village from week to week, on Saturday afternoons. Difficult questions and objections raised during these visits,

and which they are unable to answer, they bring to their teachers; and on Friday evening of each week, they report in public whatever of interest may have occurred during their visits. The interest thus awakened in their own minds, and the practical acquaintance with their future work which they thus obtain, is of no little importance.

The cares and anxieties connected with the charge of the seminary have been much increased the past year, by a great increase in the price of food, occasioned by the prevailing scarcity.

### TIRUMUNGALUM.

LETTER FROM MR. HERRICK, NOVEMBER 4, 1858.

MR. HERRICK first alludes, briefly, to some of the changes which have occurred in the mission circle since he went to India, fourteen years ago, and then reports his tours and labors during the month of October. Most of the details would not specially interest the readers of the Herald. Respecting one village he writes:

In the evening I administered the Lord's supper to eight professed disciples of Christ, and baptized six children belonging to the families of two men who united with the church at Tirumungalum three months before. I had no opportunity for a preparatory meeting, but had given the catechist notice, requesting him to try and prepare the minds of the church members for the occasion. The meeting was very pleasant, all manifesting much interest in the exercises. A striking contrast to this meeting was furnished by a company assembled for heathen ceremonies, so near that we could distinctly see them by the light of their torches, and hear their discordant music. I thought of the former state of the communicants before me, and the value of the blessed gospel, through which, even to them, life and immortality have been brought to light.

### *Persecution at Mallankinaru.*

On Wednesday, the 20th of October,

I received an earnest request to visit Mallankinaru again, on account of troubles our people were experiencing from the heathen. The representations were such that I thought it best to go, though it was raining daily, and the roads were very bad. I started the next morning at 8 o'clock, rode two miles in a cart, then walked four miles and rode on horseback the rest of the way, reaching Mallankinaru at 3 P. M. I found, as I had heard, that besides some other minor difficulties, one of the Christians had been so severely beaten that he was unable to walk, besides having been in other respects shamefully treated. The account I received from him, and from several others, was as follows. As he was leaving the village to come here, a number of heathen men pursued and caught him, threw him down in the mud, and after beating and kicking him, filled his mouth with clay. They then carried him to a tank, and after plunging him into the water two or three times, put the mark of Vishnoo on his forehead and a wreath of flowers around his neck. They next carried him to a temple, forced him to bow to the idol, to give money put into his hand to the priest, and to drink a mixture drunk by the heathen for purification. The matter is now under investigation by the magistrate, and I trust there will be no further attempt at such indignities.

### *A Good Man Fallen.*

In the death of the excellent man here spoken of, not only the mission circle in Southern India, but the cause of missions in general has experienced a serious affliction. One of the best and most devoted laborers in the whole great field, rests now from earthly labors. Mr. Winslow, of Madras, says of him: "He was a man among a thousand. I have seldom, if ever, known a more ripe and mellow Christian—one more adorned with the 'beauty of holiness.' His death is not death, it is just a translation."

The missionary cause in this part of India has just suffered a great loss in the death of the Rev. Mr. Ragland, one

of the itinerant missionaries in North Tinnevely, and the originator of that mission. He was highly distinguished both for learning and piety, and for his devotion to the cause of missions. He was a Fellow of Cambridge University, and from funds thus received supported himself independently of any missionary society.

He had for several months been troubled with a cough, and for a time had been compelled to refrain from preaching. Mr. Fenn, one of his associates, "was anticipating for him," as he wrote me, "at least two or three years more of service;" but in this he was disappointed. The following statement is from Mr. Fenn, dated October 28: "We had just finished our midday prayers, on Friday last, with the servants. He had been attending, in his usual health, but immediately after, I heard him call from the bath room. I ran up and found him spitting blood. He begged me not to be alarmed, and as he walked with me to the nearest cot, uttered a few short, earnest petitions, the blood coming forth more and more freely. Then, taking off his coat, and saying with a clear voice and heavenly smile, 'Jesus,' he let me lay him down on the cot, turned over on one side, drew up his feet, and was at once in the presence of the Lamb."

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### *Satara Mission.—India.*

LETTER FROM MR. MUNGER, OCTOBER 23, 1858.

MR. MUNGER makes a few general remarks respecting the state of things at Satara, which should lead the friends of missions to remember the laborers there in their prayers. It is a field in which not much fruit of labor has yet appeared. He writes:

The Lord is still giving us opportunity to preach Christ in this pagan city; but there is considerably less interest in my congregations than there was for some months. My audiences are less numerous, and fewer of the educated part of the people attend. The consequence

is, that there is less discussion and less opportunity of the kind which discussion furnishes, to bring distinctly into view facts which stand opposed to the objections in the minds of the people. I am not able to satisfy my own mind as to what was the real motive of that interest which was very marked in my congregations, almost from the beginning of my preaching in this place, and which has subsided only within the present year. It always seemed that the devil had more to do with it than the Holy Ghost; and yet there did appear to be a disposition on the part of some, to know what were the facts which we affirmed. But whatever may have been the motives which brought together such crowds of pagan minds and hearts, we were glad of the opportunity to make known to them Him who is the way, the truth, and the life. And we regret that none of these multitudes were persuaded that Jesus is the Christ, the Savior of the world. The conviction has gained strength, by all our experience in Satara and in India, that the devil cometh and taketh away the word out of their hearts, lest they should believe and be saved;—that the god of this world hath blinded the minds of them which believe not; lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

But we do not faint; we do not despair. We believe that there are some among the thirty-two thousand pagans in this city of abominations, who are chosen unto life; and we are not ashamed of the gospel of the crucified Son of God, though the blinded Hindoo and Mussulman think it utter foolishness. Oh, that they may find it the power of God unto salvation, to every one that believeth. We want more faith in God and in the promises of God, more of the love of the Savior in our hearts, and more of the anointing of the Holy Spirit, whereby we shall know all things. All our wants, and the wants of the whole church, may find their full supply in Him in whom



we are complete; who is the head of all principality and power.

We hope the churches will so come up to the help of the Lord, that the wants of the Board, in the great work which has been taken in hand in behalf of perishing millions, will be fully supplied; and if it shall be otherwise, we will believe that the Lord, whose are the gold and the silver, and the cattle and the fields, is calling his people to separate unto him those who feel that it is more blessed to give than to receive, that they may learn to follow him in self-denial and self consecration.

### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. COAN, OCTOBER 30, 1858.

MR. COAN feels constrained, in this communication, to speak of some difficulties, by which the faith and courage not only of the missionaries but also of the native helpers are tried; and which should serve to enlist more deeply the sympathies and prayers of the people of God in behalf of the mission. He first refers to a resolution of the mission, expressing the conviction that, in view of the state of his health, Mr. Rhea, of the Gawar station, should pass the winter at Oroomiah, where he is requested to assist Mr. Cochran in the male seminary. They feel that "it is a stern necessity laid upon" them thus to leave the whole mountain field, for the winter, to native helpers only.

#### *Trials of Helpers.*

The helpers too, though "generally they have done well," are meeting with trials, under which some seem almost ready to faint. Of one Mr. Coan writes:

Priest Abraham, from the first connected with us, and for the last nine years stationed in the large village of Ardeshai, has become disheartened, and for the time being, has returned with his family to his native village, Geog Tapa. Ardeshai is a government village, and as such is subject to fearful oppressions on the part of those who farm it. About thirty families, unable to endure it longer,

have fled the past year, and scattered in various directions. Among these were some of the priest's firm supporters, and constant attendants upon his ministrations. He himself has been greatly annoyed by the bishop there, Mar Gabriel, who has played into the hands of the masters, and they have greatly oppressed him, taking the poll tax (nearly \$2 00) from some of his little children. Provisions of all kinds are enormously high, as they have been for the past three years, and he has fallen deeply in debt. The winter is approaching and he has nothing in store for his large family. He and most of his family have for some time been sick. All these things together were too much for his weak faith, and he has left his charge, over which he had watched with such faithfulness. He felt that it was better to be among his kindred and friends, in his distress, than among strangers. I hope he will yet see it his duty and his pleasure to return to his flock, who are much grieved by his leaving them. It has been a great trial to my poor faith, and I cannot but feel sad to see the interesting work begun there thus left. His Sabbath school was very flourishing, his audience on the Sabbath varied from fifty to a hundred and fifty or two hundred, and the communicants there number twenty.

Other helpers also, it is said, are feeling discouragement on account of debts and high prices. The price of all kinds of provisions has risen greatly within a few years. Four and a half or five dollars is now paid for the same quantity of wheat which formerly cost but one dollar, or a dollar and a quarter; other things have risen in proportion; the change for the better which has been expected does not come, and it is now said: "We may not reasonably expect that prices will ever again be as low as formerly."

Turning from this subject, Mr. Coan makes a few general statements respecting the state and prospects of the work.

#### *Congregations—Schools.*

In most of the villages under my care the congregations have been good, better

the past season than previously. Christians have grown in grace, and Sabbath schools have been well attended and increasing in interest. One new helper has been stationed in a dark village, whose influence is already felt in the surrounding hamlets. Another large village, on one of the two great thoroughfares to the mountains, has repeatedly asked for a helper, but we have no suitable man for the place who can be spared. The congregation at the city is increasing. Our monthly concerts are well attended, and very interesting. A day or two since Priest Elia, of Charbosh, brought me another contribution of between six and seven dollars, thus faithfully, so far, fulfilling his promise, communicated to you some time since.

The first class of the female seminary was assembled a few weeks since. The male seminary will not probably be opened very soon, on account of Mr. Cochran's confinement to his sick family. The village schools will not assemble till the middle of next month, because of the want of funds.

#### *The Salmas Outrage.*

Ascar Ali Khan has returned from Tabreez, but does not yet show any active hostility to our work here. The Debbeer sent a second officer from Tabreez to Khosrowa, to punish for the outrage committed upon our helpers in Salmas; but Ascar Ali Khan, on his way here, reached the place in season to interfere and prevent a redress of the wrong, by obtaining a bribe of twenty dollars for the officers and one of a hundred and twenty for himself. Thus the matter was hushed up for the present. Alas! where is justice to be found in Persia?

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#### *Syria Mission.—Turkey.*

SIDON.

LETTER FROM MR. EDDY, DECEMBER, 7, 1858.

#### *Dedication of a Church in Alma.*

NOTICES of the dedication of churches are often seen in the religious news-

papers, but rarely do they appear upon the pages of the Missionary Herald; still more rarely do they date from this land of the birth of Christianity. From its singularity and importance, as an agreeable announcement to the friends of missions, and an evidence of the progress of the gospel here, I ask a place for this notice:

"Dedicated to the worship of God, on Nov. 7, 1858, the first completed Protestant Church in Syria."

I add a few particulars respecting the building of the church, and the state of those worshipping in it.

About twelve miles from St. Jean De Acre, where many fierce battles have been fought, occupying a prominent place in the history of worldly empires, and about three miles from the Mediterranean Sea, stands the little village of Alma. There, within a brief period, truth and error have joined in conflict, and the Captain of our salvation has won for himself trophies, in captives released from satan's bondage.

#### *Protestants—Efforts to Build.*

Three years ago no place was darker or more hopeless than Alma. Some families there were noted, far and wide, for their boldness and violence in evil doing. But from thence, even from among those worst families, are now enrolled about fifty persons as Protestants, some of whom have attained a nobler title as followers of the Lamb. In this has been illustrated a fact strange in its nature, but not strange in its occurrence—that in places where we would least expect to find them, God sees those whom he has chosen from before the foundation of the world to be heirs of glory, and in his own good time he reveals them to the world as his chosen ones, to the praise of his sovereign grace.

These Protestants have been accustomed to meet in a private house, where, as the one room was appropriated in part as a stall for animals, the lowing of

cattle was often mingled with the accents of devotion. Their need of a place for worship being plain, Dr. Van Dyck exerted himself much to secure the funds necessary for building it, and by means of voluntary contributions from native Christians and foreign residents in the land, he collected nearly the whole amount needed. He had selected a site for the building and seen the foundation laid, before he was called to labor in another station in the mission.

A year has passed since then, and not a few difficulties having been surmounted, the building is completed; a simple, unadorned structure, built of stone, white within and without, 32 feet long and 22 feet broad, capable of holding from 150 to 200 persons, as they sit here; unimposing to the eye, but precious to our hearts as the first completed Protestant church in Syria, and the earnest of many more like it, to rise hereafter in the cities and villages of this land, as temples of the living God, and monuments of the returning influences of the Spirit to his early blessed, but long deserted home.

The cost of the building has been about \$300, of which amount we have occasion to ask the friends of the Board in America to contribute only the small sum of \$26,00. Over \$30 were contributed by the people of Alma themselves, out of their deep poverty, besides a large amount freely bestowed in labor. No opposition was made by the Government to its erection, although the law requires the procuring of a special firman from the Sultan before a church may be built.

#### *Dedication Services.*

I had hoped that some of the other missionaries would be present at the occasion of opening the house for religious worship, and Dr. Van Dyck had partly promised to come, but ill-health and a press of labors hindered him, as they did others. Abu Faour, one of our

native helpers, was with me from abroad. It was with peculiar pleasure that I witnessed the happy faces of our friends, as they entered and seated themselves in rows on the clean mats, within their own church. Heartily did they join with me in giving thanks to God for permitting them to behold, as the answer to their prayers and the result of their labors, so commodious a house of worship. Within less than a month's time, owing to the oppression and savage cruelty of their Governor, who had sought unjustly to extort money from them, these same persons had been fleeing from their homes, and compelled to seek refuge in the mountains, suffering from want and fear. Now, their oppressor having been restrained, they met in peace, for prayer and praise.

Remarks were made suited to the occasion, and all were called on to unite in formally and heartily dedicating the church to the worship of the Triune God. After a sermon, the Lord's supper was administered to the nine church members, and the vows of the Lord were taken anew by his professed disciples. Among the communicants was one old man, who had nearly or quite reached the allotted term of threescore and ten years, and another wholly blind; and the appearance of these persons especially, called out my sympathy and love towards them. In the afternoon I baptized two children and preached another sermon, to which the audience listened with fixed attention. In the evening the people assembled again, and Abu Faour ably and feelingly expounded a chapter from the word of God. Thus closed a Sabbath of deep interest to me, and I trust beneficial in its results to others.

There are two other persons in Alma who give evidence of having experienced a change of heart, and I hope soon to admit them to the church. Let Christians be encouraged in their prayers for Syria. Not in vain is their labor in the Lord expended here. There is cause for gratitude and for hope; and let the

blessed answers to their prayers in times past encourage them still to pray for this little band of disciples, and to implore that the Holy Spirit will reveal himself with power, in the hearts of those assembling in this newly-dedicated church in Alma.

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### Northern Armenian Mission.—Turkey.

#### S M Y R N A .

LETTER FROM MR. DODD, NOVEMBER 5,  
1858.

#### *Visit to Thyatira.*

THIS letter is dated at Thyatira, where Mr. Dodd was making his semi-annual visit, accompanied by his wife. On their way there they spent a day at Magnesia, where they were pleased to find evidence of some advance in the work. "Two men give some evidence of spirituality, and a number call themselves Protestants." Respecting Thyatira he writes:

We find much to encourage us here also. There is an evident work of God here, and he owns and blesses it. At the sacrament of the Lord's supper, yesterday, we received two new members, both females, to the fellowship of the church, and I baptized two children, whose mothers only are church members. One of the mothers was one of those received to the church yesterday. Her husband was present and deeply affected, even to tears, as his wife entered into covenant with God and his people, for herself and for her child also, he being left out. He has attended meeting every evening since, and appears well.

#### *Persecution making Protestants.*

The father of the other child baptized became a Protestant long ago. He was then betrothed to the person who is now his wife, and this subjected the betrothed damsel and her widowed mother to great persecution before the marriage, though they were not then Protestants. That persecution made them Protestants! It was on this wise. After many weeks of

all sorts of annoyance, some one stole the mother's picture of the virgin—her household god, before which she daily burned a lamp. She was like a bear robbed of her whelps for a while, till finally, in very anger and spite she said: "They call me Protestant, I will be so. I will have nothing more to do with them." And she did as she had said. Her daughter received the truth in the love of it immediately, the mother somewhat later. The daughter was received to the church a year ago, the husband, the occasion of all, remaining in the court of the Gentiles, a Protestant only in name. He is now dying I fear, without hope:—"The last shall be first, and the first last."

There are now six female and five male members of the church. Of these six females, only two can read, and they but imperfectly; yet they all desire to learn, had they some one to teach them. The visit of Mrs. Dodd is thus very gratifying to them, and the eagerness with which they receive instruction, the affection and gratitude they show, are an ample reward for all the toil of the journey. Beside these church members, there are other females who are accessible to a female laborer, and the great want of this church, so far as human agency is concerned, seems to be such a laborer. We propose to send them, as soon as we find one, a female teacher for a school, who will also be a teacher and guide of the adult females.

#### *Continued Opposition.*

Persecution has not entirely ceased here. Some stones were thrown during our celebration of the Lord's supper, and I was hooted at in the streets—(call it honor or indignity as you choose)—as the "Protestan Despote" (lord, despot,—the name they give their bishop.) But the barriers of seclusion are very much broken down, the light spreads outside the Protestant bounds, and there is much inquiry. The priesthood, conscious of a loss of influence, have got up a miracle,



as they do in France. A lamp in one of the churches swings supernaturally, thereby expressing the indignation of the gods at the neglect of their worship. Eustratios, the preacher here, continues to give satisfaction, and seems devoted to his work.

At Smyrna, Mr. Dodd says, "the work is increasing. We are endeavoring to build a house of worship. The land is bought, for £200, and nearly paid for by subscriptions from our English, Dutch, and other friends here and the natives, and from other sources that will not interfere with the receipts of the Board."

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ADRIANO PLE.

LETTER FROM MR. BYINGTON, NOVEMBER 11, 1858.

MR. and Mrs. Byington, on arriving at Constantinople, were at once designated to the Bulgarian portion of the field. They reached Adrianople September 4, and entered immediately upon the study of the language. "Though without grammar and Bulgarian dictionary," Mr. Byington says, "our progress has been beyond our expectations, and we hope in a few months to be able to communicate quite freely with the people. We are favored in having an excellent Bulgarian teacher, with whom we are able to spend much time in conversation." As yet they have had but little intercourse with the Bulgarians; but the teacher says "it is not from want of inclination," (on the part of the people,) "but, to use his own expression, because they are ashamed."

*The People—Prospects.*

Mr. Byington seems much interested in the Bulgarian people, so far as he has yet seen them, and much encouraged by the apparent prospects of the missionary work among them. He writes:

We are learning to love this people, and we become more and more deeply interested in their spiritual welfare. Their remarkable love for the word of God must draw out the sympathy and love of all Christian hearts. If I may judge from the case of our teacher, they do not give of their hard-earned money to buy Bibles to become mere dust-catchers, but to study. I have been

surprised at his acquaintance with the Scriptures. I never refer to a passage in the Old or New Testament with which he does not seem familiar. And there is another characteristic of the people, equally hopeful—their reverence for God's word. Our teacher holds, equally with us, that the Bible is the only and infallible rule of faith and practice. If it is asked why the truth has not brought forth fruit, the answer is plain—the Greek priests have so perverted its meaning that it has been robbed of its power. Our work then will be simple and delightful—to preach the Word, in all its simplicity and fullness; and our teacher says that many will come to hear us, that they love not the Greek priests, and that all *they* do is for money. And it does appear to us that a more inviting field was never opened. A people ready to hear the truth; industrious; probably the most moral in the empire; the language easy of acquisition; the climate favorable;—all things seem ready.

But we do not expect to reap before we have sown. The ground is ready for the seed, that is all; but is not that enough? We know that we must also encounter the determined opposition of the Greek priests. Our colporter visited Philippopolis a few weeks since, and was selling Bibles to very many, when the priests forbade the people to purchase them. But where there is a desire for the truth, it cannot long be excluded. Word has also been sent to Constantinople from here, requesting our removal, saying that they do not wish us here. These interesting people have been long neglected, and we trust the churches at home will now enter upon this inviting field, with more than ordinary zeal.

*Work among Armenians—Persecution.*

The work among the Armenians here is in a very interesting state. Before any missionaries came to this place, there was a little band that used to meet

for prayer and the reading of the Scriptures. There is now a band of from fifteen to twenty, nearly all young men, who are decided Protestants. It is a noble sight. Loving the truth more than parents, and friends, and wealth, they are now being tried in the fire of persecution. One has had his wife taken from him, and another is compelled to sleep in the church, for there is no longer a place for him at his father's house. Our native helper being obliged to leave, on account of his health, and this little flock being left without an experienced under shepherd, the opportunity was embraced to make the most strenuous efforts to win them back. The Armenian bishop circulated the report, that our native helper had returned to the Armenian church—that they had had many consultations together, and that he would soon receive a letter announcing the fact. He then sent for the brethren to meet him at the Armenian church for conversation and discussion. They politely declined. Then he visited them in their houses and at their shops. Some of the little band are poor in this world's goods; to them he offered money and position. They replied that they wanted not money, but the truth. He entered the house of another, and after some conversation held out his hand, commanding him to kiss it. His reply was, that he did not care about doing it. There is quite a prominent member of the Armenian church who is convinced of the truth, but is yet restrained by the fear of man. The bishop told him, that he would rely upon him to bring the lost sheep back. He asked how he was to do it; saying that they had only the Bible, that the truth was with them, and he did not see how it could be done; and the bishop was unable to tell him. While the priest was laboring with one of the brethren, the latter asked him why he was making such great efforts in this matter: "For if this work be of men, it will come to nought: but if it be of God, ye cannot

overthrow it; lest haply ye be found even to fight against God." The Greeks have also resolved not to rent shops to Protestants, and there is danger that two of the brethren will be ejected, simply because they are Protestants, at this most inclement season, and when it will be very difficult to procure another place. But with one exception, they stand firm. The one excepted is a person in whom they have never had very strong confidence, and he was beset with peculiar temptations.

Now we dare not hope that all this little band are true children of God. We do hope some of them are, but there is special danger that those who are not will rest content with being simply Protestants, believing that those who have endured such trials for the truth's sake will never be cast out. We feel that we shall not ask in vain, that they may be specially remembered in the prayers of God's people in America, that they all may have grace to stand fast in the faith, to bear patiently and in love the abuses heaped upon them, and that all may become true Christians. We feel thankful that God has permitted us to come to this people, and with joyful and trusting hearts we look forward to the work before us. Pray for us, that we may be found faithful.

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ARABKIR.

LETTER FROM MR. RICHARDSON, NOVEMBER 10, 1858.

*The Chapel Finished.*

IN a letter published in June last, mention was made of the purchase of a house and land at Arabkir, for a chapel and burying-ground. The work of preparing the building for occupation has been going forward, and now our brother feels great "relief and satisfaction" in being able to announce that the chapel is completed, and has been dedicated for the worship of God. Much anxious thought and exhausting labor have been expended, in securing the property, to be occupied as a place of worship, without exciting opposition; in obtaining a good title, and in making nec-

essary changes and repairs. But Mr. Richardson now writes:

Thanks to Him in whose hand are the hearts of all men, we have not encountered a breath of opposition from the beginning to the end; but instead of opposition, or even indifference, both citizens and authorities have rather seemed to countenance and favor us. The building, occupying as it does an elevated situation, and being one of the most prominent objects that strikes the eye, whether to those in or those approaching the city, is, as we are perhaps too much inclined to flatter ourselves, regarded and indulged as an ornament.

It is proper to state, however, that our chapel is not entirely a new structure, but, being reared on the walls of the original building, has retained much of its old form and appearance. It had been the residence of a high Turkish officer, called a *Defterdar*; and was built, according to an inscription over the gate-way, only thirty-seven years ago. The walls were consequently in a good state of preservation, and in the main were left undisturbed, and appropriated as part of the new structure. It occupies a corner formed by the intersection of two streets, meeting each other at right angles; presenting a front of fifty feet on the principal street, (which, by the way, is one of the best in the city, and leads directly to and through the market, not a quarter of a mile distant,) and a front of ninety-one feet on the other, a street of less importance.

The chapel is in the second story of this building, a room 48 feet long and 36 wide, divided by two rows of plain pillars and a low railing, into three equal parts, one of which is for the women, and two for the men. This room can be easily enlarged, by removing a partition, so as to be 48 feet square. A small room adjoining is designed for a school for females. The sides and floor of the chapel are plastered with white clay, "almost equal to the best lime finish." Over head the finish is poplar poles, covered "with the larger branches of the same timber," both poles and branches being peeled, and so ap-

pearing "white and clean." The plastered floor is covered with rush matting, and "such carpets and cushions as each family chooses to furnish." Rooms in the basement are occupied in part by a teacher and his family, and also furnish a stable and store-rooms. If needed for the purpose, some of these rooms could be made to accommodate a school of a higher order.

On the opposite side of the court from the chapel, and entirely separate from it, is a building 24 by 50 feet, of one story, which the native brethren have constructed at their own expense, and finished off in two fine school-rooms, with a common door and entry-way between them. The larger room, 24 feet by 30, is designed for a boys' school, and the smaller, 12 by 24, for older pupils. The construction of this building has cost about 8,000 piasters.

#### *Dedication — Subsequent Religious Services.*

The chapel was first opened for religious worship on Friday, October 29, with a dedication sermon by Mr. Richardson. Mr. Wheeler from Kharpoot, and most of the native helpers, with others from the out-stations, were present. Mr. Wheeler preached at another service Friday afternoon, and Mr. Pollard, Saturday morning. Saturday afternoon a meeting of the church was held, when candidates for admission were examined. Respecting the Sabbath services Mr. Richardson writes:

Baron Garabed, our native preacher at Agn, preached at eight o'clock Sabbath morning and Mr. Wheeler at eleven. The communion of the Lord's supper was celebrated in the afternoon, previous to which three new members were received by profession, together with two others, our helper from Agn and his wife, by letter from the church at Kharpoot. On this occasion, a beautiful silver-plated communion service, a present from the Tabernacle Church Sabbath school, Salem, Mass., was first used. The audience present at this service was the largest, numbering, according to the count of the pairs of shoes in the hall, 200 males and 60 females. Among others there

was a Turkish colonel, the then acting governor of the city, who came with his escort of soldiers, and remained quietly through a part of the services, when, becoming sleepy, (the exercises being in a language unintelligible to him,) he peaceably and respectfully withdrew.

### *A Most Interesting Concert.*

On Monday, November 1, two services for preaching were held in the former part of the day, and in the afternoon, the monthly concert. At this meeting an opportunity was given to each of our native helpers to tell us, in brief speeches, of the work of the Lord in their several fields of labor. Their narratives were very interesting and satisfactory. There were, first, the essays of two of our pious young men, pupils whom we hope soon to send to the theological school at Tocat. Then came Garabed of Agn, our only Bebek man, who seems to be growing in grace and fitness for his work, and who is most evidently profiting by the spiritual food so abundantly furnished in the substantial present to him of the Comprehensive Commentary, from the Auburndale (Mass.) Sabbath school. Next arose Mardiros, the priest of Shapik, in his long robe and venerable, flowing beard, surrounded by not less than twenty-three of his flock, men, women and children, who had come up with him to this Pentecostal feast. And while, with a heart broken into tenderness, and overflowing with love and gratitude to God for his unspeakable grace and mercy, he told his simple story, we could not but exclaim within ourselves, Verily this is primitive Christianity, and this a primitive pastor. Then arose, successively, the young, timid and faithful Bedros of Mardin, Margos—"Boanerges"—of Malatia, learned in all the wisdom of the fathers and the "old school," but valiant for Christ and his gospel. Then Siragan (the Beloved), Hohannes the teacher, and Mardiros, a young soldier just enlisted, who told us what is being done in the villages;

Kevork, "apostle to the Gentiles," full of faith and zeal, who preaches Christ the Son of God, and him crucified, to Turks and Koords, as well as to his own people; the unpretending Garabed, from the distant city of Erzincan; and, last of all, our highly prized and dearly beloved teacher and preacher, who labors with us in this city, Mardiros, from the Tocat school, who commenced his most appropriate remarks by repeating the words of Habakkuk, quoted by Paul in the synagogue of Pisidian Antioch: "I will work a work in your days, which ye will not believe though it be told you." And thus was closed the deeply interesting series of meetings inaugurating the First Evangelical Protestant Meeting House in Armenia.

### *Grateful Review.*

In the review, we cannot but repeat the exclamation: "What hath God wrought." Ten years ago, the now sainted Azariah Smith shook off the dust of his feet as a testimony against this city, when a crowd had driven him from it with shouts and stones. Now, there is here a church of nearly forty members, with a large and increasing congregation, permitted to meet steadily for the worship of God under their own vine, with none to molest or make them afraid; and with him for their native instructor, who, then a boy, was among the first of that cruel and unthinking mob, that rejected the first missionary and his divine message. God was with that blessed servant, now called to his reward. God was with, and wrought by, those beloved brethren who came afterwards, and endured the toil and self-denial of laying the foundations. God has been with us also, who have entered into their labors. He was with us in the purchase of the property; with us, when, privately for fear of the Turks, with only a little circle, composed of our families and friends, the workmen being arrested in their labor for a moment, on the 13th of May, 1858, we laid the corner stone



in the name of God, the Father, Son and Holy Ghost. He was with us, and defended and kept us, during all the months of anxiety and toil; with us in the day of rejoicing, when we gave it all back to him, and for his blessed service, till time shall be no more. And he is with us now, we trust, while, with bursting heart and tears of gratitude, we record his abounding love and mercy. "Bless the Lord O my soul; and all that is within me, bless his holy name."

#### KHARPOOT.

LETTER FROM MR. WHEELER, NOVEMBER 13, 1858.

QUITE a variety of topics and incidents are referred to in this letter, which may help to give the reader a somewhat correct impression of the state of things at Kharpoot and vicinity. Much of encouragement is presented, and the letter closes with a caution which it will be well often to call to mind.

#### *A New Chapel Secured.*

You will recollect that the Armenians in Kharpoot occupy two distinct portions of the city. As the lease of our chapel in the eastern section was about to expire, and could not be renewed, efforts, which for a time promised to be successful, were made to prevent our obtaining another place. Happily these efforts are now defeated, and we have leased, for six years, a place in all respects more desirable than the one before occupied. In the house taken, besides the chapel, which is capable of seating a hundred and seventy-five persons, there is a room for the girls' and one for the boys' school, and other rooms sufficient to be occupied by the preacher Mardiros, who has recently married a graduate of the school at Hass-keuy. The girls' school, which was for a time closed, is re-opened with encouraging prospects. One important point gained, is the attendance of girls from this western section of the city. Though the great majority of the Protestants are here, yet it was thought best to open the

school there; and in spite of the previous prejudices and fears of their parents, all the Protestant girls of suitable age, go through the Turkish quarter of the city to attend the school, being accompanied by a man employed for the purpose.

The house occupied was rented to us by an Armenian merchant who, in past years, was a bitter enemy of the gospel, but who now has a Bible, and says that his house has become a chapel, where his neighbors assemble to read the word of God. He was present at our service last Sabbath, and though now very far from the kingdom of God, we cannot but hope to see him a better man. The new chapel is in a more retired street than the former one, and one good result of the change is an increase in the congregation, several timid ones being now for the first time present.

#### *Haboosi—Progress.*

A letter from Mr. Wheeler published in the Herald for November last, communicated interesting intelligence respecting Haboosi, an out-station of Kharpoot. The change then expected there has come, in the refusal of the priests any longer to allow the reading of the Bible in the church, in the spoken language. This has driven quite a number, including all the "deratsoos," or church readers in the village, to the Protestant chapel; and most of those who attend have purchased Bibles or Testaments, and are learning to read with much interest. Mr. Wheeler recently spent a Sabbath at the place, and writes respecting it, referring first to these new attendants at the chapel:

Some of them have suffered much persecution. Not long since, one was beaten and driven from the church because, instead of making the sign of the cross and going through with the usual foolish forms, he spread forth his hands in prayer. This man came in late at the Sabbath service, his friends having shut him up at home and forbidden his coming to us.

While we were engaged in prayer, the mother of another young man came in in a rage, and with blows drove him from the room. This young man, or

rather, perhaps, boy, for he is but fifteen years old, has for months been thus abused and beaten by both his parents, for attending our meetings, but he still seizes every opportunity to come. He has also bought a Testament, which he is learning to read, and lest they should discover and take it from him, he keeps it concealed in his bosom. The Testament in the bosom is the sign by which the lovers of the truth are known here. They carry it thus to have it always at hand, to read in their leisure moments.

### *Collecting Taxes in the Church.*

Near the close of the service an exciting scene occurred, caused by an attempt to collect a tax, from a portion of those present. During the sermon a Turk entered, with a crowd of Armenians, and among them one of their chief men, who, in a loud voice, called the men by name, ordering them to pay their tax, and at the same time striking them upon the head with a stick. The sermon must of course stop; but, using our helper Bedros as an interpreter, I asked the Turk what he would say if, when he was worshiping God in the mosque, I should rap him on the head and call for money. "I wish no money," said he. Turning to the Armenian, who still continued to demand the tax, I said to him: "Is it not a shame that you, a professed Christian, behave worse than this Turk? You profane the Sabbath, and come here to break up our meeting by collecting taxes, which he whom you call a heathen\* says he does not now wish. Shame on you! Sit down here, and listen to the gospel." At the same time I offered him a seat on the cushion by my side. He took it, when I finished my sermon, and the meeting was closed by prayer and singing the doxology.

At the close he said: "Your words are all very good." I then expostulated with him on his conduct, and urged him

to let the people alone till the next day. When he plead the difficulty of finding them the next day as a reason for collecting the tax then, I replied: "Men who love the gospel do not lie; and if you have their promise to pay the money to-morrow, it is the same as if you had it now. Let me write down the names of these men, and if one of them fails to bring you his tax in the morning, we will no longer acknowledge him as a gospel man." To this he assented and went his way, those present rejoicing greatly that such a point was gained.

### *A Turk expounding the Scriptures.*

The Turk remained, and Bedros read and explained to him the 5th chapter of Matthew in Turkish, to which he listened respectfully. Another Turk also came in and listened till the reading was over, when both left. In a short time another wealthy Turk, from a neighboring village, entered, and to him also the same chapter was read. When the 25th verse was reached, he explained it to those present, saying: "The 'adversary' means God, and the 'way' is this life through which we are passing. We should now agree with God, and make him our friend." To me it was a deeply interesting scene, to see that follower of the false prophet, in this dark centre of Turkey, explaining the gospel to a company of professed Christians. Supposing that he, like other Mohammedans, hoped to make God his friend by his good works, I requested Bedros to read a part of the 3d chapter of John, and ask him whether he acknowledged the necessity of the new birth. He said he did, and inquired whether we thought that a man who had committed only sin all his life, could be saved by being born again at death. He left, after inviting me to visit him at his village.

### *Street Conversations and Preaching.*

I then went out to walk through the town. An aged woman in the street began to revile me, and when I said to

\* The name by which the Armenians commonly designate the Turks is "hetanos," meaning heathen.

her: "Perhaps you think me as bad as a Turk," she replied: "Yes, and a great deal worse." Using a title of respect common in addressing aged women, I said: "Mother, I have a mother in America, far away from here, who don't think as you do. She is about as old as you are, and loves *you* as well as me very much, for she sent me to tell you about Jesus and to labor for your good. Do the Turks do this?" But still the poor woman kept on cursing and I went my way. Farther on, a blind man was sitting by the wayside, listening to one who was reading the Bible. Still farther on I met a crowd of men, and invited them to come to the chapel and hear the gospel. To this one of them replied: "We receive you for the gospel's sake, but we cannot go to Toros' house; \* it is a cursed place." "Where then shall I preach?" said I. "Preach here," they replied; and so we had an afternoon service in the street.

In the evening I again preached, from 2 Cor. v. 20. During the sermon a Turk came in and took his seat before me on the floor, and so earnestly did he listen, that I supposed him to be one of the very few Turks who understand Armenian. But it was not so. When he was asked, at the close of the service, whether he wished to hear the Testament read, he replied: "Certainly; why should I come here, if I did not wish it?" He then listened attentively for half an hour, while the first chapter of John was read and explained to him, assenting to all that was said.

### *Ignorance of Females.*

There were at the meetings that day, for the first time, several women, twelve of them visiting the chapel during the day. This is because the wife of Bedros is now with him, and has been reading and explaining the gospel to them. She holds meetings at their houses, when

they sit around her upon the floor; and as she reads to them of Jesus they weep, and ask: "Who is this Jesus?" Thus ignorant are they of the gospel, though Christians in name. When she tells them who he is, and that he came to be our only Intercessor and Savior, they ask: "But do you not believe in the saints?" They are taught from infancy to pray to the saints, and to look upon one who does not believe in them as "*worse than a Turk*." "Let me read to you about the saints," she replies, turning to some such passages as that in Rev. vii. 9. and onward.

Thus she is overcoming their prejudices and winning their hearts. Though herself but a few months ago unable to read, and though now she cannot read as well as many children in New England who are less than five years old, yet she is doing a work in that village, over which, no doubt, saints and angels in heaven rejoice with us.

### *A Caution.*

Let none now repeat the mistake sometimes made when the numbers who listen to the gospel are mentioned, and suppose from what I have written, that the work of saving that village is almost done. No! no! It is hardly begun. If indeed the unclean spirit has gone to "walk through dry places" for a time, it is only to seek seven allies, more wicked and mighty than himself, that they may return and do more effectually the work of pollution and ruin upon the mass of the people. Many come to hear the gospel for a few times, who then, finding that it makes the way to heaven so "strait," turn back again to their errors, and their last state is worse than the first. Others, who renounce their superstitions, become practical infidels; and others still continue to hear the gospel without loving it, and our preaching thus becomes to them a savor of "death unto death." Even in those places where crowds appear to "seek to enter in," but few are able,—but few

\* Toros, the owner of the chapel, was formerly an oppressor, and though now apparently a better man, is disliked for his former wickedness.

really love the Savior. And when I speak of Turks as listening to, and even assenting to the gospel, let no one suppose the words to mean more than they really do. Not all Turks do this, and of those who do, few, if any, are the real friends of Christ. Yet may we not hope that some are such? Certainly some secretly, and a very few openly, are reading the Testament. Not long

since, two sent to us, at the same time, to buy each a Testament. One of them said: "Tell no one of this." May we not hope, that there are some Arimathean Josephs even now among the Turks, and that the day is not far distant when, even in this centre of Moslem darkness and despotic bigotry, multitudes of them, as well as of the Armenians, will become the true disciples of Christ?

## Miscellany.

### THE DAKOTA MISSION.

THE Synod of Minnesota was organized at St. Paul, September 8, 1858, embracing the Presbyteries of Dakota, Minnesota, and Blue Earth. Of the twenty-one ministers embraced in the Synod, two, Messrs. Williamson and Riggs, are the missionaries of the American Board among the Dakotas; and five others, Messrs. S. W. and G. H. Pond, Adams, Hancock, and Aiton, have been connected with the missions. The sermon before the Synod was preached by Dr. Williamson, and has been published with the minutes of the meeting. It is from the text: Deut. vii. 2. "And thou shalt remember all the way in which the Lord thy God led thee," and comprises a deeply interesting review of missionary operations among the Dakotas. Extended extracts will be given here; and if any suppose that trials and dangers in the missionary life, and humble trust and faithful effort under sore discouragements, and marked divine interpositions, are to be looked for among the islands of the sea, or on other continents, but not in the territory of the United States, it is to be hoped they will read this narrative.

Various statements respecting early missionary efforts, among Ojibwas as well as Dakotas, and by Methodist missionaries as well as those of the Board, must be omitted. The "two young men" referred to in the first paragraph quoted, were the Messrs. Pond, who entered the Dakota country before the Board sent missionaries, and immediately commenced faithful efforts to do good. They joined the mission in 1837; one of them having then been licensed, as the other was subsequently, to preach the gospel. The mission was commenced in 1835, Dr. Williamson being one of the first company of laborers.

### Early Laborers—Trials.

When God would send his gospel to Minnesota, and men to tell the Dakotas in their own tongue of a crucified Savior, he selected for this purpose first, not Doctors of Divinity, nor those trained up under these for preachers and teachers; but two young men who had scarcely ever seen the inside of a college, or academy; educated in a common school of Connecticut, while earning their bread by laboring on a farm, or in a factory; and whose store of theological lore was obtained from the instructions of a pious mother, reading the Bible and attending on the common preaching of the gospel. They were sent, not by any church or missionary society, but by the Spirit of God, to a people, and a place of which, when they left home, they had no knowledge. He who sent them gave them favor in the sight of the heathen, and of officers of the United States; and though they had experience of fatigue and hunger, and suffering from cold, he provided for them, often in such a way as to make it manifest that it was the God of Elijah that fed them. To aid and encourage them in their work, he was pleased to send a pious officer, Captain Loomis, to Fort Snelling, and in answer to his prayers and theirs, while there was no ordained minister nearer than Prairie du Chien, to pour out his Spirit and convert several of the soldiers and two of the officers.

Acquiring the Dakota language was no easy task to the first missionaries. It had never been reduced to writing; and the difficulty of doing this was much increased by its having not less than half-a-dozen sounds, some of them very difficult to utter, with which we were previously unacquainted.

We could procure but little assistance from interpreters—the few who could have given any considerable aid were indisposed to do so, without a larger compensation than we could give. This, though a great hindrance and discouragement at first, was probably an advantage in the end, as it compelled us to have the language directly from the mouths of those who know no other. In order to do this, it was necessary to spend much time with them. In some journeys undertaken for this purpose, we were for days without tasting bread, or any vegetable food; and subsisted on food which we could not have eaten at all but for a voracious appetite. In one of these journeys, Mr. Samuel Pond was



from Monday night till Saturday noon without tasting food of any kind; two days and nights were spent by a fire, which only served to melt the rapidly falling and drifting snow, so as to keep his clothes all wet; and more than two in wading through a heavy snow up to his knees. In such circumstances the bitings of hunger were doubtless keen, but he said he suffered more from thirst than hunger, for, though he was often on or near the river, the ice was so thick that he could not procure water without great labor. On another journey, as the ice was breaking up in the spring, he came to a river, which must be crossed before food could be obtained. Seeing an old canoe on the opposite side, he tried in vain to hire some of his Indian companions to swim for it, and then plunged into the icy water, and swam for it himself. On other occasions he has walked all day through snow and water, often more than knee deep.

Early in April, 1837, his brother, G. H. Pond, started from Lac qui Parle on an expedition of this kind. The snow was melting, and much of the prairie covered with water, through which the party waded, sometimes up to their necks. The weather was unusually cold for the season, and prevented the return of the water-fowl, and they suffered much for want of food. After fasting all day, sometimes he got for supper a small handful of wild artichokes, and sometimes part of a duck or goose, and one evening the hunters brought in some small fish which they had found dead in a lake, and gave him for his supper one which they said (though he doubted this) was alive when they found it.

#### *Limited Supplies.*

But we had other difficulties to contend with, besides those arising from learning a difficult and unwritten language. \* \* When the Dakota mission was commenced, we were informed that we must use the strictest economy in our expenses. About the close of the year 1837 or 1838, we were instructed that our drafts on the treasury of the Board must in no case exceed eleven hundred dollars a year. There were at that time, laboring at the two stations, Lake Harriet and Lac qui Parle, three ordained ministers, two other men as teachers and farmers, six women, two of whom were teachers, and eight or ten children. We had not a house fit to live in at either of the stations, and the best house belonging to the mission was, a year or two after, abandoned. This restriction continued for five years, during which time the number of ministers and other laborers continued about the same, and the children increased to fourteen. \* \* \*

It is true, that at this time we received considerable donations of clothing and some of provisions, from friends in Ohio; but after paying several cents a pound for freight and charges on those, as well as all our other supplies, we had to haul them one hundred and twenty-five miles, over a prairie where no men dwelt, and which, on various occasions, we traversed alone, without seeing a human being, or a quadruped except our team. In these journeys, in which, for the sake of taking home a little more of such things as we needed, or getting home a little sooner, we mostly walked to drive our team by day, often wading through bogs in which occa-

sionally we became mired so that it was necessary to unhitch, and taking out our load from the wagon, carry it through the swamp on our shoulders.

These labors by day, with watching our team and fighting the mosquitoes by night, caused such lassitude and exhaustion of the physical powers, that on various occasions, for a week after getting home from one of these trips, we were unfit for any labor, bodily or mental. These were years of hard labor and not a little suffering, but they were among our happiest years. It is sweet to labor and suffer for Christ, especially if he is pleased to smile on those labors, and make them successful. In these five years, from June, 1837, to June, 1842, more was accomplished in preparing books in the Dakota language, especially the translation of the Scriptures, than in all the other eighteen years since it was begun; and what is of still more consequence, besides several whites, in these five years forty-one adult Dakotas were gathered into the visible church of Christ, of whom a number have departed, we hope to a better world, and half survive and still hold fast their profession.

#### *Determined Opposition.*

A bright morning is frequently the precursor of a dark and stormy day, and so it was in the Dakota mission at Lac qui Parle. Our prospects were brightest in the early part of 1842. Besides elementary books, we had most of the New Testament and some parts of the Old translated and ready for the press; also a hymn-book of nearly one hundred pages. Our school and religious meetings were well attended, and the Dakota men were some of them beginning to work like white men. Our church numbered nearly fifty native members, most of whom appeared well, and many of the women were learning to spin and weave. But that remote station was destined now to feel the storm which had been raging among the Mdewakantonwan for some years. These lower Dakotas, having been told by some of their traders that if they would not listen to missionaries, nor suffer any of their children to attend school, and would demand it, they might get in money a perpetual annuity, of not less than \$5,000 per annum, which according to the treaty of 1837 was to be expended for their benefit in such manner as the President of the United States should direct, and which the President had said should be expended for education, did as they were told to do. Having withdrawn all their children from school, and refused to receive religious instruction till a part of their religious teachers had left, and demanded the money for several years without getting it, they thought the school at Lac qui Parle was the hindrance, and brought all their influence, which was not small, to bear on the Warpetonwan, to break up the school and mission there. Besides large presents of whiskey, as well as other things, a most influential young chief, son-in-law of one of the chiefs at Lac qui Parle, came there and instigated the Indians to kill our cattle; and in two successive years they killed, each year, twice as many as they left us. Our best horse also having been killed, it was necessary to put a yoke on our two remaining milch cows, to haul our firewood. The corn of the Indians, their main

dependence for a subsistence at Lac qui Parle, was destroyed also by frost, and our congregation and church were scattered; and not more than half of our church members ever returned to reside in that neighborhood. Most of them were females, unable to read or choose their place of residence. A part of them went among the wild Sissetonwan and Ihanktonwan, and for years followed the buffalo, without any religious instruction or fixed place of abode. A greater part fled from starvation, to seek a living among their relatives, the Mdewakantonwan. They were exposed to more severe trials. Their relatives, comparatively rich, feeling, besides the natural hostility of the human heart to the religion of the Bible, that their pecuniary interests required the extermination of this religion in their nation, plied their poor guests by turns with kindness, presents, flatteries and strong drinks; telling them at the same time the basest falsehoods in regard to their religious teachers; and when these availed not, with cruel mockings, scorn and neglect, leaving them to suffer for want of food and raiment. That some of them apostatized, in such circumstances, is not strange. All must have fallen, but that He who has promised to keep those who trust in him is ever faithful to his promises.

My brethren—those of you who have attempted to make known the way of salvation to persons who never go to any religious meetings, have probably found that it is not easy to obtain a hearing. We have experienced the same difficulties at the Sioux, with several superadded ones. \* \* The story of the cross, with persevering efforts to do good, triumphed over these things. Those who embraced Christianity were scoffed at, neglected, spoken against and tempted, but only during one winter was violence visited upon them at Lac qui Parle, to prevent attendance at our school or our religious meetings; when, for a time, a band of ruffians were placed, to strip and cut up the clothes of any who were seen to be coming to our houses.

Among the Mdewakantonwan the case was worse. Schools of bright, interesting children, gathered and taught with much labor and care, till a number of the scholars were beginning to read, were suddenly dispersed; and the more advanced pupils persuaded or compelled to join the wakan dance, a secret society in which they pledge themselves, in a most solemn manner, to adhere to the religion and customs of their ancestors, and in which they profess to acquire supernatural powers.

#### *Supposed Cases of Poisoning.*

A soldier of most respectable standing, having heard the gospel preached a few times without manifesting much interest in it, was heard to say that he thought it was true, and the religion of the Dakotas false. One evening he attended a feast to which he was called, in perfect health; the next morning he was found dead in the tent. In public all professed ignorance of the cause of his death, but it was whispered around, and generally believed, that he was bewitched or poisoned. Several young persons having gone to missionaries secretly, for religious instruction, and seeming to be almost persuaded to be Christians, only kept back by the fear of man, it is discovered or suspected, and they

are soon numbered with the dead. A conjurer boasted, in regard to one of them, that he had cut out her tongue; as much as to say—I caused her death, and have taken care that she shall not tell of it in the spirit world. Others boasted, that by their incantations they had caused the death of the others, and could kill any one they chose.

A chief having invited a missionary to reside at his village and put two of his children to reside in his family, was charged with favoring education. He enjoins on the missionary family, repeatedly, to watch the children and see that they eat nothing given them by any Indian, except it come from his own family. He had at home one younger child, a bright, pretty girl, of three or four years old, the idol of her parents. She is suddenly attacked with a strange kind of delirium or madness, and soon dies, the disease evidently being caused by some narcotic poison. The parents are afraid to speak of the cause of her death, but show their suspicions by withdrawing their children from the missionary's family, and openly disavowing all sympathy with missionaries or favor for education. A man more loved and respected than any other in the village, had a daughter about five years old, amiable and discreet above what is common to one of her years, on which account she was called 'old woman.' Himself a zealous conjurer, his attachment to the religion of his people could not be called in question; and feeling a strong desire that this child of his old age should not be subject to all the hardships of Indian females, he placed her in the family of a missionary. The parents had more friends than most Indians, and as few enemies, and the girl was too young and amiable to have made any enemies, yet she must die. Sixty thousand dollars, with an addition of \$3,000 a year forever, was, in the apprehension of the Dakotas, a large sum of money; and as the schools had been broken up and the money demanded, and was not yet visible, this single child might prevent their getting this money.

The girl, seeing her parents every day, appeared contented and happy in her new home, but it was soon seen that she was not well, and her parents took her again to their home; but though the disease did not at first appear to be severe, neither care nor skill nor medicine were of any avail, and she soon passed away to the spirit world. In other times and nations, persecutors have thought it sufficient to put to death the teachers and bold professors of Christianity. Here, to be suspected of an inclination towards it was a mortal offence. That but few converts were made in such circumstances is not strange. That he might show that his word shall not return unto him void, God made a few; and as such of them as could find no home except among such people could have no rest in this world, in a few years he called them to rest in a better.

#### *Afflictions.*

Three lovely sisters, wives, mothers in the mission, have fallen victims to the labors and confinement of the missionary life among the Dakotas, and two loved brethren, going into the river to bathe, sank to rise no more.

Several of us have lost very dear children. We have often had occasion to travel, not

only through deep snow, but on ice which has given away beneath us, plunging us and sometimes our children into the deep icy water. We have been slandered and threatened and assailed by deadly weapons, and we have found some whom we long looked upon as friends, active in frustrating the object dearest to our hearts. We have had experience of cold, hunger and fatigue, sometimes nearly as far as we supposed our bodies capable of bearing; but we have had no other trial or suffering like those mental feelings arising from the frustration of our efforts to teach the Mdewakantonwan in the circumstances mentioned above.

### *Fruits of Labor.*

Some one may be disposed to inquire, What is the fruit of all these labors and sufferings? I shall attempt an answer to this question only in part. More than twenty persons of white blood, and more than eighty of the Dakota stock, have been gathered into the visible church of Christ. About half of the latter survive, as members in good standing, and many are gone, we trust, to rest in a better world. The nucleus of not less than four of the first Presbyterian churches among the whites in Minnesota, west of the Mississippi, was formed by persons who had been connected with this mission; and three of them are supplied with pastors who, but for this mission, would probably have never entered the ministry. Not less than two young men now studying for the sacred ministry, were baptized and received to the communion of the church in this mission. The influence of those who have labored in it has probably done more to advance the cause of Christ in the churches whence we came, than it would have done had we remained and labored in those churches; and our influence on the Indians, we believe, has saved the government of the United States many times the whole cost of the mission. \* \*

### *Deliverances.*

However weak and unfaithful we have been, we must testify that the Lord who sent us has faithfully fulfilled to us all his promises. When he has caused us to pass through the waters, he has been with us, and the rivers, though deep, have not overflowed us; and when some of our number have fled from a burning house and boat, or the flaming prairie has threatened to consume us and all our property, we have walked through the fire and have not been burnt, nor the flame kindled upon us.

When we have called upon him in the day of trouble, he has ever shown himself a God who hears and answers prayer. In many cases it has been apparent, that before we asked he was preparing to answer. When the first missionaries arrived at Lac qui Parle, the trader offered us a house to go into; and as we unloaded our wagon to carry in our baggage, we observed that our supply of flour was only sufficient for two or three days. We had no other breadstuffs or food except bacon, and on inquiry it was found that none could be bought or borrowed nearer than Traverse des Sioux. As it had taken us a whole week to go up, and our team was much worsted by the trip, we could not hope to get any from there in less than two weeks,

and the prospect of living so long in July on fat bacon was not very comfortable.

But as we had been unable to bring more with two horses, and those not stout, than three women and three children, with wearing apparel, bedding and furniture of every kind, we could not much blame ourselves, and looked to the Lord to provide; which he did in a way that we had never thought of. On the third day after our arrival, a company of emigrants from the Red River of the North came along, from whom we obtained flour sufficient to serve us for nearly a year, as also oxen and cows, of which we were in great need, on much more reasonable terms than they could have been got elsewhere.

When his servant, S. W. Pond, after fasting for four days and four nights, had reason to think that the man whom he had hired for a guide had thoughts of killing and eating him, and to get away from him, hastened through the deep snows till his strength was exhausted, while yet eight miles from a house, he came to horses on the prairie; and seating himself on a rock, though he had never seen them before, when he called them one came to him, and without saddle or bridle soon brought him to his destination, the mission station at Lac qui Parle. \* \*

When assailed by deadly weapons, a hand not ours has arrested or turned aside the knife or arrow, intended to reach our vitals. The powder in the gun has not kindled, or if the lead has reached us, it has inflicted no serious wound; and we have been kept from violence, and enabled to return good for the evil intended to be done to us. Further,—when all about us have been alarmed, and we advised to flee for our lives, he has fulfilled the promise: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;" and when our neighbors have been unable to sleep protected by a guard of armed men, we have slept soundly, guarded only by the Shepherd of Israel.

Those of us who were parents, on leaving a Christian land, dreaded nothing so much as bringing up our children among the heathen; and here I must testify that God has not only been better to us than our fears, but far better than our hopes. We have no reason to think that our children would have been better if we had brought them up in the churches whence we came. There are about forty-five living children of those who have labored among the Dakotas, in connection with the American Board, who call Minnesota their native land. Not quite half of them are over fourteen years of age, and rather more than half are hopefully pious.

The Israelites were required to remember all the way in which the Lord led them through the sea and the wilderness, to humble them, prove them, and make known what was in their hearts, and he has probably had a similar design in his dealings with us. \* \* As he has led some of us through the wilderness, he has shown himself to be still the same powerful, loving, gracious, faithful, prayer-hearing God who led Israel through the desert and the sea. Shall we hesitate to follow the cloudy pillar, the leadings of his word and providence? Minnesota is a part of the inheritance of our Captain. He has brought us here to take possession of it for him. Shall we, through sloth or cowardice, neglect to do so?



## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**NORTHERN ARMENIANS.**—Mr. Dodd, of Smyrna, says, in a letter dated December 25: "I have good news from Thyatira. Two persons who were interested when we were there, give good evidence of piety, and the church seems waked up and encouraged. There are indications of a blessing upon all this land—may God hasten it in his time. We have great hopes of good in Smyrna."

Mr. Pollard, of Arabkir, mentions, (November 19,) that the opening of the new chapel had thus far served greatly to increase the Sabbath congregations. It was considered specially encouraging that the number of women attending was much increased. Mr. Pollard also gives a full account of some occurrences which at first seemed adverse, but had resulted very favorably to the missionaries and the Protestant community. Baron Hohannes, one of the wealthiest and most influential of the Protestants, unjustly accused by a wealthy Turk, was imprisoned on Saturday. Mr. Pollard, seeking his release and the deferring of the trial until after the Sabbath, was rudely treated by the Moodir. The Protestants were much cast down and alarmed; but the case having been represented to the Pasha at Kharpoot, he wrote, severely reproving the Moodir, who then called on the missionaries, expressing regret, asking pardon, and promising in future more attention to their interests and wishes; a promise which he has since shown himself disposed to regard.

Mr. and Mrs. Hutchison arrived at Constantinople November 14. Mr. Hutchison wrote December 16, expressing much interest in the prospect of spiritual good which he saw in the Bebek seminary, and among Germans at Constantinople. He also states that a daily prayer meeting was held at the house of Mr. Schaufliker, specially "to pray for the children of the mission families and for English residents."

Mr. Bliss says, December 23:

You will be glad to hear of the interesting state of religious feeling among the students of the seminary. It began among the very youngest pupils, and from them spread to the older, but the movement was very rapid. The Spirit seemed to come down like a rushing mighty wind, and fill the whole seminary. Many marked cases of conversion occurred. The pious students were greatly

quickened and strengthened. Some were filled with such wondrous joy that they could hardly contain themselves. There is now a recess in the school, and the students are scattered abroad among the churches here and in the vicinity, and we hope will spread the flame. Some are this evening holding a meeting with the young men here, in Yeni Kapoo. There are signs of good in our community generally—a sound of abundance of rain. God give us more faith in his own blessed promises.

Since the above items were prepared for the press, a letter has been received from Mr. Clark of the seminary, giving a fuller account of this work of grace; but its publication must be deferred, for want of room in the present number of the Herald.

**SOUTHERN ARMENIANS.**—Mr. Morgan, writing from Antioch, December 2, speaks of their great want of more native helpers for the Antioch field. Tarsus is vacant, and Kessab almost vacant. Baron Addadour, who went to that place from Adana, after Baron Avedis was obliged to return to Aintab, manifested, as did his wife, a noble spirit of self denial, and remained at his post, though sickness and death visited his absent family, until the cold storms of autumn brought back "his old enemy, a cough, and made it almost impossible for him to preach." He then returned to Adana, and has recovered. From Kepse, "just over the ruins of Seleucia," a helper who was sent there some months since writes to Mr. Morgan:

"Since I returned from Antioch, a great work has begun in this village. On the Sabbath a great many come to me, and during the week they do not permit me to stay in my room a single evening. As soon as I have finished my supper some one comes and says: 'This evening, if you please, come to my house and read the Testament.' So taking my books I go, and there sit three or four hours, reading, talking and exhorting. Some of the men who last year stoned the house of Kaspar, (the only Protestant there at that time,) and afterwards accused him before the governor of Antioch and tried to drive him from the village, now take me to their houses and make me read and talk to them. The priests and a few others, the other day said: 'See, such and such a man is taking the teacher to his house. If we let matters go on in this way they will gain the whole village.' One said: 'Come, let us come down on them and give them a good beating.' But they could not execute their purpose. One of the priest's sons has joined us. He bore considerable persecution from his wife and his relations, but they could not turn him back."



SYRIA.—Mr. Lyons of Tripoli, under date October 25, communicates the following items of intelligence.

Yesterday was an eventful day for us in Tripoli; a day which I hope we shall long have occasion to remember with gratitude and joy. It was the day of opening the first Protestant chapel for the worship of God, in this city. On the Sabbath previous, threats and imprecations were resorted to, in the Greek church, to deter any of that sect from attending our service; but notwithstanding this, upwards of fifty of the Greek Christians were present, who, with six or seven Moslems, made my audience number sixty. From whatever motives they came, their presence was certainly a matter of encouragement to us, and an omen, we think, of future good.

Two persons, who give evidence of a change of heart, have been examined by us with reference to their being admitted to the church. We think them prepared, and hope to admit them at our next celebration of the Lord's Supper, a few weeks hence.

The Ansireyeh, occupying the mountains and plain about twelve hours north of Tripoli, are now in rebellion against the government.

MADRAS.—Mr. Winslow wrote Oct. 30:

The English and vernacular high school has increased in numbers, to 140, and the pupils give satisfaction in their studies. I spend only one hour with them each day, usually, and that entirely on their Scripture lessons. Mrs. Winslow's girls' school has increased to upwards of fifty on the rolls—there were forty-five present yesterday—and gives her much satisfaction. Two of the oldest, the daughters of Christian parents, we hope to receive to the church to-morrow. The Lord seems to have touched their hearts, and given them, for some time, a desire to profess his name. Two sons of church members, one a brother of one of the two girls, and the other the elder son of Ramoo, the first convert whom I baptized at Royapuram and who was afterwards a catechist, are also expecting to be received to-morrow, with a Roman Catholic sepoy, (a Havildar,) and his heathen wife.

CANTON.—Mr. Bonney wrote October 28, when on his return from Canton to Macao. He had been to Canton looking for a house and a chapel which he could rent. He had secured a chapel but not a dwelling. Many landlords were still in the country, and would not return until peace was fully established, and the rigor of martial law abated. Missionaries were returning to the city. Ten chapels or residences had been rented by different brethren. Dr. Ball had taken the house formerly occupied by Mr. Vrooman, and was "going on with repairs of roof, walls, doors and floors, which had been broken by cannon-balls." Mr. Bonney says there is a great change in the feelings of the people within the city, and they are now willing to rent their buildings to foreigners.

## DONATIONS.

RECEIVED IN JANUARY.

### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Auburn, A friend,	20 00
Saccarappa, J. Haskell,	5 00—25 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, Cong. ch. and so.	70 00
Winthrop, Elizabeth Sewall,	50 00—120 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch.	205 00
Bristol, Mrs. Parsons,	112 00—317 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch.	111 00
Dedham, Cong. ch.	25 00
Garland, do. m. c.	15 00
Kenduskeag, Individ.	13 50
Old Town, Cong. ch.	30 52—195 02
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South cong. ch.	
m. c.	3 38
Norridgewock, A friend,	25 00
Wells, N. N. K.	1 09—29 47

686 49

Belfast, 1st cong. ch.	10 00
Bloomfield, Mrs. E. D. 5; M. E. D. 1; 6 10	
Camden, Cong. ch. and so. 64,36; la. 15,17; wh. and other dona. cons.	
JOSEPH STETSON an H. M.	79 53
Calais, Cong. ch. and so. m. c. to cons. JAMES ROLLINS an H. M.	109 69
Erro Mainensis,	4 00
Machias, Cong. ch. m. c.	56 00
North Belfast, do.	32—265 54

552 03

### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
East Jaffrey, Cong. ch. and so.	10 60
Hinsdale, Lewis Taylor,	8 00
Kennebunk, Gents. 52,15; m. c. 19,41; 71 56	
Rindge, 1st cong. ch. and so.	84 55
Winchester, Cong. ch.	80 60—254 71
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, W. G. Brown, 2,42; John Rogers, 7,50; Mrs. David Bartlett, 21,36; 30 28	
Canaan, Ch. and cong. 12; Mrs. G. Harris, 1; 13 03	
Hebron, Rev. Levi Conant,	9 00
Oxford, West Cong. ch. and so.	26 00
Plymouth, David G. Webster,	13 50
Thornton, Mrs. Esther Houston,	1 00—92 78
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Gents. 88,25; la. 92; wh. and prev. dona. cons. ELI SAWTELL and Miss ABBY B. MENDY, H. M.	160 25
Bedford, Pres. ch.	100 60
Hillsboro' Centre, Cong. ch.	3 90
Masonville, do.	10 52
Nashua, Pearl st. ch.	199 01
Temple, A. Wheeler,	10—191 18
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, West cong. ch.	20 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Atkinson, Cong. ch. and so.	45 00
Candia, do.	34 50
Derry, 1st cong. ch. 42,86; m. c. 45,03; 87 89	
Londonerry, J. A. Holmes,	2 00
Raymond, Cong. ch.	20 60
Salem, do.	4 67—191 06
Strafford Conf. of chs. E. J. Lane, Tr.	
Conway, Ch. and cong.	14 86
Dover, Cong. ch.	25 25
Meredith Village, Cong. ch.	23 51
Wolfboro', S. C.	10 00—73 62
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Muriden, Mem. of acad. avails of ring,	1 00

Newport, Cong. ch. and so. wh. and prev. dona. to cons. Dea. JOSEPH WILCOX an H. M.	66 00—67 00
	1,196 35

## VERMONT.

Addison co. Aux So. A. Wilcox, Tr. Ripton, Cong. ch.	8 00
Caledonia co. Conf. of chs. E. Jewett, Tr. Hardwick, L. H. Delano, to cons. AARON SMITH and Mrs. AMELIA S. SMITH, H. M.	200 00
Peacham, Cong. ch. m. c.	20 00
St. Johnsbury, 2d cong. ch. and so. m. c. 67,17; friends, 150;	217 17—437 17
Chittenden co. Aux. So. E. A. Fuller, Tr. Burlington, Job Lyman, 5; J. E. G. for Cher. miss. 2;	7 00
Franklin co. Aux. So. C. F. Safford, Tr. Enosburg, Cong. ch. gent. 100; la. 40; to constitute Mrs. RUTH S. WRIGHT an H. M.	180 00
St. Albans, 2d cong. ch. and so. to cons. Rev. CALVIN S. CADY of Alburgh an H. M.	50 00—230 00
Orange co. Aux. So. L. Bacon, Tr. Newbury, Mrs. J. B.	5 00
West Randolph, Cong. ch. and so.	20 00
Williamstown, Cong. ch. and so.	31 30—56 30
Orleans co. Aux. So. Rev. A. R. Gray, Tr. North Craftsbury, Rev. Jacob N. Loomis, to cons. Rev. CHARLES S. SMITH, of Hardwick, Vt. an H. M.	50 00
Coventry, M. Pearson,	2 75
Derby, Cong. ch. and so.	12 00
Salem, Mrs. J. Morse,	2 00
West Charlestown, Cong. ch. m. c.	3 29—70 01
Rutland co. Aux. So. J. Barrett, Tr. Brandon, m. c.	88 50
West Rutland, Cong. ch. to cons. CHARLES G. BOARDMAN an H. M.	186 37—274 87
Washington co. Aux. So. G. W. Scott, Tr. Barre, Cong. ch. m. c.	11 46
Montpelier, do. do.	31 70
Waterbury, do.	40 00—83 16
Windso co. Aux. So. J. Steele, Tr. Ascutneyville, Cong. ch. 12; Rev. M. K. 5;	17 00
Gaysville, Stockbridge, Cong. ch.	5 48
Weston, Mrs. S. B., L. P. B.	2 00—24 48
Unknown,	15 00
	1,206 02

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr. Glendale, Miss S. Perry,	5 00
Otis, Cong. ch. and so.	27 50
Pittsfield, South st. do. 37,34; m. c. 28,55;	66 39
Williamstown, 1st cong. ch. m. c.	33 00—131 89
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, wh. and prev. dona. cons. Mrs. ANNIE H. TUFTS an H. M. 50; a friend, 202; do. 23; M. T. R. 12,50; E. A. 5; E. H. S. 5; M. 5);	3,691 73
Essex co. North Aux. So. J. Caldwell, Tr. Belleville, Mr. Fiske's so.	21 00
Belfield, Cong. so.	15 80
Newbury, Dr. Withington's so.	36 05
Newburyport, J. Tyler, 26; un- known, 5; North ch. m. c. 39,48; a friend, 10; united m. c. 50;	131 48
West Newbury, 1st ch. and par.	17 00—220 33
Essex co. South Aux. So. C. M. Richardson, Tr. Lynnfield, 2d cong. ch. m. c.	6 00
Rockport, 2d ch. and so.	26 50—32 50
Essex co. Beverly, Cong. ch. and so. m. c.	26 47
Salem, Crombie st. ch. m. c.	9 26
Lawrence, Lawrence st. ch.	20 43—56 16
Franklin co. Aux. So. L. Merriam, Tr. Bernardston, Ortho. cong. ch.	21 88
Buckland, 2d cong. ch.	36 00
Conway, Cong. ch. and so. m. c. 95,27; la. benev. asso. wh. cons.	

Mrs. SUSAN R. HOWLAND, Cey- lon, an H. M. 101,10;	196 37
Charlemont, Cong. ch. and so.	28 55
Deerfield, Trin. so.	24 50
Gill, Cong. so.	5 00
Greenfield, 1st do. wh. and prev. dona. cons. JOHN I. GRAVES an H. M. 62,69; 2d do. 101,10;	166 79
Leverett, Cong. ch. and so.	16 10
Montague, 1st do.	39 90
Warwick, Trin. so.	10 00
Wendell, Cong. ch. and so. m. c. 11,75; Rev. A. Jenkins, 15;	26 75
Whately, 2d cong. ch.	25 72
	597 56
Ded. amount paid for printing annual report,	20 00—577 56
Hampden co. Aux. So. J. C. Bridgman, Tr. Springfield, C. M. a New Year's offering, 500; a sister in Christ, 10;	510 00
Westfield, M. A. W.	1 00
W. Springfield, 2d cong. ch.	11 40—522 40
Hampshire co. Aux. So. S. W. Hopkins, Tr. Amherst, 1st par. gent. and la. benev. asso. (of wh. for ed. in Syria, 15); 167,59; m. c. 126,45; 2d cong. so. 33; a lady, avails of jewelry, 3; L. H. 2;	232 01
Easthampton, Payson ch. and so.	199 80
Granby, Cong. ch. and so.	100 00
Plainfield, do. m. c.	20 00
South Hadley Falls, do.	13 03—661 87
Harmony conf. of chs. W. C. Capron, Tr. Milford, Mrs. R.	75
Worcester co.	5 00—5 75
Middlesex North and vic. C. Lawrence, Tr. Fitchburg, Calv. cong. ch. m. c. 57; A. K. 10;	67 00
Littleton, Ortho. cong. ch. and so.	50 00—117 00
Middlesex co. South Conf. of chs. Concord, A friend, Holliston, Cong. ch. and so.	10 00
Lincoln, Evan. do.	73 15
Marlboro', Union ch. and so. wh. and prev. dona. cons. RUFUS HOWE an H. M.	11 29
Sudbury, Cong. ch. and so. 121,15; m. c. 61,71;	74 00
Middlesex co. Carlisle, Cong. ch. m. c.	182 86—351 30
East Cambridge, Evan. cong. so. m. c.	15 00
Lowell, Kirk st. ch. m. c. 80; High st. ch. 68,85;	11 23
Reading, Old South ch.	148 85
Winchester, Cong. ch. and so. wh. cons. OLIVER E. CLARK an H. M.	61 43
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. Brookline, Miss E. P.	108 60—345 11
Dorchester, Miss W. Atkins,	10 00
Roxbury, Eliot ch. and so. m. c. 11,46; Vine st. ch. m. c. 17;	50 00
West Roxbury, Evan. cong. ch. and so. m. c.	28 48
Old Colony Aux. So. H. Coggeshall, Tr. Cohasset, 2d cong. ch. and so.	28 00—116 48
Sippican, Cong. so.	75 00
Palestine Miss. So. E. Alden, Tr. Abington, 1st ch. m. c.	17 00—92 00
Randolph, do.	67 00
South Weymouth, Cong. ch. and so. m. c.	58 54
Weymouth, 1st ch. and so. m. c.	30 00
Taunton and vic. Pawtucket, Gent. 148; la. (of wh. to cons. FRERIC LEACH an H. M. 100); 180,75; m. c. 228,61;	52 00—207 54
Worcester co. North Aux. So. C. Sanderson, Tr. Hubbardston, A. G. Davis,	557 36
Winchendon, North cong. ch.	24 00
Worcester co. Central Asso. W. R. Hooper, Tr.	100 00—124 00
Northboro', m. c.	61 56
Shrewsbury, La.	27 00
	35 65—124 21
	7,938 19

A successful business man, 500; a friend, 100; a missionary, 12; two sisters, for Zulu m. 9; a friend, 5; 626 00  
 Chelsea, Broadway ch. m. c. 34; Win-  
 nisimmet ch, m. c. 36,08; Rev. I. P.  
 Langworthy, 20; 90 08—716 08

8,654 27

**Legacies.**—Athol, Hannah Sweetser,  
 by Luke Sweetser, Ex'r, 100 00  
 Belchertown, Cyrus Bartlett, by  
 C. S. Bartlett, Ex'r, 50 00  
 Holliston, Asenath Goodrich, by  
 Cyrus Kilburne, Ex'r, 200 00—350 00  
 9,004 27

## CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.  
 Stamford, 1st cong. ch. 130; Mrs. N. W.  
 Sanford, 25; 155 00  
**Hartford co. Aux. So. A. G. Hammond, Tr.**  
 East Windsor, Rev. Dr. Lawrence  
 and Mrs. Lawrence, wh. with  
 prev. dona. cons. Miss META L.  
 LAWRENCE an H. M. 50 00  
 East Windsor Hill. Theo. Inst. 30 35  
 Hartford, Centre ch. m. c. 9,11;  
 Elisha Sage, 10; 19 11  
 Manchester, 1st cong. ch. and so.  
 111; 2d. do. m. c. 6; 117 00  
 Suffield, A friend, 50 00  
 Windsor, A widow lady, 1 33  
 Windsor Locks, 1st cong. ch. and  
 so. wh. with prev. dona. cons.  
 JABEZ H. HAYDEN an H. M. 74 07—341 86  
**Hartford co. South Aux. So. H. S. Ward, Tr.**  
 Berlin, Worthington, So. 103 01  
 Middletown, 1st ch. m. c. 21,71;  
 a friend, 50; 71 71  
 New Britain, South cong. ch. 14 57  
 South Britain, Cong. ch. Rev. A.  
 E. Lawrence, 77 55—266 84  
**Litchfield co. Aux. So. G. C. Woodruff, Tr.**  
 Harwinton, Cong. so. 55,24; m. c.  
 10,72; ack. in Dec. as fr. Tor-  
 rington.  
 Litchfield, 1st ch. to cons. Rev. R.  
 G. WILLIAMS an H. M. 50 00  
 New Hartford, Centre cong. ch. 15 00  
 New Milford, Cong. ch. and so. 148 00  
 North Cornwall, Benev. asso. 45 00  
 Roxbury, Cong. ch. 29 00  
 Plymouth Hollow, Cong. ch. and  
 so. to cons. THOMAS H. NEW-  
 TON an H. M. 102 00—389 00  
**Middlesex Asso. E. Southworth, Tr.**  
 Hadlyme, Cong. ch. and so. gent.  
 and la. 51,40; m. c. 21,10; 72 50  
 Lyme, Coll. 50 00  
 Old Saybrook, Cong. ch. 116 12  
 West Chester, do. 50 00  
 Westbrook, do. 15 03—303 65  
**New Haven City Aux. So. F. T. Jarman, Tr.**  
 New Haven, North ch. (of wh. fr. William  
 Johnson, 50, wh. with prev. dona. cons.  
 Mrs. JULIA E. THAYER an H. M.)  
 118,35; Centre ch. 35; Henry White,  
 100; united m. c. 17,05; 3d ch. m. c.  
 81,94; South ch. m. c. 7,45; a friend,  
 5; J. Lane, 10; 374 79  
**New Haven co. East Aux. So. F. T. Jarman, Tr.**  
 Clinton, Cong. ch. 93 25  
**New Haven co. West Conso. A. Townsend, Tr.**  
 Birmingham, Cong. ch. 86 37  
 West Haven, Cong. ch. 115 00  
 West Meriden, L. B. Little, 20 01—221 37  
**New London and vic. and Norwich and vic.**  
 F. A. Perkins and C. Butler, Trs.  
 Colchester, 1st cong. ch. 144 00  
 Griswold, do. 79,35; Jewett city,  
 gent. 25,75; la. 14,25; m. c.  
 17,49; 136 84  
 Groton Bank, Cong. ch. 40 38  
 Ledyard, Coll. 31 30  
 Norwich, 2d ch. la. 5; m. c. 9,91;  
 1st ch. la. 73; Broadway ch.  
 13,19; 101 10  
 Stonington, Mystic bridge ch. 20 13—473 75

Tolland co. Aux. So. E. B. Preston, Tr.  
 Marlboro', 1st cong. ch. 26 50  
 Rockville, 2d do. 334 22  
 South Coventry, 7,19; m. c. 16,81; 24 00  
 Vernon, Cong. ch. 136 13—520 85  
**Windham co. Aux. So. J. B. Gay, Tr.**  
 Canterbury, 1st cong. ch. 15 00  
 Central Village, do. 60 67  
 Killingly, L. Fisher, 10; Mrs. L.  
 Fisher, 5; J. S. 5; 20 00  
 Willimantic, m. c. 7 00—102 67

3,243 03

**Legacies.**—East Haven, Rev. Stephen  
 Dodd, by Ira Dodd, Ex'r, wh.  
 cons. IRA DODD and Mrs. ANN  
 DODD, of Bloomfield, N. J., H.  
 M. 500 00  
 Hartford, Albert W. Butler, by  
 R. Mather and R. G. Talcott,  
 Ex'rs, 500 00  
 New Haven, Dudley Norton, by J.  
 J. Whiting, Ex'r, 6 00  
 West Hartford, Mrs. A. P. Talcott,  
 by J. E. Cone, Trustee, (prev.  
 rec'd, 381,92;) 88 12—1,094 12  
 4,337 15

## RHODE ISLAND.

Little Compton, United cong. ch. 28 69  
 Newport, do. gent, 71; la. 155,45;  
 m. c. 162,39; 388 84  
 Providence, Central cong. ch. Mrs.  
 R. P. Dunn to cons. Rev. R. P.  
 DUNN an H. M. 100 00—517 53

## NEW YORK.

Board of For. Miss. in Ref. Dutch ch. E. A.  
 Hayt, Tr. 1,283 86  
 Buffalo and vic. Aux. So. J. Crocker, Agent.  
 Buffalo, Lafayette st. pres. ch. 100; 1st  
 pres. ch. 301,52; m. c. 315,52; 717 04  
 Geneva and vic. Aux. So. G. P. Mowry, Tr.  
 Canandaigua, 1st cong. ch. la. of  
 wh. fr. Mrs. A. E. Pierce, (wh.  
 and prev. dona. to cons. HENRY  
 S. PIERCE an H. M.) 10; Mrs.  
 C. Greig, 15; Miss B. Chapin,  
 10; Mrs. G. Granger, 10; other  
 ladies, 90,55; Gents. academy,  
 13; Rev. Dr. Daggett, 15; H. B.  
 Gibson, 10; Rev. A. M. Stone, 9;  
 W. Antis, 7; H. W. Taylor, 10;  
 others, 97,45; m. c. 132,08; (of  
 wh. to cons. Miss SUSAN E. DAG-  
 GETT and Rev. A. M. STONE H.  
 M. 150;) 429 08  
 Clyde, Pres. ch. 28 16  
 East Avon, do. 14 00  
 Geneva, Pres. ch. m. c. 65,83; D.  
 L. Lum, 8; I. McKay, 2,50; fem.  
 miss. so. 30,70; 107 03  
 Naples, Pres. ch. 50 00  
 Penn Yan, do. 65,59; E. B. Jones,  
 wh. and prev. dona. to cons. Mrs.  
 ISABELLA BEMAN an H. M. 50; 115 59  
 Phelps, 1st pres. ch. 10 41  
 Rose, Pres. ch. 8 00—732 27  
 Monroe co. and vic. by E. Elv, Agent.  
 Rochester, 1st pres. ch. (of wh. fr. Seth  
 H. Terry to cons. Mrs. SARAH L.  
 SPRAGUE, of Salem, an H. M. 100;) 191;  
 Plymouth ch. 25; Mrs. S. Ray,  
 10; W. Slcomb, 10; 236 00  
**New York and Brooklyn Aux. So. A. Merwin, Tr.**  
 (Of wh. fr. Brooklyn, New England ch.  
 wh. and prev. dona. cons. E. N. Colt  
 an H. M. 50; 1st pres. ch. in part, Da-  
 vid Hoadley, 50; H. L. Packer, 100;  
 Geo. Howland, 100; JOHN B. SARDY,  
 of Brooklyn, 100; to cons. him an H. M.  
 Henry K. Sheldon, 50;) 953 61  
 Oneida co. Aux. So. J. Dana, Tr.  
 Utica, 1st pres. ch. m. c. 12 11  
 Otsego co. Aux. So. D. H. Little, Tr.  
 Cooperstown and vic. A lady, 50 00  
 St. Lawrence co. Aux. So. C. T. Hulburd, Tr.  
 Brasher Falls, Pres. ch. 10; penny

a week, 10; Mrs. B. 2; Mrs. J.	
H. M. 2;	24 00
Canton, B. G. Baldwin,	5 00
East Stockholm, Cong. ch. 10; J.	
H. 5; a friend, 2;	17 00
Gouverneur, Cong. ch. 49,16; G.	
Rogers. 22; James Rogers, 10;	
C. E. Clark, 10; Mrs. E. Dodge,	
20; C. A. P. 10; H. D. S. 10;	
E. W. 10; W. R. 4; J. R. 3;	148 16
Heurclon, Cong. ch. Bible class,	
17; J. Elliott, 2;	19 00
Hopkinton, Cong. ch. 31,11; a	
friend, 1;	32 11
Lawrenceville, L. H.	2 00
North Potsdam, Mrs. J. H. E.	5 00
Parishville, Coll. 17; E. H. P. 1;	
Mrs. S. A. C. 5;	23 00
Pierpont, Z. K. P.	1 00
South Canton, Cong. ch.	4 00—264 27
	4,249 16

Amsterdam village, Maternal asso.	
13; m. c. 18,89;	51 89
Albany, 1st cong. ch. coll. and m. c.	12 07
Broome co. S.	5 00
Cambria, Cong. ch. 25,43; Rev. L.	
Johnson, 10;	35 43
Chestertown, Pres. ch.	6 00
Clifton, do.	16 00
Constantia, F.	2 00
East Bloomfield, Cong. ch.	157 97
Eden, 2; Mrs. E. 1;	3 00
Forestburg, Coll.	2 50
Hannibal, Cong. ch.	5 63
Harpersfield, Mrs. Lydia Hotchkiss,	4 00
Hudson, 1st pres. ch. m. c. 100; tem.	
for. miss. asso. 58; pres. s. s. for	
Dea. John Hermantz, of Oromiah,	
35;	193 00
Jamestown, 1st pres. ch.	29 51
Kiantone, Cong. ch. 51; less. dis.	
40c.; to cons. Rev. WILLIAM T.	
REYNOLDS an H. M.	50 60
Kingsboro', Pres. ch.	25 00
Milton, Sumner Colman,	20 00
New Lebanon,	13 00
New Road, Young men's miss. so.	6 00
Northville, Young people's miss. so.	13 00
North White Creek, A. Aldredge,	4 00
Owasco Outlet, Ref. D. ch. for Mrs.	
Bridgman's sch. at Shanghai,	50 00
Palmyra, Tabitha Sheffield,	21 89
Pembroke, Pres. ch. m. c. 14; disc.	
10c.;	13 90
Plattsburg, 1st pres. ch. and cong.	50 00
Poughkeepsie, G. C. Burnap,	50 00
Rome, 1st pres. ch.	26 57
Schoharie, Miss C. Snyder,	5 00
Sing Sing, G. W. C.	5 00
South Amenia, Pres. ch.	52 60
South Wales, Gideon Baker,	10 00
Springfield, Rev. O. L. Kirkland,	1 00
Spuytten Duyvel, Mrs. Dr. North,	20 00
Strykersville, Cong. ch. Milo War-	
ner, 5; Myron Warner. 1; Albert	
Davis, 1; Mrs. Nancy Warner,	
1,30; Mrs. Olive Smith, 1,20; Mrs.	
Sophia Warner, 60c.;	10 00
Sweden, Peter Sutphen,	12 88
Troy, Nail factory, m. c. 15; 2d pres.	
ch. G. Grant, 100;	115 00
Vernon, Mt. Vernon pres. ch.	10 00
Wampsville, Pres. ch.	8 38
Washingtonville, do.	25 00
Yonkers, Westminster pres. ch. 50;	
m. c. 44,88; to cons. Rev. ROLLIN	
A. SAWYER an H. M.	94 88-1,482 10
	5,731 26

<i>Legacies.</i> —Buffalo, Jabez Goodell, by	
H. Shumway, Ex'r, (prev. rec.	
52,793,06,) 9,800; ded. disc.	
24,25.	9,775 75
New York city, Miss C. B. Patton,	
by Rev. William Patton, Ex'r, 600 00	
Springfield, Benjamin Rathbun,	43 64-10,419 39
	16,150 65

## NEW JERSEY.

Hoboken, 1st pres. ch.	31 55
Morristown, do.	120 00
Mount Pleasant, Pres. ch.	36 00
Newark, South Park pres. ch. 161,14;	
2d pres. ch. 164,81; young people's	
miss. so. 50; 6th pres. ch. 36,14;	412 09
Orange, E. Starr,	50 00
Plainfield, Pres. ch. m. c. wh. and	
other dona. cons. Rev. THEODORE	
S. BROWN an H. M.	21 00
Trenton, 3d pres. ch.	26 00
Whippany, Pres. ch.	26 00—722 64

## PENNSYLVANIA.

By Samuel Work, Tr.	
Condersport, Pres. ch. m. c.	6 62
Marple, Pres. ch.	23 61
Philadelphia, 1st do. James Bay-	
ard, 100; S. H. Perkins, to	
cons. Rev. JOHN POWELL of	
Winslow, Ill. an H. M. 100;	
Ambrose White, 100; Rev.	
A. Barnes, 100; D. Lapsley,	
100; A. Fullerton, 100; indiv.	
369; la. 721,94; m. c. 264,14;	
coll. 57,25;	2,012 33
Clinton st. ch. 300;	
Miss E. K. L. 30;	330 00
Rev. E. B. BRUEN,	
wh. cons. him an	
H. M. 50; Mrs.	
W. 5;	55 00-2,397 33-2,427 56
Philadelphia, F. A. P.	5 00
Wattsburg, Pres. ch.	5 00—10 00
	2,437 56

## DELAWARE.

New Castle, Miss so. 36,90; "Graham,"	
5;	41 90

## DISTRICT OF COLUMBIA.

Georgetown, J. Darby,	12 60
Washington, 4th pres. ch. m. c.	
70,44; Western pres. ch. Junior	
miss. so. for Japan, 43,07;	113 51—125 51

## VIRGINIA.

Moore's Ordinary, Mrs. E. H. Dupuy,	20 00
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## OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c.	
11,30; int. on railroad bond,	
6; Jno. Shillito to cons. Mrs.	
MARY SHILLITO an H. M. 100;	
Ger. pres. ch. 5; sew. so. 5;	127 30
Columbus, 2d pres. ch. wh. cons.	
Rev. E. D. MORRIS and THOMAS	
BROTHERLIN H. M.	161 85
Granville, Cong. ch. 194,99; G. B.	
Johnston, (of wh. with prev.	
dona. cons. CLARA I. JOHNSTON	
an H. M. 50;) 100;	294 99
Homer, Pres. ch.	10 00
Jersey, do. 20; Rev. C. M. P. 10;	
Rev. J. T. 2;	32 00
Johnstown, Pres. ch. 21,85; m. c.	
9,15;	31 60
Marietta, Oak Hill, m. c.	10 00
Pomeroy, Pres. ch.	30 00
Portsmouth, 1st do.	3 00
Putnam, Pres. ch.	23 00
Putnam, Pres. ch. 70,50; ack. in	
Feb. Her. as fr. Portsmouth.	
Springfield, Cong. ch.	14 14
Walnut Hills, Lane sem. ch. m. c.	
8,36; Mrs J. B. 5;	13 36
Williamsburgh, O. D.	5 00
	755 61

Ded. disc.	1 55—754 09
Chatham Center, Cong. so.	6 00
Dover, do.	3 00
Hudson, Bible class miss. asso. 12,50;	
Rev. H. Coe, 7,50;	20 00



Kinsman, Pres. ch. 35,60; m. c. 7,40;	
T. K. 10; H. L. 10; J. C. 10;	73 00
Maumee City, 1st pres. ch.	18 16
Ravenna, Cong. ch.	21 40
Willoughby, L. L.	5 00—146 56
	900 65

<b>Legacies.</b> —Dayton, Miss Frances J.	
Snodgrass, by Michael Dougherty, Ex'r, int.	145 52
Ravenna, Daniel Everest, by P. B. Conant,	20 00—165 52
	1,066 17

**INDIANA.**

By G. L. Weed, Tr.	
Anderson, Pres. ch.	5 00
Bloomington, Rev. E. Ballantine,	25 00
Bowling Green, J. W. F.	5 00
Evansville, Rev. W. H. McC.	2 00
Greenville, Indiv.	4 00
Indianapolis, 2d pres. ch. m. c.	14 28
Newtown, Pres. ch.	11 35
Rob Roy, do.	5 10—71 73
Orland,	2 00
	73 73

**ILLINOIS.**

By G. L. Weed, Tr.	
Rushville, Pres. ch.	24 00
Springfield, 2d do.	90 00—114 00
Chicago, A friend of the New England ch. 100; m. c. in do. 38,69;	
bal. of coll. 33; 2d pres. ch. 7,39;	
Westminster ch. 1,40; disc. 23c.;	
South cong. ch. m. c. 4;	183 65
Malden, Cong. ch.	19 27
Perry, Pres. ch. m. c.	10 00
Quincy, 1st cong. ch.	21 63
Rockford, La. miss. so. (of wh. for ed. in Mrs. Bridgman's sch. 25;)	40 00
Sheffield, Cong. ch.	4 50
St. Charles, do. m. c.	8 00—290 05
	401 05

**MICHIGAN.**

By Rev. O. P. Hoyt.	
Armada, Mrs. B. A.	10 00
Birmingham, Coll. 19,22; H. D. 10;	29 22
Farmington,	2 41
Flint, (of wh. to cons. JAMES HENDERSON an H. M. 100;)	114 00
Parma,	20 90
Romeo, wh. and prev. dona. cons. Rev. LUTHER SHAW and WATSON LOUD, H. M.	102 22
Royal Oak,	3 00
Southfield,	11 47
Troy, Dea. G.	1 00—294 22
Battle Creek, Pres. and cong. ch. m. c.	12 00
Detroit, 1st cong. ch. m. c.	20 00
East Saginaw, 1st cong. ch.	8 06
Greenville, Ch.	6 00
Hillsdale, Pres. ch. m. c.	12 10
Homer, Pres. ch. m. c.	5 00
Milford, United pres. and cong. ch.	32 71—95 87
	390 09

**WISCONSIN.**

Fond du Lac, Plymouth ch. wh. and prev. dona. cons. A. L. HOYT an H. M. 25; W. C. H. 2;	27 00
Mineral Point, Pres. ch. m. c.	10 00
Rosendale, m. c.	12 00—49 00

**IOWA.**

Davenport, J. A. R.	5 00
Des Moines, Central pres. ch.	3 20
Eddyville, Cong. ch.	6 00
Grinnell, Miss. so.	35 00
Kossuth, N. S. pres. ch. m. c.	3 00
Muscatine, A friend,	10 00

Stacyville, Cong. ch. m. c.	3 00
Westfield, Rev. J. S.	3 00—68 70

**MISSOURI.**

St. Louis, 1st pres. ch. bal. 103,25;	
Union pres ch. m. c. 10;	113 25
Troy, Pres. ch.	10 30—123 55

**LOUISIANA.**

New Orleans, Unknown, 10; by M. Greenwood, 12;	32 00
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**TENNESSEE.**

Blountville, S. Rhea,	28 00
Columbia, Pres. ch.	42 50
Dandridge, A friend,	1 00
Jonesboro', Pres. ch. wh. cons. Mrs. CHLOE B. WELLS an H. M.	410 00
New Canton, L. H. R.	5 00—186 50

**TEXAS.**

San Antonio, Unknown,	2 50
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**MINNESOTA.**

Hazlewood, Coll. 3,25; m. c. 6,12;	9 37
St. Anthony, 1st cong. ch. 18,35; m. c. 5,65,	24 00—33 37

**WASHINGTON TERRITORY.**

Fort Stulacoon, S. Casey, U. S. A.	5 00
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**IN FOREIGN LANDS AND MISSIONARY STATIONS.**

Bennington, Choc. na.	56 00
B'hamdun, Syria, Rev. W. A. Benton and others, wh. with prev. dona. cons. Mrs. LOANZA S. BENTON an H. M.	50 00
England, Mrs. W. C. Gellibrand,	50 00
Fairfield, Cher na. m. c.	5 75
Fingal, C. W., E. D. Johnston.	20 00
Kharpoot, Turkey, Missionaries, 18,50;	
E. C. W. 1; E. P. A. 2 <sup>nd</sup> c. : W. H. W. 1;	20 75
Lower Cattaraugus, Seneca m., m. c.	6 45
Mount Pleasant, Choc. na.	22 00
Sherbrook, C. E. Cong. ch.	51 25
Six Town, Choc. na. ch.	10 20
Tuscarora m. 32; Mrs. Chew, 2;	34 00
Wapanucka, Choc. na.	5 00
Zulu m. Three friends,	58 13
	390 23

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

MAINE, . . . . .	\$128 82
NEW HAMPSHIRE, . . . . .	41 96
VERMONT, . . . . .	25 00
MASSACHUSETTS, . . . . .	44 16
RHODE ISLAND, . . . . .	42 71
CONNECTICUT, . . . . .	36 41
NEW YORK, . . . . .	261 32
PENNSYLVANIA, . . . . .	96 23
OHIO, . . . . .	11 00
MICHIGAN, . . . . .	14 78
ILLINOIS, . . . . .	183 73
INDIANA, . . . . .	1 00
TENNESSEE, . . . . .	1 73
WISCONSIN, . . . . .	22 30
IOWA, . . . . .	7 10
IN FOREIGN LANDS, &c. . . . .	25 00
	\$80 55

Donations received in January, . . . 28,488 C2  
 Legacies, . . . . . 12,029 03

\$40,517 05

3 TOTAL from August 1st to  
 January 31st, \$129,140 27

## THANK-OFFERINGS, TO PAY OFF LAST YEAR'S DEFICIENCY.

It was stated in December that, encouraged by judicious and respected friends, the Prudential Committee had decided to open a fund for *thank-offerings*—contributed by converts and their grateful friends—to supply the deficiency of last year. So serious and extensive were the pecuniary embarrassments of the whole country, that at the close of the financial year, it was felt that there was occasion for congratulation rather than despondency, when it was found that the debt of the Board was only about \$40,000. And were there no expansion of the missions, no opening of new fields, no call for sending more laborers, such a debt would be far less embarrassing. The simple truth is, however, that because the Lord is favoring and prospering the work, there is a call for *increased* appropriations from year to year.

The question has arisen, therefore, cannot the last year's deficiency be met by *special donations*, while the regular contributions of the churches shall be so enlarged as fully to meet the expenses of the present year? Suggestions of this kind, generally with reference to thank-offerings for the rich spiritual blessings received of late, have come from different sources; in many instances such offerings from young converts, or from churches in behalf of young converts, amounting to at least one dollar for each person, have been forwarded, in the hope that others would follow the example; and it is known that in places from which no report has yet been received, offerings of this kind are being made. The interest felt in efforts thus to relieve the Treasury of the Board is also taking a wider range. A note to the Treasurer, enclosing \$1,000, speaks of it as "a thank-offering to the Lord for the outpouring of his Spirit the past year; not from young converts, but from those who are thankful for God's grace to others." "A clergyman" writes: "The Lord has been pleased, in his great mercy, the past year, to call two of my children into the church and one into the ministry. I send you \$30 as a thank-offering, in addition to my usual subscription, which I beg you will apply to the Deficiency Fund." One individual sends \$15, "a widow's thank-offering for covenant blessings upon her children." Another forwards \$10 "as a humble thank-offering to God—not for souls converted in my family, but that they are yet the subjects of his sparing mercy and have not been cut off in their sins; and also for the gracious manifestations of his mercy, in opening new fields among the benighted nations of the earth, for the introduction of the gospel." And another sends \$100, "a thank-offering—personal, for my family, and for the rich spiritual blessings vouchsafed to our Sabbath school, of which I am superintendent."

### RECEIVED.

MAINE.—Castine,	18 50	ville, cong. ch. young converts, 33; New Haven, 15,42; New York, a friend, 5; Central pres. ch. 101; Pekin G. Rockwood and Sarah Rockwood, 2; Seneca Falls, a friend, 5; South Canton, 6; Utica, 1st pres. ch. 98,89; Vernon, a father, for the hopeful conversion of a son, 25;	345 06
NEW HAMPSHIRE.—Claremont, Miss Mellegan, 10; Plainfield, Joseph Woods, 10; Wentworth, Rev. S. M. Blanchard, 10; Wolfboro', 5;	35 00	NEW JERSEY.—Plainfield, Pres. ch.	47 00
VERMONT.—Ascutneyville, Ladies' benev. so. 23; Hardwick, L. H. Delano, 100; Norwich, 5; Peacham, cong. ch. and so. 63; West Rutland, cong. ch. and so. 25;	216 00	OHIO.—Brooklyn, Family thank-offering, 8; Delaware, pres. ch. 20; Ironton, W. F. Wilson, 5; Oxford, Western Female sem. 121; W. C. M. 1: Rootstown, Gad Case, 30; Walnut Hills, 1; Willoughby, Leicester Floyd, 4;	190 00
MASSACHUSETTS.—Boston, "A thank-offering from those who are thankful for God's grace to others," 1,000; a friend, Essex st. ch. 50; Glendale, Sophia Perry, 5; Norwich, Rev. E. B. Wright, 1; Northampton, a friend, 325,54; Pawtucket, converts, 28; Pittsfield, a friend, 5; Plainfield, cong. ch. 10; South Danvers, 1st ch. fr. young christians, 52; Upton, Ruth C. Fisk, 10; unknown, 2;	1,488 54	MICHIGAN.—East Saginaw,	4 00
CONNECTICUT.—Bristol, cong. ch. young converts, 55; Danbury, Mrs. Sarah W. Bonney, 2; Colchester, Mrs. H. T. Newton, 1; Hamden, a lady, 2; Naugatuck, 7; New Haven, south ch. young converts, 10; New London, 1st cong. s. s. 10; Waretown, a friend, 25;	112 00	ILLINOIS.—Cerro Gordo, Pres. ch. 4; Chicago, a friend of the N. E. ch. 50; 2d pres. ch. 10;	64 00
NEW YORK.—Brooklyn, Dr. Warren, 10; Buffalo, 1st pres. ch. 2; Cazenovia, David Jones, 1; Gouverneur, widow's thank-offering, 5; Jamestown, 1st cong. ch. young converts and others, 25,75; Keene Settlement, Wesley Brown, 10; Keese-		INDIANA.—Crawfordsville, Two sisters,	2 00
		WISCONSIN.—Rosendale, G. C. Hill,	5 00
		SO. CAROLINA.—Charleston, A thank-offering from a husband and wife,	10 00
		FOREIGN LANDS, &c.—Fingal, C. W., E. D. Johnston, 10; Pine Ridge, Choc. na. C. Kingsbury, Jr. 20;	30 00
		Previously acknowledged,	4,573 19
			7,140 29

THE  
MISSIONARY HERALD.

VOL. LV.

APRIL, 1859.

No. 4.

American Board of Commissioners for Foreign Missions.

Micronesia Mission.

UALAN.—(STRONG'S ISLAND.)

LETTERS FROM MR. SNOW, 1857, AND  
JANUARY 5, 1858.

SOME of the letters recently received from Micronesia, are dated but a few weeks later than others which were published in the Herald for June, 1858. Indeed the latest date of a long journal-letter now received from Mr. Snow, (November 27, 1857,) is earlier than the date of some communications published then. This journal, (from June 24, to November 27, 1857,) has reference mainly to the conflict between a few white residents at Strong's Island, with some Rotuma natives whom they had enlisted on their side, and the king; a conflict which it will be remembered was settled after the arrival of the Morning Star, by the removal of the offenders from the island. The narrative is much too long, and now also, perhaps, too old, to be published. It seems very obvious that the wrong was on the part of the white residents, and especially the leader, who seems to have been fully determined to take the life of the king and of all who should adhere to him, so far as this might be necessary for the attainment of his ends—the subversion of the government. He seems also to have been bent upon destroying the influence of the missionaries among the natives, and breaking up the mission; and it is said, "one important design of Providence in all these troubles may have been, the removal of Mr. C. and Mr. J. [two leaders] from the

island. No ordinary means could have effected it." At the close of this communication, after he had been to the general meeting of the mission at Ascension Island, Mr. Snow writes (November 27):

A month has passed since our return from Ascension, and the conviction is still stronger, that that war was for the removal of obstacles to the progress of the gospel upon this island. It may also have been, to show the people that a still greater obstacle lies in their own hearts, and in their long cherished superstitions. In the latter case, the battling of truth with error comes more truly hand to hand. The conflict may be long, but the final result can never be doubtful. God has given us a position to work from, such as we never had before. The people see and feel that we are their friends, and they are expressing the wish that there were more missionaries on the island. It is pleasant to have them refer to the "Morning Star" as the Peace Maker. Her visits to us will be hailed by our people with great interest, and we doubt not, this will be the feeling at all the islands at which she will be accustomed to touch. How doubly dear will she be, when these poor islanders behold her with Christian eyes, and love her with Chris-

tian hearts. We trust that day is not far off. Pray for us that our faith fail not.

### *Prospects—Diminished Population.*

In another letter, dated January 5, 1858, Mr. Snow briefly adverts to the general prospects of his work at Ualan, though most of the letter has reference to other matters. He writes:

I have commenced my English school again to-day, with eleven scholars—five boys and six girls. I am disappointed that there are no more pupils, but hope we shall see many more yet. Had I my hands full of other missionary work I should hardly feel like starting the school again, for the present at least; but my opportunities for preaching seem to be limited to the small island, and to the Sabbath. Somewhat recently, I have tried to have little meetings at several different places on the large island, but have found the head men of those places so decidedly opposed to any thing of the kind as to make it inexpedient to persist in the attempt. I am both surprised and mortified at such a state of things;—surprised that the people are so attached to their old superstitions, and mortified that having been here so long, no more progress has been made. There may be a brighter phase to the work than appears from such a statement; I ardently hope there is no darker one.

I have just finished taking the census of the island again, and find that there are now about 830 inhabitants—518 males, and 312 females, including children; making the proportion of males to females about 5 to 3. When I took the census about two and a half years ago, the population was a few over 1100. This shows that our people are diminishing at a rapid rate, but the war has had some hand in the diminution the past year.

I have found more infants upon the island than at any other time when I have taken the census. \* \* \* When the books are opened, there will be a scene

represented from these islands of the Pacific, where ships have been accustomed to touch, at which so called civilization will hang her head, and call upon the rocks and mountains to fall upon her, and if possible hide her shame from the gaze of the assembled universe. For at the bar of God, these men from Christian lands will find there is such a thing as shame and remorse.

At the close of his letter, January 28, he says: "We have twenty pupils in our school, who appear to be doing well."

### *PONAPE.—(ASCENSION ISLAND.)*

LETTERS FROM MR. STURGES, FEB. 16,  
AND JULY 16, 1858.

### *Signs of Good—The Nanakin.*

MR. STURGES, it will be seen, writes in a cheerful strain, mentioning various things which have an encouraging aspect in his portion of the field.

I hope you will not attribute my long silence to a loss of interest on my part, or a want of interesting matter to communicate; neither supposition would be correct. My love for the missionary work was never stronger, and signs of coming good were never more encouraging. I have not sent my journal of events for the past year, because it might give a too favorable impression of our work. I have been waiting for developments. Signs are often cheering, but frequently deceitful; events we remember and record, but must not be too hasty in giving them to our friends lest we raise hopes too soon.

Just one year ago this month, our Nanakin took a more decided stand in favor of our work. His first step was, to give a more marked approval among the people, of our efforts to hold religious services. Without any solicitation on my part, he accompanied me to all my preaching places in his tribe on the Sabbath, and sometimes during the week. This at once raised the number in attendance, so that we soon had large



and attentive congregations. I had his company every Sabbath for more than three months, until he went to his summer residence on the small island, ten miles from this place. Since his return he has not offered to go with me, and I have not asked him to do so, as there must be less freedom among the natives when he is present than I like. He told his people he wished them to abstain from work on the Sabbath, and they generally obeyed. All ordinary occupations were laid aside, food for two days was cooked on Saturday, and this day is now known as the "cooking-day." The chief is still regular in his attendance on religious services at his own place, his seat being filled if he is not absent from home.

#### *Reform.*

About the time he passed his Sabbath law, he put his reforming hand on the five "bad houses" kept by foreigners at this harbor. This was a bold step, and I must confess to much misgiving as to its propriety, at the time. But Nanakin don't put his hand to the plow to look back; and most nobly has he driven it through, tearing up by the roots this deadly upas of these lovely isles! Of course there has been much opposition to this new measure, but not as much as was to be expected. I have been blamed and threatened some, as a supposed adviser in the "breaking up work;" but not a master of a ship, and with but two or three exceptions not an officer, has treated us with indignity or coldness. I have moved as freely and pleasantly among seamen during all this time, as ever before. Some, of course, both on shore and on ship-board, dislike the movement, but most of them are surprisingly good natured about it, seeming to take it for granted that such checks must be submitted to sooner or later, and that the more pleasant they are the better for themselves.

We by no means think the contest ended, and we would warn our friends

against taking too much encouragement from this apparent victory of truth. Should the Nanakin be taken from us, or should he relax his grasp upon this hideous monster, licentiousness, we should, doubtless, be soon overwhelmed with evils greater than before. That a heathen prince should take such a stand is indeed marvelous; and whatever may be the final issue, we will take the present seeming success as a foretaste of what God designs to do for this poor, wasting people, through their present interesting and truly wonderful chief.

#### *Preaching.*

The native brother located at the out-station, Tomera, has returned to this place. I designed supplying that locality regularly with preaching, but have not been able to do so, for want of help in my canoe; and I think it better to spend most of my time and strength at the three preaching places in this tribe. This I do, hoping that light will soon spread from these radiating centres. Strangers from all parts of the island often visit here, to many of whom I can preach the word, and through them speak to places remote. It is one of the encouraging features of our work, that what we say to the few is soon reported by them to the multitude. I have been often surprised, on my tours of the island, to find how much religious knowledge there is even in the most obscure neighborhoods. Our commingling natives have more reliable modes of communicating information than many of their book and telegraph possessing neighbors.

The average attendance at each of the preaching places in this tribe, during the year, has been twenty. A few of these have been constant, giving such attention to the truth as has led us to hope that the Spirit might really be doing his regenerating work. There are several cases of special interest among the people, but I will not give the details now. I shall follow these persons with

much anxious interest until they take a more decided stand.

There is, just now, a fearful influenza prevailing, several having died; and this seems to make some more tender on the subject of religion. We toil on in hope, knowing that the Lord has blessings in store for us.

In another brief letter, dated July 16, Mr. Sturges again refers to the amount of religious knowledge which he finds spread abroad among the people, and to the accuracy with which they report what the missionary says and does. He makes also the following statements respecting singing:

At one of the out-stations in this tribe, I was not a little surprised to find quite a number of the congregation joining in singing on the Sabbath. One had caught the tunes from the missionary, and from this one quite a little band of singers was formed, and not many weeks after they could, and did, do their own singing. At most of our stations natives join in the singing, and our songs are becoming quite popular. For more than two weeks past our hall has been turned into a place for musical concerts, and quite a company have assembled to practice.

Our Sabbath congregations are pretty good, some are attentive, and we hope not far from the kingdom of heaven.

### Madura Mission.—India.

LETTER FROM MR. WHITE, NOVEMBER 20, 1858.

THE Pulney and Dindigul stations are both, at present, under the care of Mr. White, his residence being at Dindigul. In this letter he reports the state of things in the several congregations connected with both these stations.

#### *Pulney.*

The village of Pulney, which is thirty-four miles west of Dindigul, contains about seven thousand inhabitants. It is a prominent centre of heathenism, and twice a year thousands go from every part of the country, for many miles

around, to attend the festivals and visit the great temple there, which is built on a rock three hundred feet high. Near the town are extensive rice fields, and also a vast tank, more than a mile long and half a mile wide, which is filled by a stream from the mountains. The mountains are about six miles from the village.

Connected with the Pulney station, there are four congregations and two schools. Each congregation is composed of members from two or three villages. In Pulney village the regular Sabbath attendance is about sixty, and when I am there, the number attending the morning and evening prayers is forty-five. This, however, is more than the usual number. There is an interesting school there, of about fifteen scholars, six of whom are girls eleven and twelve years of age. These are all poor, and are obliged to work half the day, usually in getting grass. They can thus earn nearly two cents a day,—almost enough for their support. Several new families have joined the congregation there recently, as also at Amarapundi, a village seven miles north-east of Pulney.

#### *A Church Organized—Famine.*

The church members of these congregations, twenty in number, were organized into a separate church on the first of May last, when the Lord's supper was administered and three children were baptized. The prospects for doing good at that station are quite encouraging, yet while it is so far from a missionary, but little can be done. The famine has been much more severely felt there than in other parts of the district. A great part of our people being employed by farmers, and there being no rain, they have been obliged to leave for the mountains, or some more distant country, for work. Thus, although several new families have joined the congregations, the whole number may not be as great as in previous years.

*Dindigul Station.*

The mission, at the June meeting, voted that the Dindigul station should also be under my care, from the time of Mr. Webb's leaving. There are here nine catechists, as many congregations, and several schools. All but one of the catechists have two or more small church buildings under their care, as their people are in several villages. Since Mr. Webb left, I have been several times to these villages, which are all within a range of twelve miles.

At Manampade, ten miles north, is a congregation where a short time ago the people suffered much from persecution. The few Christians there were obliged to go to other places for every thing they wished to get done and every thing they wished to buy. But having endured this patiently, the difficulty has, in great measure, passed away. The evils of persecution are not to be compared with those which result from the sins of such as bear the Christian name, as may be plainly seen in comparing this village with Mānūr.

Eight miles east of Dindigul is Puhailapatti, or tobacco village, so called from the tobacco which is raised near it. At that place is one of our best congregations, which consists of about twenty families, nearly all of them hard working and respectable farmers. They are better trained, and have much more knowledge than the greater part of our people. The women and children attend the meetings quite regularly. When I was there a few weeks since, I baptized two children.

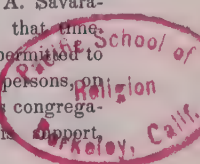
Rosavapatti is six miles south. There are as many families there as at the last named village, but only a few of the women attend, which is a serious drawback to the prosperity of the congregation. Last week Mrs. White went with me to the village. The sight of a white woman, and the "*chinna baba*," was quite a curiosity to them, and they crowded around in great numbers. As

the catechist rang the little bell for meeting, some women who had not before attended came in and sat down. They promised to attend hereafter, and hoped the Ammah (lady) would come again. At Murukumpatti there are ten or twelve Christian families, and a good school of fifteen children. But the same difficulty exists here as at Rosavapatti, only a few of the women attend the meetings.

In Katarapatti, eight miles west of Dindigul, there is just the opposite peculiarity — more women than men attend. Some are widows, and the husbands of others have gone to distant countries to obtain work. Kunnevardi is four miles farther on, at the foot of the mountains. There is no catechist living there now, though one is much needed, as there are several Christian families. The next village is Kurasalpatti, or black soil village, in a large tract of black, or cotton soil, which much resembles the prairies of the Western States. Here is a fine congregation, but the members are in five different villages. Several families have lately joined the congregation. Anamantha-ayan-hottai, where it was once proposed to build a mission-house, is four miles south-west of Dindigul. There are but few of our people there, but the catechist has lately met with much success in some small villages near. In one other village there has been a decrease, several of the people having left and gone back to heathenism, but in all the others there is much that is encouraging.

*Additions to the Church.*

The church members in Dindigul village were organized in July into a separate church, and are now under the care of their pastor, Rev. A. Savaramuttu, who was ordained at that time. A few weeks since he was permitted to receive into his church five persons, on profession of their faith. His congregation have subscribed, for his support,



three and a half rupees per month, and the remainder of his salary will be paid by the Native Evangelical Society. This pastor is much respected by all who know him. He is of what the people call the Pariah or low caste, but though he does not know English he has a good education and can preach well.

It should be stated, that so much as three and a half rupees could be subscribed in no other congregation here, and by but very few in our mission. Many of his people receive wages in money. The twenty independent farmers at Pukailapatti could subscribe but a very small part of this.

### Bombay Mission.—India.

LETTER FROM MR. HARDING, JANUARY  
10, 1859.

#### *General Statements.*

MR. HARDING speaks of having been waiting, several weeks, to find time to write fully respecting his work for the past year, but feels obliged to content himself with making a few brief statements. He writes :

The year has been full of care and labor, with much anxiety, many joys, and some severe trials. For the last six months, I have been able to preach once on the Sabbath, in the chapel, and during the year have given instruction, informally, several times in the week. Our regular congregation in the chapel is about forty, others frequently attend. The church prayer meeting on Friday afternoon has been well attended, and the monthly-concert is always an interesting occasion. Of late, I have commenced a Sabbath school, similar to those at home, and about thirty attend. There are five classes, and I think it will be a means of good both to teachers and scholars. Twice in the week we have preaching upon the chapel steps, and the audience numbers from seventy-five to a hundred, though sometimes there are many more. There has been, from the first, a gradual improvement in

the appearance and conduct of these miscellaneous gatherings, and I am encouraged to persevere in this department of labor. We have had preaching frequently at other places, but I know of no place so favorable for this outdoor exercise as upon our chapel steps.

The success of Namaji, a helper at an out-station, is said not to have been as great as was expected. He has had a day school of about fifteen boys, his wife has instructed a few girls, and there has also been a class of adults, sometimes as many as twenty, who have come to him in the evening to learn to read. "Many of these are fully convinced of the truth of Christianity, and we hope to see at least some of them yield their hearts to its claims."

#### *Trials—Inquirers disappearing.*

I spoke of some trials during the past year. These were such as every missionary is exposed to. During the month of May, two young men from the Government College happened to be present at one of our services on the chapel steps. After meeting they walked some distance with me, and expressed a strong desire to know more of Christianity. I appointed an evening and they came to the mission-house, and after that, for several months, they continued their visits regularly twice a week. I simply read and expounded the Bible to them, and the truth seemed to take hold of their hearts. One of them finally asked for baptism, and wrote to his parents, who live some distance from Bombay, apprising them of his intention to become a Christian. A few days after this they ceased to come to me, and I have not seen them since. Probably their friends took them away from Bombay at once. These were both very lovely young men, and my hopes were greatly excited concerning them.

#### *Apparent Apostasy.*

But this trial was light in comparison with another which came upon us more recently. On the second Sabbath of November I admitted two persons to our



church, on profession of their faith. One of these, Mama-Wag, is the son of Christian parents, and was formerly at Ahmednuggur. During the last year he became more thoughtful than usual, and we hope he experienced the great change. His conduct is still very satisfactory; but not so with the other one who was baptized. He was a man about forty years of age, of the bhatea caste. He was first known to Mr. Bowen, for several months came often to him to receive instruction, soon became a constant attendant upon our meetings, and seemed to love the truth. After it was known to his people that he had broken caste, they ejected him from his house, (or the house where he had been living—he did not own it,) and as he had no other place to go to, I gave him, temporarily, a room in our compound. He was then anxious to receive baptism, but as he was the first of his caste to embrace Christianity, and was very extensively known in Bombay, I thought it prudent to delay. After three or four months, during which time his conduct was very satisfactory, and he had gained the confidence of all our native Christians as a truly converted man, I baptized him. For three weeks after this, his friends made repeated efforts to entice him away, but apparently without effect, except to make him more firm and happy in the faith of Christ. Yet he left us at last, suddenly, and the next day there appeared an article in one of the native papers, over his signature, in which he was made to disclaim all intention of becoming a Christian. We do not suppose that he wrote the article, yet there were some circumstances connected with his leaving which look very badly. His friends have told several different stories about his leaving, and we know not what to believe. It is hard to think that he has all this time been playing the hypocrite.

Ramkrishnapunt, from Ahmednuggur, who has been at Bombay since the 1st of November, "preaching in the chapel and out of doors, and in various ways, has been doing good."

## Assyria Mission.—Turkey.

### MOSUL.

LETTER FROM DR. HASKELL, DECEMBER 14, 1858.

DR. HASKELL refers to the last summer at Mosul, as "the hottest and most unhealthy for many years." There had been, he supposes, not less than 3,500 deaths during the six months previous to the date of his letter. The experience of the summer had more fully convinced him, that it is not best for missionaries to spend the hot season in Mosul. Respecting the missionary work and prospects there, he is not able to make a very encouraging report.

### Jacobites.

In our church and community there is no favorable change to mention. The attendance of males on public worship is no larger than it was two years ago, but more females attend meetings now than formerly. Among our own people, and in the city generally, there is much less inquiry and conversation in regard to spiritual subjects than heretofore. The movement among the Jacobites, from which we hoped something, has thus far resulted in no apparent good to the cause of Christ. The Jacobites of Mosul seem now farther from the truth, and in a more hopeless condition than ever. The Mafrian, after a most painful exhibition of weakness, insincerity and duplicity, is now reaping the fruits of his evil course in banishment, in the miserable little town of Amadia. His last movement was, writing to the papal priests and French consul of this city and offering, on condition of return from banishment, to become a papist. They were not able to fulfill the condition, and he remains an exile and a Jacobite.

There is, among the Jacobites, this single change for the better: they are much less than formerly under the control of their spiritual rulers. For instance, the Patriarch, a few days since, forbade any one to give son or daughter

in marriage to a Protestant; but since this order, a Jacobite has married a Protestant girl, and a Jacobite family has given a daughter to one of our young men.

#### *Dispensary Services—Influence.*

The Dispensary exercises are still continued, and the daily attendance averages thirty. We know of no instance in which persons have received serious impressions at these exercises, but many have heard the truths of our religion, have been taught the way of life, and we cannot think that all the seed sown here will be lost. Eternity may reveal great results, in the salvation of many precious souls. The plain declaration of the truth to promiscuous audiences of Moslems and Christians has, if we may credit their own lips, shaken the faith of some followers of the false prophet, and intellectually convinced them that we are right. Said a Moslem, one day: "Since I saw Dr. Lobdell I have believed in the truth of Christianity." The services of Abdul Ahad, my medical assistant, have become very valuable. I am able to turn over to him nearly all patients who need attendance at their homes, and so devote more time to the acquisition of the language, which I find is no holiday task.

#### *The Pasha—Schools.*

The present Pasha of Mosul seems, for a Turk, a remarkably just man; no such ruler has ever been known in this province. He has thus far taken no bribe, nor shown partiality. He has obliged the papists to repay to the Protestants a considerable sum of money which they had unjustly taken two years since.

The Syrian Patriarch has recently visited Mosul, and was received with great demonstrations by the papists. The French and Neapolitan consuls sent their cavasses to meet and escort him into the city, and he has received every attention since arriving. Thus

are the weak and unprincipled native ecclesiastics bought and retained.

Our schools at Narhawan and Mar Ahar are still in operation. The native helper at the latter place exhibits a most excellent spirit, and is a very acceptable preacher. Amadiah, though manned by the Nestorian mission, is still to be regarded as an out-station of Mosul. The two helpers there have been very ill most of the summer. Jeremiah visited them and administered medicines, which were blessed to the recovery of one and the relief of the other.

I cannot close without asking for our mission at least two new men, one for Bitlis and one for Mardin or Mosul. Our work cannot go on successfully without this reinforcement. May the prayers of the church ascend for us.

#### *Removal of Mr. Williams to Mardin.*

Dr. Haskell mentions that Mr. Williams, having returned to Mosul from a summer residence at Mardin on the 1st of October, left again, November 9, to occupy Mardin permanently, as a station of the mission. "Bidding adieu to the scene of his labors and afflictions was very painful. Many of the people were very strongly attached to him and sincerely regretted his departure." A letter has been received from Mr. Williams, dated at Diarbekir, December 16, where he was detained by his own ill health and the sickness of his little boy. He was expecting to spend the winter at Mardin alone, with his two children, and he also strongly urges that two additional mission families be sent out as soon as may be to reinforce the mission; one for Bitlis and one for Mardin.

### *Northern Armenian Mission.—Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. CLARK, DECEMBER 24,  
1858.

#### *Religious Interest in the Bebek Seminary.*

THIS letter, communicating deeply interesting intelligence from the seminary at Bebek, was alluded to, among the items of recent intelligence, in the March number of the Herald. It should call forth many thanksgivings, and many earnest prayers.

The fall term of our seminary has just closed, and we rejoice in being able to say, that it has been a term of spiritual growth and blessing to our pupils. We have richly enjoyed a season of refreshing from the presence of the Lord. He has indeed visited us by the wonderful power of his divine Spirit. An *eminently* spiritual work has been witnessed by us, such as I have not before known in this land; a work presenting precisely the same characteristics which belong to the great revival God has been carrying forward during the past year in America.

From the opening of the term, (the 1st of October,) an increasing spirit of prayer has been manifest. Our pious young men have been fervently praying, and meetings for prayer became more and more frequent. A deep seriousness pervaded the entire school, and we felt that the Lord was drawing nigh to bless us. This religious interest, though intense, was not attended by any marked, outward manifestations, till about the middle of November. At that time, after an exhortation made to the students to pray especially for the descent of the Holy Spirit, four of the smallest pupils in the seminary commenced a daily prayer meeting for this purpose. Not one of these four was then hopefully pious; but notwithstanding this, the Lord manifested himself immediately among them. They were at once overwhelmed with a sense of their guilt and their need of a Savior. This little meeting rapidly increased in numbers, and within a week the place became too strait for them, and they were obliged to seek a larger room.

#### *Deep Convictions.*

All who entered their place of prayer were impressed with a feeling of solemnity and awe. A mysterious influence seemed to seize every one. It was only the fourth evening after this little meeting was established, when a student who had openly ridiculed it at its commencement, was constrained to go in for once,

and see for himself. He had scarcely entered when he felt the power of the Spirit upon him. He attempted to speak, but was so deeply affected that he was unable. His distress continued for two days, and during this time, his anguish was so great that even while in his class, at recitation, with tears rolling down his cheeks, he would frequently speak to a fellow-student who sat by his side, and say: "O! my sins, my sins. How can I be saved?" But Christ appeared, and his soul was filled with peace and joy. Other cases similar to this, and of an equally striking character, might be mentioned. Some were suddenly struck, as with the lightning of God's Spirit, and wept and prayed, wept and prayed, till they found peace in believing. Others could get no rest at night, but frequently rose and prayed for the pardon of their many sins. Deep conviction for sin was the striking characteristic of the work in every case.

#### *Progress of the Work.*

That little daily prayer meeting, so feeble in its beginning, soon embraced the entire school, and for more than two weeks before the close of the term, two regular, daily prayer meetings were sustained, of deep and thrilling interest. Eight or ten, we have reason to believe, have been renewed in heart, and have become the children of God. We hope also that there are others; and indeed all our students now, with hardly an exception, manifest an earnest desire and determination, to live and die the faithful servants of our Lord Jesus Christ.

The effect upon the pious students has also been truly wonderful. They all say, we have never seen such a manifestation of the grace of God before. Said one: "Never had we, till now, any conception of the mighty power of the Spirit. We have thought we knew something of the work of God in various places in this land, but we have seen nothing like this. We have now learned two lessons

which we had never fully learned before ; first, that God hears prayer ; and, second, that the power of his Spirit is infinite." Said another : " If I had learned nothing from the time I came to the seminary till now, and if I should learn nothing more till I leave, this that I now see and experience is abundantly sufficient—this fills my soul." Indeed, upon all the students that were hopefully pious before the work commenced, of whom there were about twenty, this visitation of the Spirit has been like a fresh baptism from on high. It has changed them into young converts,—with all their ardor of love, their zeal and enthusiasm. They have passed through a new phase of Christian experience, and now understand, as they never understood before, that it is " not by might nor by power, but by my Spirit, saith the Lord ;" and that the great thing needed for the salvation of their people, is the presence and power of this same Spirit. For this they now pray.

#### *Close of the Term.*

The last day of our term was one we shall not soon forget. Two of the native pastors of Constantinople, Mr. Williams, the converted Mussulman, and several of the native brethren, were present. The time was occupied by short addresses, from the pastors and many of the students, intermingled with prayer and praise. At the close of the service, I invited all those who were not members of the church, and who were cherishing a hope that they had experienced pardon for sin through Christ, and also those who had an earnest desire to be his faithful servants, to come to my room. All, with one exception, came. We talked and prayed with them, commending them to the love and mercy of God in Christ, and then closed the exercises of the day. Many remarked, that a day so full of heaven and love, they had never experienced before. The students are now scattered abroad in the city and surrounding region, laboring for Christ ; and we hope the wondrous-work-

ing Spirit, that has wrought such marvellous things recently in the seminary, will attend their efforts and prayers among the people, and that the good work may extend throughout the entire land.

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LETTERS FROM MR. DWIGHT, JANUARY  
AND FEBRUARY, 1859.

#### *The Religious Interest.*

SEVERAL letters have been received from Mr. Dwight, in all of which he refers to the religious interest in the seminary, and extensively in the Protestant community at Constantinople. In the first of these letters, dated January 6, he remarks :

Rarely, if ever before, have we seen so marked a work in Turkey as this, and we hope it is only the foretaste of still more wonderful blessings. The usual winter vacation, of two weeks, occurred as this work was going on, and yesterday the new term was opened. We hope to be able to report to you that every scholar has given his heart to Christ.

The pious students, full of love and zeal, went forth among the neighboring churches, to labor chiefly among church members. One of them went to Broosa, and we learn from Mr. Barnum, who is there studying the Turkish language, that a revival has actually commenced, the church members being greatly stirred up to confess their sins and pray, and some among the impenitent being awakened. A few already, it is hoped, have given their hearts to the Savior.

In Baghchejuk also, there are many hopeful signs, as well as in Adabazar, Nicomedia, and Rodosto, though nothing yet that could be called a revival.

As to Constantinople, we live in hopes of better times. The revival in Bebek seminary can hardly fail to have an influence outside. Indeed we already see indications of good, and some of the church members show an increasing spirit of prayer. One, who for the last six or eight years has been in a succession of quarrels with some one or other of the brethren, has been thoroughly



humbled before God, has gone around and confessed his faults, and now seems quite like a new man. He said to me, recently, that he was fully convinced, that only the Holy Spirit of God could have wrought the change which had taken place in his heart.

Two of the brethren of the church were relating to me, a day or two ago, a conversation they had had with a new inquirer from the Armenians. They replied to his questions by reading different passages from the Scriptures, and explaining them to his comprehension. One of their statements was very striking; every passage they read, seemed to be opened to their own minds, with a freshness and power that they had never before felt. "We know it did our own souls good," they said, "whether it did the man any good or not." Thus was the Scripture fulfilled which saith: "He that watereth shall be watered also himself." To-morrow, all four of the churches here come together in our chapel in Yenikapoo, unitedly to pray for the fuller descent of the Holy Spirit, and we trust the Lord himself will be there with a blessing.

Mr. Dwight adds, that they are greatly rejoiced in being permitted to witness the workings of the Spirit in the mission families, producing unusual seriousness among the children, some of whom appeared to have found true peace in believing.

Writing again on business, January 24, he refers to one very interesting fact as follows:

There is a wonderful revival going on here among the girls in a Jewish school, under the teaching of the Free Scotch Church missionaries. Twelve or more Jewesses have been hopefully converted, and in a most remarkable manner.

On the first of February he wrote more at length, expressing his hope and expectation that they may be permitted, ere long, to witness greater exhibitions of the Spirit's power, and giving some particulars connected with personal efforts to promote the work of grace. He says:

Although there is much spiritual cold-

ness in the church, yet there are individual Christians here who seem to be newly quickened, and who are earnestly seeking, in prayer and supplication, for the outpouring of the Holy Spirit. Will not their prayers be answered? I do most confidently believe they will, and I am looking for such a display of the Spirit's power here, and all over this land, as has not yet been seen on the earth. May the Lord hasten it in his time.

#### *Visiting—Agreement in Prayer.*

I have lately been through a systematic visitation of all the Protestant families in this quarter of the city, taking the evenings as the most suitable time, for then only can the male members of the families be generally found at home. I have taken with me one of the deacons of the church, and have found every where the most cordial and hearty reception, and much to encourage such kind of labor. It has been my steady object, to hold up before the church members the necessity of a revival of religion in their own hearts, as a preparation for a general awakening of sinners around.

In one house where I called, four sisters—each of whom has children and grandchildren, and all are worthy members of the church—desired me to tell them in what way Christians could unite together in praying for the salvation of a friend. They knew the promise of our Savior: "If two of you shall agree," &c.; they had heard that such united prayer for particular individuals had often been wonderfully answered in America; and they had been talking together, I found, about *agreeing* in this way, to pray for some of their own children and friends; but exactly how to proceed they did not know, and with the most intense desire they begged me to instruct them on the subject. Should they come together to pray? or could they unite, and claim this promise, each one going to her own closet, wherever

they might happen to be? Must they select a certain hour of each day, or only agree to pray for a certain individual whenever they prayed? Should they at first fix upon one individual, or might they agree to pray for several at once? These, and other like questions were put and answered, when they expressed themselves highly satisfied, and very grateful for the hints I had given them; and I have no doubt they will be enabled, by faith, to lay hold of the precious promise of our Savior, and I trust will soon receive answers to their prayers.

#### *Unexpected kind Reception.*

One of our excellent female church members has a husband who is a worldly-minded Armenian. For a while he vexed her with his opposition, but finding it of no use, he at length left her to pursue quietly her own course, while he continued in his. I was not at all certain how I should be received by him, but as she was one of our flock, I could not pass her by. I therefore called one evening with the deacon, and was agreeably surprised at the warm reception given us by her husband. I spent an hour or more in religious conversation with him and his wife, and when it was time to leave, I asked whether it would be agreeable to him, for me to read a chapter from the Bible and pray. "Certainly," he replied; "you should not even ask such a question, but do it without asking." I then read and expounded, and offered up prayer for him and his house, in which he reverently joined. When I took leave he begged me to stay longer, and also to come again, as he would always be happy to see me.

At another house where I called, the husband is a member of our church and the wife a stiff Armenian. Two or three Armenian gentlemen were present, who have been somewhat distinguished by their opposition to Protestantism. I had an excellent opportunity of presenting to them and to the wife, some important

truths, which very likely they had never heard before, and in which they were so much interested that I have since received a message saying they would like to see me again. I shall not fail to gratify them, if the Lord give me strength.

We have commenced a daily prayer-meeting, held at noon, in a room in Vezir Khan, not far from the bazars. We hope that many of our brethren who are in business will be induced to attend. We have also a morning prayer-meeting in our chapel, held three times a week, which, though attended by but few, is an interesting and profitable meeting.

#### *The Patriarch Matteos.*

I am not sure that it has been announced to you, that the ex-Patriarch Matteos, of persecuting memory, has lately been elected Katholikos of all the Armenians, and will soon be on his way to Echmiadzin. He is signalizing his last days here, by causing to be published in the official Armenian paper, called the Masis, a number of recantations of Protestants who have returned to the Armenian church, cunningly bringing out one or two in each paper, thus continuing them on for many weeks. He hopes, by this means, to make the impression that the Protestants are gradually coming back, and that ultimately all will return. Indeed this expectation is openly expressed in a late number of the Masis. Some of the names he gives are wholly unknown to me; probably they are of persons who once or twice attended our services. Others are well known to us as apostates, and the Protestant church has received strength by their departure. Four or five of these cases occurred during the past year, the others several years ago. Meanwhile, God gives us ten men where one falls away, taking the whole field into the account.

#### *Letters from Native Preachers.*

Mr. Dwight also sends extracts from two letters he had recently received from native

preachers, respecting incidents in their fields. The first is from Rev. B. D. Mugurdich, formerly pastor at Rodosto, now preaching in Billijik, near Broosa. He writes respecting

*An Interesting Movement at Geul-Dagh.*

"I have very interesting news to communicate. Last week I received a letter from Geul-Dagh, about six hours (eighteen miles) distant from this, to the north-east, signed by twenty-one names, in which they avow themselves as Protestants, and earnestly invite me to come to their help. Accordingly, on last Friday, I made ready and went to them. Ten or twelve persons came one after the other to my lodgings, and welcomed me with great joy. The same evening I held a prayer meeting with them, and they listened with the deepest interest. Others came on the following day, and expressed great interest in making my acquaintance. With those also I held a meeting, and the same thing occurred also on the Sabbath. Several of the persons who signed the letter, being absent in the villages on business, I did not see, but I became acquainted with six other persons, whose names were not in the letter, and they purchased books, and with great joy accepted the tracts I gave them.

"I found these people generally altogether ignorant of evangelical truth, but being offended at the bad conduct of one of the priests, and disgusted with their church, they had made up their minds to be Protestants; and they said, that if a place of worship were opened and a preacher provided, half the people of the village were ready to become Protestants. They say that there are more than seven hundred families in the place. It is altogether an Armenian village, not a single Turkish house being found there. The head-man of the Armenians is Governor of the place. He is an enlightened and talented man, and in real sentiment a Protestant. He has in his house the books that issue from our press.

"I carried many tracts with me there, but with great desire the young men and

boys received them all; many others came to get them, when I had no more to give. They purchased also all the copies of the New Testament and other bound volumes I had with me, and I promised to send more. Once, after I had prayed in the presence of several individuals, one of the boys said: 'We also shall learn to pray in that way.' Another said: 'We take these books and read them, but who will explain to us the things we do not understand?' Another asked: 'Will some one come and teach us?' I exhorted them to read the Bible, and then they would learn how to pray; and told them they must ask of God for every thing they needed.

"And now, my dear brother, I entreat you to make special prayer for *Geul-Dagh*, in your church; that the interest awakened in that village, may result in the salvation of souls; and that they may soon be provided with a preacher, a teacher, and a place of worship. This village is altogether in a state of readiness, and they only need the Holy Spirit and the aid of their fellow Christians. Pray for them."

*Yeni-shehir.*

The next extract is from Mr. Krikor, native preacher at Yeni-shehir, near Broosa, and Mr. Dwight says: "Before giving the extract I will simply say, that two years ago and less, there was no Protestant movement in Yeni-shehir. A worldly young man from Constantinople established himself there in business, and was very prosperous. His mother was one of the earliest female converts at the capital, and is a praying Christian, and so are his brother and sister. In the midst of his spiritual indifference, and worldly-prosperity, and away from the ordinary means of grace, he was suddenly awakened and converted, and from that time became an active laborer in the Lord's vineyard, though still pursuing his worldly calling. This was the origin of the work alluded to in the following extracts. The writer says:"

"I have joyful news to communicate to you from this quarter. It is this, that day by day, the number is steadily increasing of those who listen to the word

of life. It often happens that a gathering together for worldly purposes is turned into a religious conference and a prayer meeting. Almost every day, I am brought in contact with new men. During the present week, I have talked with as many as thirty of such, upon deeply important religious subjects. Almost no opposition is now made when the mediatorial office of Christ is spoken of, and that we are justified by faith alone. A woman who *was* one of our persecutors, is now constantly coming to me for conversation, and she begs that I will forgive her, for she persecuted me through ignorance. Another female, who in Broosa would not even look into my face, because I was anathematized by the church, now calls upon me two or three times a week, and has also attended our service; and she expresses her great surprise, saying: "What good words are these! what fervent prayers!"

"When you go forth in the morning, you find a ready prepared soil in which to sow the seed; and in the evening, the same, provided you do not withhold your hand from sowing. As the prophet in the vision saw the lifeless bones scattered about, and he prophesied over them and they came together, so also here, they are beginning to come together through the preaching of the truth, and they are assuming the form of men; but they need the Holy Spirit to give them life. May the Lord work this in us, and in the souls of all who hear the truth."

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*BAGHCHEJUK.*

LETTERS FROM MR. J. W. PARSONS, JANUARY 13 AND 21, 1859.

*Encouraging Prospects.*

MR. PARSONS sailed from New York for Glasgow, on his return to Turkey, November 24, 1858. He reached Constantinople December 26, and proceeded at once to his own station. In two brief letters recently received, he refers to the condition of his people and field, and though he says but

little, that little is cheering. January 13, he wrote:

The first week of this new year I spent in Adabazar. The quarterly meeting of the native preachers was held there during that week, and it was an interesting and profitable occasion. In that part of the field there is constant progress. In three of the neighboring villages there are now declared Protestants. During one of the sessions of the meeting, a call reached me from Geoldagh; twenty-one persons had signed a request for a religious teacher. The question was asked: What can we do? and I was delighted with the quick response of the brethren: "Send me—Send me."

There has been progress also in Baghchejuk; the church has been growing in numbers and Christian graces. During my absence four persons "went back"—two because they were not of us; two drawn away by crafty men, but for a short time I trust. They are not regarded by those of the old church as really restored to them yet, "because they have not blasphemed," and because they meet together for prayer on the Lord's day. It is exceedingly interesting to watch the work, the struggle;—error backed up by a thousand openly hostile, and thousands against us because not with us, grappling with truth spoken in the lives and earnest prayers of some fifty humble, warm-hearted souls.

*Improving the Time.*

The snow is deep all about us, there is no work in the fields, and the coffee-shops are crowded. There, and in the market-places, is our field of labor and strife. My doors are open, and two blazing fires are inviting all who wish to study the word of God. Every afternoon the native preacher and myself devote ourselves to a systematic course of Bible instruction. I have also engaged a teacher for all adults who wish to learn to read. About twenty men and sixteen women are in this way learning, that



they may read for themselves the word of God.

I have every reason to be satisfied with the labors of my native helpers, of every grade, during my absence. Had I time I could fill several sheets with interesting facts culled from their journals.

In another letter, dated January 21, he remarks:

We cannot report such progress as our hearts desire, but there is an onward movement. The church is in a very pleasing state, and I have never seen a season of so much apparent interest in this place, or in any other. The prayer meetings are very solemn. Some of the brethren pray with an earnestness which melts the others into tears. Five or six of the most active and the warmest hearted cluster about me for prayer, instruction, and encouragement; and listen to my suggestions like children, obedient and loving. They come to me from the market and coffee-shops, and with great joy tell of the opportunities the Lord has opened and is opening before them for preaching the word, and we pray together for particular individuals. Such attention as is paid to simple, plain, gospel talk, they all say was never before seen in this place. There are no angry discussions, but warm "amens" to the plain statement of our condition and its remedy. Twelve were added to the church last Sabbath.

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CESAREA.

LETTER FROM MR. LEONARD, NOVEMBER 27, 1858.

THIS letter, though long, will be read with no little interest. It touches upon various points, and by the mention of many incidents illustrates the condition of the Cesarea field, in its missionary aspect, showing that there is much encouragement for prayerful and trusting effort. Mr. Leonard refers, first, to the fact that he had been one year at Cesarea; a year of some "bodily suffering in the process of acclimation," but one also of "valuable observation and experience in the

missionary work, and of increasing attachment to it." He then remarks:

I rejoice in what I have already witnessed on missionary ground, of the silent but mighty power of the gospel, in "the pulling down of strong holds." A casual observer might speak otherwise. He might point you to an apostasy here, to a quarrel among brethren there, to a mistaken policy of the missionary in a third instance, and might easily persuade himself, if not others, that the work of God here is at a stand, or is even going backward. But more careful inspection will show, that all these reverses are the reflex wave of a rising tide; that truth is slowly yet surely gaining upon the people, and long venerated institutions of idolatry and superstition are being gradually undermined and swept away.

*Safety of Missionaries.*

I am sometimes surprised as I think how securely the missionaries of Christ dwell in this land, noted for fanaticism and misrule. We hear, indeed, of outrages in the distance, and there is no lack of murders and robberies nearer by. A few weeks since one of our helpers, journeying toward Marash with a guard of five zabtias, (mounted police,) was attacked by a band of robbers from Zeitoon. His guard fled and he was carried off to the mountains, and threatened with immediate death *for being a Protestant*, when, as if by a miracle, the Lord changed the hearts of his murderers to grant their victim his life, though they stripped him of his goods. Two brethren, just now returning from a neighboring village, were pursued by robbers, and only escaped by the fleetness of their horses. Even Turkish officials have been shot with impunity, in sight of Cesarea. And yet, by a merciful providence, the "angel of the Lord" seems "to encamp round about" the missionaries. Though at the distance of two weeks' journey from the nearest sea-port, or from any representative of a

foreign power, we abide in peace, without a suspicion or a fear. I have frequently rode alone, by starlight, three miles to my mountain home, (in the hot season,) and slept soundly with unbolted doors. The English name is respected and feared, and we have reason to believe that missionaries also are respected as such. Armenians, Greeks, and Moslems, salute us in the market, and exchange visits with us more or less formally in our houses. A lordly Turk, my neighbor, who spreads his cushion and scrupulously bows toward Mecca five times a day, nevertheless thinks it no sin to drink the social cup of coffee in my house, send me a bowl of cream or a plate of fruit, and accept like civilities in return.

### *Progress at Cesarea — The Church a Light.*

Respecting the progress of the gospel at this station, I cannot attempt to narrate all the events of interest which have transpired since our last communication to the Missionary House. Two or three encouraging facts may be mentioned, however, as indicating the present position and character of the work.

In the first place, it is a cheering fact that the church, though constantly dismissing members to other churches, whither private interest or the special work of the gospel may call them, still maintains its numbers by fresh accessions from without, and is at the same time evidently advancing in consistent, intelligent, Christian character. Here are some noble exemplars of faith and piety, who search the Scriptures daily, and adorn their doctrines by a godly life. I have often wished I might introduce some of our American friends into one of our teachers' meetings on a Saturday afternoon; or to the Sabbath school, at the intermission of public worship, where nearly the whole congregation remain, exhibiting a zeal, aptness and promptitude, in the discussion of religious truths, scarcely surpassed in the most

favorable churches in New England. The weekly female prayer-meeting is sometimes committed entirely into the hands of the native sisters, and any one of half a dozen of the younger portion is always ready, without embarrassment, to take the lead, discoursing very appropriately from her Turkish Testament. This, I am told, is a rare thing in Turkey, where woman has been so long held in ignorance and degradation.

At our last communion, three members were received on profession of faith, and at the previous communion, four, making the present number forty-one; and six candidates have been propounded for admission the first Sabbath in January. Such a church in such a place as this, not only standing firm amidst the rage of its adversaries, but gaining strength from year to year, and steadily holding up the open Bible before the people as the word of life—the only and sufficient guide to salvation—is like a light-house on the rocky shore, its light streaming far over the breakers, and guiding the storm tossed mariner to his desired haven.

### *A Deacon ordained.*

Owing to peculiar circumstances, the church has existed hitherto without a deacon. Last month this deficiency was supplied. At a special meeting called for the purpose, instruction was given on the nature and duties of the deaconship and the required qualifications for it, after which the brethren cast their ballots. The choice fell on one Garabed, our principal colporter, once a profligate, now a renewed man we trust, "full of the Holy Ghost and of wisdom." The ordination was postponed till the Sabbath. This furnished an opportunity for another address suited to a promiscuous assembly, (a new theme of course to them,) followed by a brief exhortation to the candidate and the usual consecrating prayer. It was an occasion of deep interest, and as this trophy of divine grace, this second Bunyan, stood before

the pulpit, in his neat native costume, the big tear stealing down his scarred cheek under the weight of newly assumed responsibilities, and the whole audience in sympathy with him, I felt that it was good to be there. Truly, "the people that walked in darkness, have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." On account of frequent changes, the deacon was elected for only one year.

### *The Field Enlarging.*

Another encouraging fact which I have to mention is, that our horizon is widening. God is opening the door of the gospel in the villages. Two new out-stations, Germir and Moonjasoon, have been occupied this autumn; another, Evkerè, (the seat of the monastery,) heretofore closed against us, is calling for a helper; and at least two other villages, Talas and Nigdéh, might wisely be occupied, we think, had we the requisite men and means. Germir is a populous village three miles east of Cesarea, and is the residence of many wealthy Armenians and Greeks, who transact business either in Cesarea or Constantinople. The only Protestant of the village had importuned, almost incessantly, for six months, that a helper might be stationed there; but our stereotyped answer was: "We have no helper to spare and no funds to support him." At length the providence of God seemed to call so manifestly in that direction, that we ventured, in August, to lease a house and send a colporter from the city to occupy it.

### *"Didaskalos" becomes a Protestant.*

The first apparent fruit of his labors was the conversion of a Greek school teacher, styled, from his occupation, Didaskalos, (commonly pronounced Thaskalos.) This man had been deposed by the bishop, (despôte as the Greek has it,) for his liberal views; or, as he himself says, because he "would not call night

day, and day night." Glad was he to find, in our helper, one to whom he could open his heart, and who could expound to him the way of God more perfectly. They read, conversed and prayed together, and Didaskalos immediately declared himself a Protestant. This, of course, aroused the wrath of the bishop and of the Greeks generally. Under false accusations Didaskalos was thrown into prison, subjected to a heavy fine and to various sorts of abuse, (his wife also suffering with him,) from which there is little hope of redress before a Turkish court.

### *His Firmness.*

Not succeeding by violence, the Greeks next tried persuasion, and plied the "dissenter" with liberal offers of a high school if he would recant. This was a strong temptation to poor Didaskalos, who had scarcely a piaster left, and knew not where to find his daily bread. Still he remained firm. He would teach their school, he told them, if they would let him teach the gospel, but not without. Since then he has commenced a school in his own house and at his own charges, and strange to say, the Greeks have already given him eleven scholars, with the promise of more. Through his instrumentality also, an evangelical spirit has been awakened in his native village, Zinjirdere, nine miles beyond Germir, and he is urging us to visit that place. Knowing the world-renowned mendacity of the Greek character, and the power of our adversaries, we have felt deep anxiety for this first Greek Protestant in Karamania. Still he appears so well in all his trials, so humble and sincere, that we strongly hope he will prove to be a true child of God, and a chosen vessel of mercy to his nation.

### *Enemies helping.*

In Moonjasoon, the other out-station named above, an excommunicated member of the church had done us much

injury. Not only was he a scandal to the Protestant name, but by various devices he had succeeded in preventing us from getting a foothold in the village. Suddenly, however, as if by a divine influence, he withdrew all opposition and freely lent us his aid. A house was leased for 200 piasters (\$8,00) a year, suitable for a small family and a school, and our teacher and his neat little wife were sent to occupy it. He begins with eight scholars, holds religious service on the Sabbath, and converses with the inhabitants as he has opportunity. The priest of the village has forbidden his people having any converse whatever with the Protestants; but his anathema was too heavy and will break by its own weight, falling out "rather unto the furtherance of the gospel." A woman whose husband was a Protestant, seeing a wall of separation running up between them, with a loyal spirit, denounced the priest and leaped over to her husband's side; and others are following her example.

#### *Silent Workings of the Truth.*

I have spoken of the growth of the church in Cesarea and the openings for the gospel in the surrounding villages. A third fact of interest, and to me a still more encouraging one is, that there is reason to believe the leaven of divine truth is working in many minds unknown to the missionaries, or to the Protestant community. Many illustrations of this remark might be given, did time permit.

A few weeks since an Armenian girl, about eighteen years of age, a total stranger, appeared at the house of one of the missionaries and claimed protection. She had fled from her father's house, where she had been grossly beaten for reading the Testament. It appears that, on a Sabbath afternoon, certain neighbors were regaling themselves with ribald songs and rude instruments of music. The mother of this girl bade her go and join them. She refused, saying that it was a violation of the Sab-

bath and she wished to read her Testament. Such Protestant notions were not to be brooked. The father being absent, an uncle was called in to administer castigation, which he did in so brutal a manner that the poor girl seized the first opportunity to escape. She could not be persuaded to return, for her father justified the abuse, and refused to shelter her as a Protestant, or allow the reading of the Scriptures in his house. Consequently she was placed in a pious family, and now freely enjoys the ministration of the word.

#### *Profession without Principle.*

Last June a violent quarrel broke out among Armenians, clubs and knives were used freely in the streets, the principal church was closed, and the priest fled to the mountain for his life. In his secluded retreat, he called one of our native helpers and told him he had long been convinced of the truth of Protestantism, and regretted that he had not embraced it before. He was ready now to declare himself openly a Protestant, and moreover, if he did so, a hundred houses would probably go with him. He wished, however, first to be assured of protection from ecclesiastical persecution, which the Protestant community, by their charter, had power to give, and that the council should be convened for that purpose. Novel spectacle indeed! an Armenian priest appealing for protection to a Protestant community not yet four years old, and confessing that his whole system was a lie and his people knew it! It remains to be added, that the priest and his party have gone back to their wallowing in the mire, or rather they never came out. It is supposed that the bishop and his confederates, getting wind of their movements, proposed a compromise, and as the priest had been so long steeped in falsehood, he felt more at home in it than in following the convictions of his conscience. One of their leaders tells us the war is not yet ended, and if either party conquers, the



other will become Protestant. We have little confidence in such assertions, but they show that the old foundations are breaking up. Light is beginning to penetrate the masses, and it only needs the influence of the Holy Spirit upon the Armenian mind, to relax its hold of error, and bring the whole nation into the full liberty of the gospel. O, for that crowning gift of sovereign grace! What encouragement have God's people in this day to pray, and to give themselves no rest, until the righteousness of Zion "go forth as brightness, and the salvation thereof as a lamp that burneth."

#### *The Moslems.*

I must say a few words about the Moslems. None of them are regular attendants at our chapel, though they drop in occasionally, and a few faces have become familiar. They seem to come mostly from curiosity, and often with their tools in hand, on their way to work. Last Sabbath, I observed a man with a hoe on his shoulder. Another came in with a live chicken in his hand, took his seat near the door, remained quietly through half the sermon, and then passed out unobserved by the congregation. There is reason to believe, however, that something more than curiosity attracts this class of persons within sound of the gospel. One day last month, four Turks came into the school, made many inquiries of the teacher about the Protestant religion, and held a pleasant discussion with him on the truth of Christianity. "If Christianity be true," said they, "why do Christians worship pictures and images?" "That is a false Christianity," replied the teacher; "that is not according to the Bible; you must judge of our religion by our book." After more conversation of the same tenor, the teacher put the question directly to them: "Is the Bible the word of God, or is it not?" To this their significant answer was: "We cannot tell. If we say it is the word of God, we are bound to obey it; if we

say it is not, then it may be some word of God is in it, and we shall be guilty of a great sin, in speaking against it." They expressed themselves much pleased with the school and with the Protestants generally, and inquiring for Testaments, were referred to our book-stall.

#### *A Converted Mussulman.*

Permit me here to mention the deeply interesting case of a converted Mussulman, about to suffer exile, and possibly death, "for the word of God and for the testimony of Jesus Christ." His name must at present be suppressed, but though a green turban in many folds encircles his brow, proclaiming him a lineal descendant of some distinguished follower of "the Prophet," his own meek and cheerful countenance shows that he has found "Him of whom Moses in the law and the prophets did write." His history is instructive. Six years ago, a native helper came to Cesarea with a few Testaments and Protestant books. This Mussulman having occasion to pass by the helper's room, frequently listened to his discussions with the Armenians, and said to himself: "If any other religion than mine be true, this is it." He purchased a Testament and perused it a long time in secret, not daring even to inform his wife. At length, as he sat one day in his vineyard reading, he was deeply affected, and closing the book replaced it in his bosom. His wife seeing him weeping, approached and inquired the cause. At first he endeavored to evade an answer, but as she kindly pressed her inquiry—"Lo, here it is," said he, plucking the book again from his bosom. "Come, sit down and I will show you." The place where he read was the third chapter of Acts. It was a favorable moment, the Lord opened her heart also, she soon learned to read for herself, and both rejoiced in a living Redeemer.

#### *Persecuted and in Danger.*

Last spring he came into my study with an anxious look. After the usual

salutations, when I asked him of his estate, he told me he was suffering persecution. Some unfriendly Armenians had reported to the Turks that he was a Protestant, that he read the gospel and had been seen with the missionaries. The Turks were enraged. They threatened to bring the "rebel" and his book before the civil authorities for trial; and his own brother said: "If he is a Protestant we will kill him!" He had partially quieted them by affirming, with a peculiar accent, that he was a *Mussulman*, (i. e. a man of the true faith,) but this did not fully satisfy his pursuers on the one hand, nor his own conscience on the other. He was in great fear, and was already planning to dispose of his property and escape to safer climes. "Is your wife willing to accompany you?" I asked. "God be merciful," said he—the tear starting from his eye—"she weeps much: she says: 'How can I leave my mother? How can I leave my sisters! How can I leave my father!' but I hope she will be willing." I endeavored to encourage him, and read to him several passages of Scripture, among which was the Savior's promise: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come, eternal life." He appeared much gratified and wished to know where the several passages are found, that he might read them to his wife. "We are sick," said he, "you are our physician." "Christ," said I, "is our great physician." "Truly," he rejoined, with emphasis; adding that he trusted in Christ alone for salvation, and daily worshiped him.

After this interview he called seldom, always taking care not to be seen by Mussulmans; nor dared he salute us in the street, or come to the chapel, as

unsuspected Turks could. Yesterday he called upon me again, and we spent three hours together in conversation and prayer—a most precious season. He had sold his house, shop, vineyard, and part of his lands; his wife was ready to accompany him, even unto death; and he was in correspondence with a Christian Turk at Constantinople respecting a plan of escape. He says his conscience can find no rest till he has openly professed Jesus Christ, and this he cannot do in Cesarea; for although the Kaim Makam has declared, in his palace, that any man has a right to change his religion, yet, bigotry is stronger than law, and an outbreak so far from the capital might be quelled too late.

We are not without deep anxiety for this Christian brother, with his believing wife and defenceless children. Whether they will be suffered to leave the city unmolested, what calamity may befall them on the way, or what reception they will finally meet in the land of their destination, are questions of deep and painful interest. May Israel's God defend them!

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SIVAS.

LETTER FROM MR. PARSONS, DECEMBER 7, 1858.

REFERRING to the fact, that for some time past he had "failed to obey the injunction, to write fully and frequently," Mr. Parsons says: "My hands, nevertheless, and my head and heart, have not been altogether idle. Indeed, so much of daily toil has fallen to my lot, that no time or strength was left to narrate my missionary experiences." Passing by some of the things "uppermost in the mind," such as "loneliness in a land like this, and the wickedness of the people generally," and even "of some members of the church;" he devotes his letter to "some general statements respecting the good work" in his field, especially at the out-stations.

Gurun and Zarah.

My helper at Gurun keeps me well informed of his labors, trials, discouragements, and encouragements; of the

tenacity with which the little band of Protestants hold fast what they believe to be the truths of genuine Christianity; of the savage violence with which the priests and people occasionally treat the Protestants, in the hope of thereby expelling them from the city, (a hope thus far demonstrated to be a "vain hope;") and, finally, of the gradual and sure progress of true religion in the field in which he labors.

A very good helper laboring at Zarah reports progress, and many signs of good things to come, in that crowded town. The number of the friends of evangelical truth is increasing. At their earnest entreaty, he has just opened a school for the children of both Protestants and Armenians. The duties of school-teacher, added to those of preaching in the shops and the market-places, and from house to house, will suffice to keep him busy in the work of doing good. I entertain great hope for that town. Should the work go forward there, we shall then have a strong lever wherewith to move the town of Erzingan. The Lord grant that the pure light of his gospel may break forth in many a dark place between Sivas and Erzroom. As Zarah and Erzingan are on the road to Erzroom, there are peculiarly strong reasons for pressing forward the work in those towns; but where are the men and the means? And how can I, at present, leave my family and my work in Sivas, for the purpose of making tours in that direction?

#### *Divrik and Sinjan.*

At Divrik, the spiritual, saving character of the good work, is more noticeable than the effects of the preaching of God's word on the minds only of the hearers. During the past year, one of the best of the young men partially educated at Tocat, has been laboring in that town, and I can testify, as an eye-witness, that the Lord has not suffered him to labor in vain, or spend his strength for nought. I visited the little church there in 1857,

and finding peace and brotherly love in the hearts of the few members, I administered the sacrament of the Lord's supper. This year too, in September, I deemed it my duty to go thither and to take my family with me. We started September 16, and were five days in accomplishing the journey. As Sinjan, another of my out-stations, is on the road to Divrik, we had the great pleasure of spending a Sabbath there. Early Sabbath morning, an audience of nearly forty souls assembled in one of the large stable-like houses of a Protestant brother, for the purpose of witnessing the ceremony of a Protestant baptism, and listening to the preaching of God's word. I preached in the morning on the subject of regeneration, and then baptized a child of Hagop, the good Sinjan helper, whom I have heretofore mentioned. In the afternoon Baron Mardiros, who was with me, read to the people two sermons on infant baptism, a topic on which the Armenians need light, and which those newly converted to Protestantism are generally very anxious to understand.

#### *Sickness—Additions to the Church.*

On reaching Divrik, Mr. Parsons found that the small-pox was prevailing there in a very fatal form, two hundred children having recently died of the disease; and as one object sought in making the trip was the improvement of his own health and that of his family, he thought it best to pass on to Arabkir, hoping that cooler weather would soon improve the health of Divrik, and render it safe for them to return and spend a few days there.

We returned October 7, and found there had been great improvement in the health of the city. During three days we had frequent conversations with the people, more especially the members of the church and those who presented themselves as candidates for membership. With the assistance of native helpers I examined four persons, one man and three women, who were approved and propounded for admission. One more would doubtless have been received had he been present. He was

away on a trading tour among the villages.

On the Sabbath, October 10, one brother was chosen deacon, his child was baptized, the "Confession of Faith" was read, and the approved candidates, one of whom is the wife of the newly elected deacon, were welcomed to the fellowship of the church. The Lord's supper was then administered, and a truly blessed season was the hour spent with the Lord himself at his own table. The church had numbered five members, all males; it was now increased to nine members, with three adult females. Great were the joy and peace of this little band of Christ's disciples; great was the joy of the missionaries; great, indeed, the joy of the angels of God over these newly-repentant sinners. And will not the thousands of new-born souls in America rejoice over the conversion of even four immortal souls in this far-off land?

#### *An Underground Chapel.*

October 12th we started towards Sivas, stopping again at Sinjan. After we had taken a lunch there, Baron Hagop asked us to accompany him to the new Protestant chapel. What, thought I, a *Protestant Chapel* in such a Koordish village as this! He led us to the door of a vast underground stable, just outside the walls of the town. Jesus himself "suffered without the gate," and these Protestant brethren had, it seems, practically said: "Let us go forth therefore unto him without the camp, bearing his reproach." On entering this Trinity Temple of Sinjan, I was led through a dark passage to a space, which, for want of a better word, I must call a room, some ten by eighteen feet "ground floor," as joiners say, and most emphatically a *ground floor* in this instance; with mud walls two feet thick, and three holes through them, four by six inches in size, made for the purpose of furnishing a commodity of which the poor villagers have but precious little in their caverns—

light. Here Hagop and Mardiros, and I do not know how many more, had recently been mixing and daubing mud, day and night, with their hands as trowels, and their hearts as well as hands daily and nightly engaged, in planning and executing the good work. Here the Protestants of the village intend to meet from Sabbath to Sabbath, and at other times, for divine worship; and here, too, during the week, the children and probably some adults also, will be gathered together, to be taught the art of reading.

#### *Glass not accepted.*

They seemed very glad at my proposition to send them three or four panes of glass, with frames; but on reflection concluded, that as their chapel would, in case it exhibited any such tempting article as glass in the small windows, be likely to be ruthlessly invaded and made a lodging-place by Turkish soldiery, it might not be advisable at present to make use of such a luxury. Accordingly the chapel at Sinjan is as yet a rather rough specimen of architecture. If, however, two or three shall be gathered together therein, from time to time, in the name of Christ, and he shall manifest himself unto them as he doth not unto the world, then indeed will that miserable pile of mud be none other than the house of God, the gate of heaven.

We arrived safely at Sivas, October 14, very much invigorated in mind and body by our trip over the mountains. I shall reserve, for a future communication, some incidents connected with my work in this city. Suffice it to say, now, that God is faithful to his promises. From day to day he graciously vouchsafes to us rich spiritual blessings, and encouragement to persevere in well-doing, even though some who are giving more and more evidence from week to week that they are "false brethren" are, in various ways, working injury to the cause of Christ.



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 Syria Mission.—Turkey.

## TRIPOLI.

 LETTER FROM MR. JESSUP, DECEMBER  
21, 1858.

MR. JESSUP writes, "to give information of some of the signs of the times in the missionary district belonging to Tripoli." At Tripoli, he says, "We have a good congregation on the Sabbath," though the new chapel "is under a special curse from the Greek bishop, and spies stand at the door to watch those who enter and report them to the bishop." Several Moslems attend.

Accompanied by the native brother Yanni, who "preached the gospel most effectively among the people," Mr. Jessup had recently made a tour through eight villages on the plain south of Tripoli. Some of the incidents mentioned in connection with this tour are presented here.

*Souls Diseased.*

On our way to B'terram, a crowd of men joined us, who belonged to that village. I asked after the health of the people, and they replied that all were very well. "Are you sure?" said I. "Yes, very sure," they replied. "How long have you been absent from the village?" I asked. "Only one day." "Then," said I, "you must be mistaken, for I have heard of a dreadful disease in your village." They looked at one another with surprise. "Yes," said I, "it is a fatal disease, worse than the plague or the cholera. It has spread all over your village, and I almost tremble when I think of going there." One of them exclaimed: "You must mean Amiun, where the small-pox is raging." "No," said I, "it is worse than small-pox, and it is certainly in your village, and, I think, in all the villages of the district, including Amiun. And what makes the disease the more dangerous, the people do not know what is the matter with them, and when they see the disease do not seek a physician." "Why then do you go to our village?" said one, rather incredulously. "Because there is but one physician in the world who can

cure them, and I am carrying a message from him to the people." "You are welcome," said one, "but we entreat you to tell us what it is." I then asked them: "Do your people always speak the truth, or do some of them tell lies?" "Some of them!" said one. "They *all* lie; there is not a man, old or young, who does not lie." "And is not lying a disease of the *soul*?" I asked. "If a man dies with a lie in his heart, can he be saved?" "Ah," said one, "we see, we understand. It is a disease, a liar cannot be saved." I then asked them, in turn, if cursing, and hatred, and stealing, and fraud, and drunkenness, and Sabbath-breaking, were not diseases of the soul, and if they did not exist in their village?" "Yes," said they, "and many more." I reminded them that they had at first denied the existence of any disease there, and now had admitted that there were at least seven diseases, of the most deadly character; and as we rode along we preached to them Christ, as the only Physician and Savior of souls.

*A Determined Maronite Inquirer.*

At Bishmaezzeen, we enjoyed the privilege of preaching to a large congregation, assembled in the evening, and the language of the Scriptures with regard to the fountain of living waters derived additional force and beauty from the peculiar circumstances of the people. On Friday morning, December 10, a Maronite from Shikka, a neighboring village, entered into a long discussion with us, and asked for tracts. His village contains about one hundred and fifty houses, and he says that he is determined to study our books and see where the truth is. I gave him tracts, which he concealed in his bosom that the priest might not take them from him on his return home. \* \* \*

Wednesday, Dec. 15. Soleyman il M'Kish, the Maronite from Shikka who took the tracts at Bishmaezzeen, called on me to purchase a Bible. He said that he went to his village on Friday, after

leaving us, and in the evening a large company came to his house to hear him read the tracts. They were glad to hear them and asked him to bring more. The priest came and stormed, and cursed them, frightening most of them away, but he kept on reading. The priest ordered him to stop. He replied: "These are days of perfect freedom, and not like the days of Asaad Shidiak, and I will read." The priest threatened to report him to the Patriarch. "As you please," said Soleyman. "I will drive you from the village," said the priest. "Try it," said Soleyman. The next day, Soleyman went to the Maronite church, and the priest drove him out. He went quietly away, say-

ing: "Remember, I am *driven* away; do not blame me if I now read the Bible itself."

I had a long conversation with him, and found him quite ignorant of the great doctrines of the gospel; but he expressed the wish to learn, and bought the Bible intending to read it in spite of the priests, as it is a forbidden book to the Maronites; not even a priest dares to buy one without express permission from the Patriarch. This man lives in a dark region, and will meet with fearful opposition; but we trust that the Lord has good in store for him and many more in his village. A Bible is always a centre of light, and the Lord has promised, most explicitly, that he will bless his word.

### Miscellany.

#### AMERICAN MISSION SCHOOLS AT MADRAS.

(From "The Madras Times.")

THE public examination of the Chintadrepattah division of these institutions took place, according to notice, on the 6th of January, commencing at three and a half o'clock, P. M., HONORABLE WALTER ELLIOTT, Esq., kindly presiding. Many friends were out of town, so that the collection of European ladies and gentlemen was not large. There were present, besides some whose names are unknown, Mrs. and Miss Macfarlane, Mrs. Bowers, Mrs. Anderson, Mrs. Sargent, Mrs. Winslow, Mrs. Hunt, Miss Regel; and the Reverend Messrs. Macfarlane, Royston, Walker, Sargent and Younker; Major George Rowlandson, H. Bowers, Esq., P. R. Hunt, Esq., and a large assemblage of respectable natives. Three hundred and ten young Hindoos, of whom sixty were girls, were in attendance.

After the reading of a portion of Scripture, and the offering of a prayer by the Superintendent, the boys of the Vernacular Schools were examined in their catechisms and Scripture lessons, and in the Tamil, Cural and Neganda; the girls in catechisms, Scripture history, Peep of Day, and Geography. Both they and the boys sung some Christian songs to native airs.

In the English and Vernacular Grammar School, the first class in Tamil were examined very briefly, in the Cural and Nannool, and afterwards the first class in Telugu, in similar books in that language. All the classes were said to be taught carefully in the vernaculars, spending about one-third of each day upon them, and being required to translate their Scripture lessons into their own language, so far as to show a proper understanding of them.

The examination of different classes in English followed. The lower classes began by questioning each other on a catechism, which they did promptly. Examinations of the higher classes followed, as far as time allowed, in the Scriptures, in Geography, English poetry, Algebra, Geometry, and the first elements of Plane Trigonometry. In Quadratic Equations they were examined by Mr. Kellogg, a former teacher in the school; in the Geography of India, by Ragavachary Ayer, assistant teacher, who sketched the outlines of India on a black-board; the pupils rapidly following him with descriptions of the capes, bays, mountains, rivers and cities indicated. In the Scriptures, the Rev. Mr. Royston kindly examined a class in the historical portions of the Old Testament, especially the book of Joshua; and the superintendent, Rev. M. Winslow, the monitorial class in the book of James. Natural Theology, the Elements of Natural Philosophy, and Mental Philosophy, were on the list for examination, but omitted for want of time: as were English History, the History of India, and the introductory studies of the lower classes.

Some pieces of poetry and one of prose were spoken, most of them by small boys. Two essays, by lads of the monitorial class, were prepared to be read, but omitted for want of time. A few kind words of encouragement were given by the Honorable Chairman, after the distribution of the prizes; and the Rev. P. S. Royston, Secretary of the Church Missionary Committee, having pronounced the benediction, the assembly dispersed apparently gratified with what they had seen and heard.

In the course of the exercises, the superintendent read the following paper:—

The English and Vernacular Grammar School, in its present form, has been established only thirteen years; but there was a

smaller English school, of forty-five lads, in existence two years previous, from which it grew. Indeed, from the commencement of the mission, in 1836, schools for both sexes, in the vernaculars and to some extent in English, have been maintained. There were, as early as 1837, one girls' school, and twenty-five boys' schools; one of which was in English at Royapooram, when only the Institution at the Scotch Kirk, commenced by the chaplains, Dr. Lawrie and Mr. Bowie, and removed in that year to town by the lamented Mr. Anderson, and that of the Native Education Society, were established for the instruction of native youth in English and European science, in connection with Christianity. At this time, a Ladies' Institution had five or six schools for girls in the vernaculars, attended almost exclusively by the children of native Christians, or the lower classes of heathen girls. These were after a time given up, or merged in the central girls' school in Black-Town. Our schools, whether boarding or day schools, and whether for boys or girls, have been rather for the *middle classes of society* than either the higher or lower. We wished to ignore caste, and therefore from the beginning allowed low-caste children, as they are called, to attend the schools; but they were not established for these, because in that case those who considered themselves purer would not attend them.

At one time we had five girls' schools at Chintadrepettah, containing about two hundred and fifty girls, nearly all from respectable families; but want of funds and missionary agents has reduced them, and caused a boarding school also, which was carried on for some years, to be given up. There are now at this station about sixty girls, and ten at Royapooram. In the English school, with a hundred and forty on the roll, there has been an average attendance of more than a hundred and thirty through the year. This is one hundred less than there were three years ago, when I left for America. The diminution is not, it is hoped, permanent. It is owing in part, to our requiring a monthly fee of four annas from the pupils, and in part to the many inducements for the more advanced students to leave for the Government schools, or for employment. Several have gone from this school to the Medical College, to the Normal School, or to the High School; but a large number have obtained situations in the engineer's department, in the telegraph offices, on the rail road, or in private offices. Five from the school have been baptized since it was established, of whom one is a catechist, one is in the medical service, and one now a monitor in the school. The other two are absent from Madras in Burmah and Ceylon. An equal number taken from the school by constraint, have been subsequently baptized elsewhere.

In the girls' school, under the care of Mrs. Winslow, the two eldest girls, daughters of Christian parents, were a few months ago received into the church. Their hearts appear to have been touched by divine grace. They are now with their parents. Three years before, the eldest girl in the school was baptized and received to church communion. This convert is with our Wesleyan friends, a member of their boarding school.

It is objected to such institutions, especially to vernacular schools for heathen chil-

dren, that they are not fruitful in conversions. But it is rather as doing a preparatory work that they are to be judged. The pupils leave too young to be allowed to receive baptism contrary to the wishes of their parents; but those educated in Christian schools, and faithfully taught in the Scriptures, are in a very different state of mind from those educated in heathen schools, in the presence of an idol. There is a "preparation of condition" for saving good. Some, even from our vernacular schools, have gone into other institutions and become Christians.

There is, certainly, a degree of discouragement in looking at Hindoo girls, who, however promising, are early taken from the schools—just as the light begins to dawn upon them—to the darkness and unhappy influences of a secluded heathen home. But the incorruptible seed of the word, which has been sown in their minds, may sink into their tender hearts, and, perhaps unperceived by man, bring forth fruit to eternal life. There are cases in which they have died, apparently trusting in Christ, though not baptized. At any rate, something is accomplished when young females from respectable families are taught the great truths of the Bible, and can carry it home and read it to their mothers and sisters. In this case, and in other similar cases, we must do what we can, not what we would. For the soul to be without knowledge is not good; and however deficient any schools may be, compared with what could be desired, especially the Government Institutions from which the Bible is excluded—and unnecessarily so, because the natives would not object to its being read by a voluntary class—perhaps true Christians, while they seek to remedy this defect, should rather exert themselves to supplement the deficiency than to obstruct the good actually accomplished. Facts show that the students from those institutions are capable of feeling the power of divine truth, to which, in their course of education, they have been kept strangers; and if they have become infidel, it is to their own system, which is too corrupt to make them better. Their unbelief in that is an almost necessary *transition-state*, in their progress towards the truth as it is in Jesus.

Whatever may be thought of these institutions, missionary schools where the Bible is the text-book, and especially those in which a large amount of Christian influence is brought to bear directly upon the pupils, are most important auxiliaries in the mission work. The influence of Christian female education can hardly be over-estimated. But little progress will be made in the regeneration of India, until the wives and mothers and sisters in this land, are raised from their present degradation. It is pleasing to see that the natives themselves are doing something for female education.

In regard to the teachers in our schools, those in the vernacular schools are Christians; and in the girls' school, there are two Christian women as teachers. Two men, who collect some of the girls, and teach the elements of reading, are heathen. In the English school, two teachers and two monitors are Christians; the other monitors are heathen, but long taught in the school, and it is believed are honest, and intellectually convinced of the truth of Christianity. I hope that the school will be enlarged, and that we shall be



able to do more than we have done of late in the vernacular school, especially more for the females; and that our kind friends will give us their sympathy, their hearty co-operation, needed pecuniary aid, and their prayers. It is a time to work when God is waiting to add his blessing.

It might have been mentioned, that the

teachers, monitors and pupils of all the schools, attend divine service on Sabbath mornings, and are gathered also into Bible classes and a Sabbath school. We have been favored with the assistance of Captain George Browne Roberts a part of the year as a teacher in the first class of the Sabbath school, for which we were very thankful.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**MADURA.**—Mr. Taylor of Mandahasalie, wrote November 16: "I believe the Holy Spirit is still doing his work among the people, but the coming over of little groups to Christianity is less frequent now than formerly." Ten members of the congregation at Perunarlee have been received to the church. Mr. Taylor says:

What God has been doing this year is of great prospective importance. It shows that the higher castes in these parts, may be converted. The gospel has obtained a hold among those castes which, together, constitute the largest part of the population in my field; and among these several castes, a number far larger than those who have joined with us hear the truth, whenever it is preached to them, with respect, and declare that is good, and worthy of acceptance. The missionary in Tinnevely, whose field borders on mine, reports to me something similar in the progress of his work; and all that is done there also promotes the work here.

Mr. Rendall writes, that Mr. C. Williams, who had been a candidate for the pastoral office, was ordained at Kelamattoor, December 8. "The little church was filled with native Christians" on the occasion, "and there were a number of heathen and Mohammedans who stood around the doors and windows, to see what was going on. The church is composed of members from four different congregations, and the pastor has the confidence of the people, both Christian and heathen."

**AHMEDNUGGUR.**—Mr. Ballantine wrote January 7, communicating pleasant intelligence. He says:

Last Sabbath seven persons were received to the first church of Ahmednuggur. Of these, two are girls belonging to Mrs. Ballantine's school, and one is a boy in the school for catechists. He is only eleven years old, but for several months he has exhibited good evidence that he loves the truth. He was baptized in infancy, his father being a Christian. His mother was one of the women who received baptism on this occasion. One of the girls had also been baptized in infancy. Other persons were admitted to the church by our brethren in the villages.

The prospect now is, that the whole country will speedily be restored to peace and

quiet. The policy of the Government in Oude is proving very successful, as well as the arms of the troops, and the great chiefs are submitting without much opposition. We hope there will be very little more shedding of blood, and that the natives generally will yield to the demands of Government, and give up their arms without further difficulty. The prospect is certainly very hopeful for permanent peace and order in India, and greater facilities for the progress of the gospel than were ever before enjoyed. Our brethren are all at work in the villages connected with their respective fields, and all are in the enjoyment of good health. We need very much the rich effusions of the Spirit, to bring those who have long halted between two opinions to a decision on the right side, and to lead others to inquire what they shall do to be saved. Oh for such scenes here as are witnessed in America!

Mr. Barker wrote from Khokar, January 4. When he received a statement of the appropriations to the mission for the present year, he was spending a day with the Collector of the Ahmednuggur Zillah, C. E. Frazer Tytler, Esq.; and he writes:

As we were conversing freely, I chanced to speak of the appropriations, and of the reduction of 2,000 rupees on account of the debt of the Board and the financial crisis. At that time, and when we met the following day, Mr. Tytler inquired particularly into the state of our finances, and then volunteered to make up half of the deficit, viz., one thousand rupees. We thank God that he has put it into the hearts of such men to aid in a time of anticipated distress. This gentleman gave our mission 500 rupees, in 1857, and last year 450, for the purpose of building chapels. He and his lady are exceedingly kind to us, and have shown us every attention.

On the 22d ult., another church was formed at a village on the Parah river, eight miles from Khokar and six miles above Newasse. It was a deeply interesting occasion. Eight of our churches were represented, and the new chapel was well filled. Mr. Abbott preached, and Mr. Fairbank gave an address and the right hand of fellowship to the deacon, Harkooba. The exercises were preceded, the evening before, by a prayer and conference meeting, at which a large number of appropriate and stirring addresses were made. It was a good preparation for the important occasion, and I think all felt that the Savior was present. On the Sabbath following, two persons were received to the church by profession, and the communion was administered.



**NESTORIANS.**—Letters from Oroomiah announce the arrival of Mr. Ambrose at that place on the 27th of November. He will spend the winter there, and hopes then to enter upon labors in the mountain field, with Mr. Rhea.

**ASSYRIA.**—Mr. Knapp, of Bitlis, corrects an error in the Herald for October last, respecting the Armenian population of that place. The statement should be 1,500 Armenian families.

**SYRIA.**—Mr. Bliss wrote from Suk el Gharb, December 13:

At evening prayers, every night, I have present from twenty to thirty, and sometimes forty. Friday night there were forty-three, while the Greek priest, Sabbath before the last, had the privilege of reading prayers to two boys and one man only, besides my teacher who gave the report. The people in this village are all Greeks. I should say that we have an evening school after we have prayers. We use the school as an inducement to call the people in to hear the word of God explained, and the school itself is mostly a bible-class.

**NORTHERN ARMENIANS.**—In a letter written mostly at Erzingan, October 30, Mr. Dunmore gives, in a condensed form, the contents of his journal "from Moosh thus far," after his return to that place from Bitlis, on the 30th of September. A few brief extracts only from this letter will be given. At Havadorig, which he visited again with pastor Simon, "thirty-seven of the villagers spent the entire long evening listening eagerly to the truth." "They ought not longer to be left as sheep without a shepherd; but men we have not, and money *there is not.*" Respecting Geghi he writes:

We spent nearly a week at Geghi, and most of the time at Kasaba; and while we had a goodly number every evening at our lodgings, we did not find that degree of religious interest which Mr. Wheeler seems to have discovered in his visit there last spring. True it is that many are convinced of the utter rottenness of their old church, and no longer have any hope of salvation in it; but there is a sad state of indifference and laxness, which unless speedily renewed by the living gospel and the divine Spirit, will most assuredly result in infidelity.

From Geghi he passed, two days' journey, to Erzingan, which is "in the midst of a small, well watered and rich plain, studded with villages;" but "the people seem to be exceedingly bigoted and joined to their idols. The gospel can scarcely be said to have entered there as yet."

The letter was finished November 9, after the writer had returned to Erzurum, and he says:

The whole region that we have passed through since leaving Moosh is one vast wilderness of rebellious Koords and robbers; but none of them molested us. I had only to mention the names of our *mutual* friends, the chiefs in the Dersim mountains, which are near, to secure the best attention and fastest friendship of the Kuzzelbash fraternity wherever I went. Ali Gako's name is sounded abroad, and with it goes the report that Dersim, (which is the name of a vast mountainous district north of Kharpoot inhabited by Koords, most of whom have long been rebellious,) has become Protestant.

It is now settled that I spend the winter here, in Erzurum. Baron Hohannes, our helper, has consented to go to Geghi. He is universally beloved here, is doing a good work, and I have great confidence that he will do as good a work at Geghi. The work here is moving on very quietly and hopefully. During our absence, thirteen houses made application to be set off from the old Armenians, and several others prepared to join them, but were not accepted. Almost none of the old leaven enters into the new lump. I am amazed that only two of the thirteen have ever before been recognized as Protestants. Our congregation continues to average nearly fifty on the Sabbath, and sometimes exceeds that number. May God add the richest blessing of his grace and Spirit.

**GABOON.**—Mr. Bushnell wrote Nov. 18:

The religious interest mentioned in a former letter still continues. Our congregations are large, and the truth is listened to with attention and solemnity. A number of individuals seem to be seeking the Lord in earnest; and a few of the number are indulging the hope that they have passed from death unto life. Education is beginning to be better appreciated, and frequently we have to reject applicants who desire to enter our boarding school, as the funds of the mission confine us to a limited number of pupils. The boys and girls who are pupils in the school, have each a weekly prayer meeting, in which they are becoming much interested. I have also recently established a Bible class, for the young men residing in the towns who have formerly been connected with our schools, and can read the English language. It is now attended by fifteen, and promises much good.

But notwithstanding these encouragements, the opposing influences to the gospel are numerous, subtle, and strong. No sooner is it known that an individual is serious, than efforts are made to divert his attention and turn him aside. Ridicule and threats are resorted to, and when these fail, in some instances, plans are laid to withdraw the person from the means of grace as much as possible. The mass of the people love their darkness and hate the light, and cling to their heathenish customs. They are bound in iron bonds of superstition, which nothing but the power of God can break.

**ZULUS.**—Mr. Wilder, writing to the Treasurer, November 1, says: "Never were more rapid advances made in civilization amongst the natives of Natal than now, and never have our prospects been brighter for the triumph of the gospel."

MADRAS.—Mr. Winslow wrote, January 11, that with the opening of the high school (on the 24th of January) he intended to introduce some changes, "to make the Christian element more operative." Mr. Winfred, the native preacher, while going to Royapuram and the villages every Sabbath, to preach, was to be connected with the school, "devoting himself in great measure to its spiritual interests." An extract is given from a newspaper in the Punjab, respecting the marriage of widows, "which shows a great abatement of prejudice," and Mr. Winslow says: "We learn also that two native soldiers, Sikhs, have lately been baptized in Unritser, and that several others in the regiment, which was raised in 1857, are asking for baptism."

CHOCTAWS.—Mr. Hotchkiss writes from Living Land, January 31: "We had quite an interesting meeting yesterday at Chishoktak. Two were received to the church and four came forward to the anxious seat. On the 9th of January, three persons were received to this church. This is, to us, cheering evidence that the Holy Spirit is still with us. Mrs. Hotchkiss has a school of twenty-eight scholars this winter."

## DONATIONS.

### RECEIVED IN FEBRUARY.

#### MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Cong. ch.	41 19
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. ch. 565,72; central ch. 38,73;	604 45
Bristol, 2d cong. ch. and so.	10 00—614 45
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	50 00
	705 64
Turner, Cong. ch.	9 00
	714 64

#### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so. m. c.	12 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, John Blunt,	50 00
Greenland, Mrs. L. P. Weeks,	10 00
Nashua, Olive st. ch. and so.	178 37
Pelham, Ladies' asso.	43 69—282 06
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so. 104,25; m. c. 15,75;	120 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Auburn, Cong. ch. and so.	10 00
Chester, Cong. ch. and so. to cons.	
Rev. CHARLES T. MELVIN an	
H. M.	81 27
Exeter, 1st and 2d chs. m. c.	14 00—105 27
Strafford Conf. of chs. E. J. Lane, Tr.	
Sanbornton Bridge, Cong. ch. and so.	34 00
Wolfboro', Cong. ch. and so. m. c.	8 33—42 33
	561 66

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Cong. ch. and so.	25 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Underhill, Cong. ch. 20; female cent. so. 5; Rev. S. Parmalee, 10; M. E. 5;	45 00
H. C. 5;	
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Jericho Centre, Ladies' cent. so.	10 00
Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, 1st cong. ch. and so.	131 75
Swanton, D. B.	3 00—134 75
Orange co. Aux. So. L. Bacon, Tr.	
Thetford, 1st cong. ch. (of wh. from Miss Dean for ed. at the Gaboon, 15;) wh. and prev. dona. cons. Miss MARY WHITE of Thetford, and Mrs. CAROLINE E. FARNSWORTH of Turkey, H.M.	148 07
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, m. c.	10 00
Derby, Cong. ch. and so.	7 20—17 20
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Rev. U. Maynard,	10 00
Orwell,	46 80
Rutland, Cong. ch. and so. 233,73; m. c. 42,35;	276 08
Westhaven, Cong. ch. and so. 115; ack. in March Herald as fr.	
Westhaven, Ct.	
West Rutland, Coll.	5 00—337 88
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. m. c.	31 27
West Brattleboro', Cong. ch. m. c. 47,68; SOLOMON DUNKLEE to cons. himself an H. M. 100;	147 68
Westminster, Cong. ch. gent. 52,64; la. 35;	87 64—266 59
	984 49
Bennington, 25; Morrisville, 1; Peru, 20; Vermont, 5;	51 00
	1,035 49

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
East Falmouth, Cong. ch. and so.	
17,44; B. H. 4;	21 44
Sandwich, 1st cong. ch. and so.	76 50—97 94
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, 1st cong. ch. m. c.	44 45
Boston, S. A. Danforth, Agent,	
(Of wh. fr. T. S. 5; fr. Bowdoin st. Juv. miss. so. for Miss Fisk's sch. 25; Miss West's sch. 20;)	6,325 38
Essex co.	
Ballardville, Cong. ch.	10 00
Marblehead, 1st cong. ch. and so.	56 39—66 39
Essex co. North Aux. So. J. Caldwell, Tr.	
Rowley, Cong. ch. to cons. Mrs.	
MARIA P. MIGHILL an. H. M.	107 00
Salisbury and Amesbury, Evan. so.	8 00—115 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Chester, Cong. ch. m. c.	12 00
Chicopee, 2d cong. ch. m. c. and coll.	80 67
Feeding Hills, Cong. m. c.	18 58
Holyoke, 2d cong. m. c. wh. with prev. dona. to cons. A. O. COLBY an H. M.	50 00
Longmeadow, m. c.	18 25
Monson, D. N. C.	5 00
Springfield, A father's thank-offering for the hopeful conversion of an only son,	1,000 00
Springfield, C. M., \$500 ack. in March Herald, cons. Hon. HENRY MORRIS, EDWARD MORRIS, Mrs. ELIZABETH L. WARRINER, JOHN H. WARRINER, and CHARLES W. WARRINER, H. M.	
West Springfield, Cong. ch. m. c.	13 89
	1,198 39
Ded. for printing,	20 00—1,178 39
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, John Leland, 20; E. for miss. to China, 1;	21 00

Easthampton, 1st ch. m. c.	85 93
Granby, m. c.	98 95
Hadley, 1st ch. and so. 70,81; gen. benev. so. 49,59; Russell ch. and so. bal. 4;	124 40
Haydenville, Coll.	25 00
Northampton, Edwards ch. Gents. benev. so. 129,75; female benev. so. 31,45; m. c. 72,58; 1st ch. gent. 240; la. 71,87; m. c. 184,51; L. S. Hopkins, 15; Mrs. K. S. Hopkins, for Mrs. Bingham, Micronesia, 5;	750 16
North Hadley, Coll. 35; m. c. 39;	74 00
South Hadley, m. c.	86 90
South Hampton, Ladies' benev. so. 18,50; coll. 83,22;	101 72
Williamsburg, m. c. 69,86; ann. coll. 106,24;	176 10
Worthington, La. 29,30; coll. 34,37;	89 33
Westhampton, Coll. 140,40; L. C. 10;	150 40-1,783 89
Harmony conf. of chs. W. C. Capron, Tr.	
Northbridge Centre, Cong. ch. m. c. 31 66	
Webster, John Larned,	10 00—41 66
Middlesex co.	
East Cambridge, Evan. cong. ch. m. c.	11 16
Lawrence, T. J. H.	6 00
Reading, Bethesda ch. R. Parker,	10 00
West Newton, A mechanic,	10 00—37 16
Middlesex North and vic. C. Lawrence, Tr.	
Littleton, m. c.	9 13
Groton, Union ch. and so. 93,67; m. c. 32,35;	126 02—135 15
Middlesex co. South Conf. of chs.	
Concord, Cong. church m. c. 71; a friend, 29; to cons. DANIEL TARBELL an H. M.	100 00
Lincoln, Ladies' miss. so.	80 00
Needham, Cong. ch. m. c.	1 57
Saxonsville, Edwards ch.	100 00
Southboro', Evan. cong. ch.	27 28
West Needham, Cong. ch. and so.	38 03—346 88
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Roxbury, Eliot ch. and so. a friend, 20; m. c. 11; Vine st. ch. m. c. 12,75;	43 75
Sharon, Cong. ch. m. c.	19 35
W. Roxbury, Evan. cong. ch. m. c. 21 30—84 40	
Old Colony Aux. So. H. Coggeshall, Tr.	
Fairhaven, H. D.	2 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, Cong. ch. and so. m. c. 118 50	
Quincy, Evan. cong. ch. m. c.	17 00
South Braintree, A friend,	2 00—137 50
Pilgrim Association.	
Marshfield, 2d Trin. cong. ch.	20 00
Taunton and vic.	
Attleboro', A lady,	2 00
Pawtucket, Gents. asso. bal.	20 00—22 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Sterling, M. B.	5 00
	10,443 19
Chelsea, Broadway ch. m. c.	36 78
A friend,	35 00—71 78
	10,514 97
Legacies. — Milford, Miss Harriet Parkhurst, by G. G. Parker, Ex'r, 25; Williamstown, Mrs. Louisa Hubbell, by H. E. Hubbell, Ex'r, 100;	125 00
	10,639 97

## CONNECTICUT.

Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr.	
Huntington, A. M.	8 00
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, 1st cong. ch. m. c.	
21,38; Mrs. E. Porter, 50;	71 38
Fairfield, E. M., dying gift,	5 00
Greenwich, 2d cong. ch. bal. 23; a friend, 50;	73 00
Stamford, Pres. ch.	30 53—179 91

Hartford co. Aux. So. A. G. Hammond, Tr.	
Burlington, Cong. ch. m. c. 3,35; H. C. 1,65;	5 00
East Windsor Hill, Cong. ch. and so.	44 97
Farmington, 1st cong. ch. (of wh. fr. John T. Norton, to constitute CHARLES L. NORTON an H. M. 100;)	375 85
Hartford, Centre ch. m. c. 7,73; Ind. 2,49; South cong. ch. Seth Terry to cons. WILLIAM BLATCHLEY an H. M. 170; a friend, 14;	194 22
Manchester, 2d cong. ch. 73,15; a friend, 5;	78 15
Simsbury, Cong. ch. and so.	51 62
South Windsor, 2d cong. ch. and so. 30 00—770 81	
Hartford co. South Aux. So. H. S. Ward, Tr.	
Cromwell, Gent. 47,55; la. 28,92;	109 97
m. c. 33,50;	124 27
Middletown, Gent. and la.	
New Britain, 1st cong. ch. and so. 103,05; South cong. ch. 10;	113 05
Newington, Cong. ch.	212 86—560 15
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Ellsworth, Cong. ch.	26 40
Kent, Cong. ch.	38 00
West Winstead, Cong. ch. 81,91; m. c. 55,31; ELLIOT BEARDSLEY to cons. himself an H. M. 100;	237 22—301 62
Middlesex Asso. E. Southworth, Tr.	
Westbrook, Cong. ch. m. c.	19 66
Higgaunum, H. S.	2 00—21 66
New Haven City Aux. So. F. T. Jarman, Ag't.	
New Haven, Centre ch. 15; South ch. m. c. 6,20; Yale college, m. c. 16,43; 3d cong. ch. m. c. 85,42;	123 05
New Haven co. West Conso. A. Townsend, Ag't.	
Derby, W. H.	4 00
Waterbury, 1st so.	110 70
West Haven,	89 78—204 48
New Haven co. East Aux. So. F. T. Jarman, Ag't.	
Fairhaven, 1st cong. ch. to cons. N. C. BOARDMAN an H. M.	113 73
Guilford, 1st cong. ch.	107 63
Madison, m. c.	78 50
Northford, Gent. 20,56; la. 18,24; 38 80—338 66	
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. and so.	51 00
Hebron, cong. ch. gent. 51,15; la. 21; m. c. 22,16; wh. with other dona. cons. GEORGE WILLIAMS, of Columbia, an H. M.	97 31
South Mansfield, 1st ch. and so. gent. 72,11; la. 54; m. c. 16;	142 11
Somers, Mrs. Owen Pomeroy,	20 00
Stafford Springs, Cong. ch. m. c. to cons. LYMAN W. CRANE an H. M.	111 82
Union, Cong. ch. and so.	23 25
Vernon, Gent. 157; m. c. 7,52; 164 52—610 01	
Windham co. Aux. So. J. B. Gay, Tr.	
Chaplin, Cong. ch. and so. 47,93; m. c. 13,28;	61 21
North Woodstock, Cong. so. 78,70; m. c. 8,23; which cons. Rev. DAVID H. GOULD, of Ticonderoga, N. Y. an H. M.	86 93
Poufret, Gent. and la. 275,48; m. c. 51,58;	327 06
South Woodstock, Gent. and la. asso.	46 20
Wauregan, Cong. ch. and so.	15 00
Windham, Cong. ch.	44 00—580 40
	3,707 75

## RHODE ISLAND.

Providence, Centre cong. ch. (of wh. fr. M. E. for miss. to China, 10; 590,75; Benef. ch. and so. 75; Gents. 203; High st. ch. and cong. (of wh. fr. Amos C. Barstow, 200, to cons. SAMUEL K. THOMPSON and GEORGE EAMES BARSTOW H. M.)	311,36;
	1,110 11
Slater'sville, Cong. ch. 252,30; m. c. 47,70;	300 00-1,410 11

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st pres. ch. to cons. JOSEPH CLARY, of Throopsville, an H. M.	110 75
Aurclius, Pres. ch.	9 00
Cayuga, Pres. ch.	30 00
Genoa, 2d pres. ch.	3 00
Northville, 1st cong. ch.	26 50
The Square, T. H. P.	5 00
	184 25
Ded. disc.	94—183 31
Geneva and vic. Aux. So. G. P. Mowry, Tr.	
Benton, Pres. ch.	33 52
Clyde, do.	2 00
Hammondsport, do.	10 00
Livonia, 1st do.	60 00
Milo, Mrs. H. A.	5 00
Penn Yan, Pres. ch.	11 46
Rushville, Cong. ch.	34 50—156 48
Monroe co. and vic. by E. Ely, Agent.	
Bergen, Stone ch.	8 00
Clarkson, Cong. ch.	20 00
Rochester, Central Pres. m. c.	86 65
West Mendon, Pres. ch.	20 60—134 65
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. John C. Baldwin, 250;)	489 31
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Gouverneur, G. S.	5 00
Watertown and vic. A. Ely, Agent.	
Cape Vincent, Pres. ch.	16 25
Watertown, 1st pres. ch. 383, 67;	
m. c. 189, 95;	573 62—589 87
	1,558 62
Albany, 4th pres. ch.	70 00
Angelica, Pres. ch. miss. so.	40 00
Ashland, Pres. ch.	39 00
Bath, Col. G. Loomis,	11 00
Beekmantown, Cong. ch.	15 00
Bridgehampton, Pres. ch.	32 00
Buffalo, do.	10 00
Centre Harbor, Cong. ch. and so.	18 00
Chateaugay, Pres. ch.	20 00
Chestertown, Rev. R. C. Clapp,	2 00
Clarkstown,	85
Clifton, 1st Pres. ch.	20 00
Delhi, Pres. ch.	45 81
Durham, 1st Pres. ch. m. c. 20; Zeni Whittlesey, 10;	30 00
Franklinville, Pres. ch.	20 00
Gilbertsville, W. F. D.	5 00
Howard, W. R. D.	75
Irvington, Pres. ch. m. c.	16 00
Jewett, Pres. ch. m. c.	12 00
Johnstown, Pres. ch. 25; Rev. J. P. Fisher, 25;	50 00
Kingsboro', Pres. ch.	20 00
Lafayette, Cong. ch.	18 12
Lewiston, Pres. ch.	40 00
Lowville, 2d Pres. ch.	30 00
Madrid, Mrs. R.	5 00
Malone, Cong. ch. and so. (of wh. fr. W. A. Wheeler and wife, 40; SAMUEL M. MEAD, 25; wh. with prev. dona. cons. him an H. M.)	460 00
Marbletown, A friend,	5 00
New Lebanon, C. M.	5 00
North Granville, A friend,	1 00
Ogdensburg, ELIAZER THOMPSON, wh. with prev. dona. cons. him an H. M.	50 00
Plattsburg, Pres. ch.	4 18
Pompey, Cong. ch.	50 00
Portland, do.	10 50
Poughkeepsie, Pres. ch. m. c.	16 34
Rome, Pres. ch.	123 16
Staten Island, A. H. W.	1 00
Sheldon, A. Y.	1 00
Sinclairville, E. D. C.	2 00
Tarrytown, Ref. D. ch.	31 71
Utica, A friend wh. with prev. dona. cons. LUCY H. DOOLITTLE an H. M.	50 00—1,381 42
	2,910 04
<i>Legacies.</i> —River Head, Merritt Howell, by H. Howell and Sylvester Hallock, Ex'rs.	100 60

Durham, David Cowle, by A. Merwin,	50 00—150 60
	3,090 64

## NEW JERSEY.

Boonton, Pres. ch. bal.	12 75
Flatbush, A friend,	20 00
Morristown, 2d pres. ch. coll. (in part) 49,75; m. c. 23,17;	72 92
Newark, So. Park pres. ch. a friend, 15; a member of the Board, 10;	25 00
New Brunswick, Thes. Frelinghuysen,	20 00
Princeton, A. Guyot,	15 00
Rockaway, Pres. ch. 56; Clarissa King, 25;	81 00—246 67

## PENNSYLVANIA.

By Samuel Work, Tr.	
Allentown, Pres. ch. m. c.	7 00.
Philadelphia, Calvary ch. union m. c. 62,53; Arch st. ch. 155,33;	
Pine st. ch. Mr. L. 5; Clinton st. ch. 49,82; Northern Liberties, (of wh. to cons. ADAM H. HINKEL an H. M. 100;)	233,78; 506 46
Great Bend, Pres. ch. m. c.	5 00
Montrose, Pres. ch. 30,84; la. cent so. for miss. to Syria, 24,16;	55 00
Troy, S. W. P.	10 00
West Chester, Pres. ch. 9,36; J. Atwood, 25;	34 36—617 82
<i>Legacies.</i> —Philadelphia, Ellen Broger, by Mrs. A. V. R. Constable, Ex'rs,	50 00
	667 82

## DELAWARE.

Glasgow, Pres. ch.	26 29
Wilmington, Central ch. 42,60; Hanover st. ch. fem. miss. so. wh. and prev. dona. cons. PETER BOWMAN an H. M. 35; m. c. 68,74;	146 34—172 63

## VIRGINIA.

Culpepper Co. Dr. Walton,	7 50
Harrisonburg, Pres. ch.	40 00
Richmond, David Turner, Jr. to cons. LAVINA P. TURNER an H. M.	100 00—147 50

## DISTRICT OF COLUMBIA.

Washington, Western pres. ch. miss. so. for Japan,	73 00
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## OHIO.

By Rev. S. G. Clark.	
Bloomfield,	6 50
Elyria, Mrs. Ely,	10 00
Hambden,	4 02
Hartford, S. H.	10 00
Madison,	11 10
Mantua,	6 31
Olmstead,	3 03
Peru,	5 00
Solon,	16 51
Strongsville, 1st cong. ch. 21,06; Free cong. ch. 3,51;	24 57
Vienna,	20 00—117 64
By T. P. Handy, Agent.	
Gustavus, 1st pres. ch.	9 63
By Rev. G. L. Weed, Tr.	
Cincinnati, 1st ortho. cong. ch. to cons. DANIEL Y. HARRISON an H. M. 105; 3d pres. ch. m. c. 16,40; College Hill pres. ch. m. c. 22,59;	143 99
Columbus, 2d pres. ch. m. c.	9 16
Coolville and Hockingport, Ch.	5 00
Glendale, Pres. ch. coll. and m. c.	77 54
Newark, A. Sherwood,	15 00
Oxford, 2d pres. ch. m. c.	21 82
Walnut Hills, Lane sem. ch. m. c.	7 69
	280 20
Ded. dis.	1 00—279 20
	405 87



Barlow, H. G. L.	5 00
Cleveland, Elisha Taylor, to cons.	
FREDERICK WILLIAM TAYLOR an	
H. M.	100 00
College Hill, H. M. Day,	10 00
Elyria, J. M.	6 00
Farmington,	9 63
Fearing, F. F. S.	2 00
Harman, cong. ch. m. c.	30 39
Harmar, E. M. H.	5 00
Hudson, Cong. ch. 5; Rev. M. Gros-	
venor and wife, 10;	15 00
Ironton, Pres. ch.	15 00
Mesopotamia,	10 81
Windham, A friend,	3 00—211 83
	617 70

Legacies. — Hartford, Richard Hays, by	
Seth Hays, (prev. rec. 42,)	21 00
	638 70

## INDIANA.

By G. L. Weed, Tr.	
Bedford, L. K. B.	5 00
Bloomington,	75
Delphi, Pres. ch.	45 00
Peru, Rev. Mr. McCabe and wife,	5 00
Troy, Pres. ch.	2 57—58 32
Indianapolis, D. Yandes, int. on R. R.	
bonds,	35 00
	93 32

## ILLINOIS.

By Rev. C. Clark.	
Crystal Lake, Simon S. Gates, to	
cons. LOREN ANDREWS, LL. D.	
H. M.	100 00
Ottawa, 1st cong. ch. and so.	49 23
Rockwood, 1st cong. ch. and so. in	
part, 52,19; Westminster pres.	
ch. C. A. S. 4;	56 19
Wilmington, Pres. ch. and so.	5 00—210 42
Alton, 1st pres. ch.	40 00
Belvidere, 1st cong. ch.	40 00
Bloomington, Pres. ch.	12 82
Chicago, A young friend,	1 00
Farmington, Cong. ch. to cons. Rev.	
JOHN M. WILLIAMS an H. M.	50 00
Galena, 2d pres. ch. s. s. miss. so.	
for the Dakota mis.	50 96
Mendon, A. H.	1 00
Payson, Cong. ch. (of wh. to cons.	
JOEL K. SCARBOROUGH an H. M.	
100; 137,50; a friend, 6,75; Mrs.	
M. A. L. 10;	154 25
Pecatonica, Pres. ch.	5 00
Rosemond, 1st cong. ch.	8 00—363 03
	573 45

## MICHIGAN.

Detroit, 1st cong. ch. 145; less dis.	
75c.;	144 25
Hillsdale, Pres. ch. B. Hammond,	10 00
Niles, John Bordon,	50 00—204 25

## WISCONSIN.

By Rev. C. Clark.	
Janesville, m. c.	34 19
Racine, Pres. ch.	3 69
Summit, do.	7 00—41 88
Berlin, 1st pres. ch. m. c.	18 00
Delavan, Cong. ch. 260; ded. disc.	
3,15; wh. cons. Mr. and Mrs. J. S.	
OFFICER H. M.	256 85
Mineral Point, Pres. ch. and so.	20 00
New Chester, Cong. ch.	1 00
Oconomowoc, m. c.	7 00
Shullsburg, Cong. ch.	2 00—304 85
	349 73

## IOWA.

Denmark, Rev. Glen Wood,	12 00
Dubuque, Cong. ch. m. c.	20 00
Farmington, do. do.	5 00
Gainsville, Rev. L. P. M.	5 00
Ireland, Juv. miss. so. for Bibles for	
China,	20 00
Tipton, M. K. C. 7; W. C. 3;	10 00
Van Buren, Ozias Littlefield,	20 00
Wayne, S. S.	1 00—93 00

## MISSOURI.

Troy, F. Parker,	15 00
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## MISSISSIPPI.

Columbus, H. E. U.	2 50
Mississippi City, S. T.	5 00—7 50

## KENTUCKY.

Bowling Green, T. C. C.	4 00
Newport, 2d pres. ch.	17 05—21 05

## MINNESOTA.

Hazlewood, Communion coll.	4 79
Spring Valley, Cong. ch.	11 00—15 79

## CALIFORNIA.

By Edward P. Flint.	
Grass Valley, Cong. ch. m. c.	12 25
San Francisco, 1st cong. ch. m. c.	81 12
	93 37
Ded. disc.	4 15—89 22

## OREGON.

Forest Grove, Cong. ch. m. c.	17 05
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## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Constantinople, Turkey, Dying gift of	
Susan E. Hamlin,	50 00
Danville, C. E. Mrs. C. B. C.	20 00
Homs, Syria, A friend,	100 00
Honolulu, Sandwich Islands, C. and C.	1 00
Montreal, C. E., A friend,	1 00
Mount Zion, Choc. na. coll.	14 00
Pine Ridge, do. m. c.	21 13
Wheelock, do. 54,63; Miss M. Whitcomb	
for sem. in Orooniah, 50;	100 63
	307 76
Legacies.—Jaffna, Ceylon, Rev. G. H.	
Apthorp,	248 50
	556 26

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$58 17
NEW HAMPSHIRE, . . . . .	92 56
VERMONT, . . . . .	55 26
MASSACHUSETTS, . . . . .	9 65
CONNECTICUT, . . . . .	131 99
RHODE ISLAND, . . . . .	24 50
NEW YORK, . . . . .	73 63
PENNSYLVANIA, . . . . .	74 14
OHIO, . . . . .	11 05
INDIANA, . . . . .	7 80
ILLINOIS, . . . . .	40 35
MICHIGAN, . . . . .	51
WISCONSIN, . . . . .	2 25
NORTH CAROLINA, . . . . .	2 00
KANZAS TERRITORY, . . . . .	2 50
IN FOREIGN LANDS, &c. . . . .	80 50
	\$666 86

Donations received in February,	25,214 41
Transfer fr. Fund for Debt,	45 00

Legacies,	\$25,259 41
	955 10

	\$25,854 51
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By TOTAL from August 1st to	
February 28th,	\$154,994 78

## DONATIONS IN CLOTHING, &amp;c.

Plymouth, N. H. A box of clothing, &c. for	
Rev. A. Wright,	59 32

## THANK-OFFERINGS,

## TO PAY OFF LAST YEAR'S DEFICIENCY.

WHAT are the prospects of the Treasury? Is the debt to be paid? Will extra contributions for this purpose be sufficient, and will ordinary contributions meet the expenses of the year? Is there a reasonable prospect, that the Board may enter on its approaching Jubilee year, 1860, free from embarrassment, rejoicing in financial prosperity and the liberality of the churches at home, as well as in the opening of fields, the bestowment of spiritual blessings, and cheering success abroad? These inquiries, and such as these, are doubtless very often in the minds, as they are not seldom on the lips of many, who are looking and longing for the time when indeed the darkness covering the nations shall be dissipated, the true light shall shine, and the kingdom shall be given, upon earth, to the Son of God.

With the facts before them, as they are presented from month to month, readers of the Herald have the means of answering such inquiries for themselves. In round numbers, the debt with which the Board entered on the present financial year, (commencing August, 1858,) was \$40,000. The first seven months of the year closed with February, and, as will be seen below, only \$8,477 have been received on the special thank-offering fund, for the payment of this debt. The expenses for the year, reduced as the appropriations have been, \$20,000 below the estimates and the urgent wants of the missions, will be about \$360,000. To meet these expenses, the receipts thus far have been about \$154,950. If only the usual per-centage of increase on donations for the later months of the year shall be realized, the receipts from the churches, for the remaining five months, will be about \$150,000, and for the whole year about \$305,000. Something will be received from permanent funds and other sources, irrespective of donations, but the prospect now is, that the income for the year, aside from contributions to the deficiency fund, will be from \$30,000 to \$40,000 less than the current expenses, while less than half the former debt is likely to be paid by donations for that purpose! Much more pleasant would it be, to present a more favorable statement, but these are the facts. The churches should know them;—the redeemed of the Lord should ponder them.

## RECEIVED IN FEBRUARY.

NEW HAMPSHIRE.—Nashua, Olive st. ch. indiv. 31,50; Salem, 1;	32 50	Homer, a few indiv. 7; New York, Miss E. M. Coe, 10; a Presbyterian, 5; North Granville, Rev. J. Sewall, 5; a young convert, 1; Poughkeepsie, pres. ch. 90; Ridgebury, a young lady, 5,75; Sheldon, A. Y. 1;	153 75
VERMONT.—Peru, Mrs. D. B. 1; Miss C. H. 1; Rutland, cong. ch. 40; JOHN B. PAGE, wh. cons. him an H. M. 100; West Brattleboro', new converts, 13,81;	155 81	NEW JERSEY.—Newark, A member of the Board,	15 00
MASSACHUSETTS.—A friend, 100; unknown, 4; Ashfield, 2d cong. so. Mrs. Perry's s. s. class of young la. 3; Boston, Park st. ch. young converts, 34; Bowdoin st. ch. a friend, 10; Braintree, young converts, 14; Cambridge, Shepard cong. so. young converts, 33; Dorchester, a friend, 10; Holyoke, 2d cong. ch. young converts, 73,13; Montague, a friend, 2; Newburyport, a friend, 10; Rev. Mr. Vermilye's so. a lady, 20; Northampton, 1st cong. so. 14; a member of do. which cons. JAMES HIBBINS an H. M. 100; Roxbury, a clergyman, 30; Springfield, South ch. young converts, 49; Wilmington, a friend, 25;	531 13	PENNSYLVANIA.—Wattsburgh, Pres. ch.	25 00
CONNECTICUT.—Durham, a widow, 1; Hartford, Centre ch. a member, 25; converts, 13; B. Hudson, 20; Norwich Town, Mrs. F. Raymond, 50; Salisbury, cong. ch. 66;	175 00	MARYLAND.—Annapolis, W. and M.	10 00
RHODE ISLAND.—Newport, W. Guild,	5 00	OHIO.—Cleveland, Elisha Taylor, 100; W. Hall, 2; Dayton, 3d st. pres. ch. 30; Oberlin, unknown, 5; Ruggles, I. G. S. and fam. 2; Vienna, 2;	141 00
NEW YORK.—Cazenovia, W. Y. G. 1; Delhi, a few friends, 17; Fulton, a friend, 1; Haverstraw, Rev. P. J. H. Myers, 10;		ILLINOIS.—Rockford, Cong. ch. young converts,	14 00
		MICHIGAN.—Detroit, 1st cong. ch. five young converts,	5 00
		CALIFORNIA.—San Francisco, 1st cong. ch.	49 40
		IN FOREIGN LANDS.—Constantinople, 10; Montreal, a friend, 10; Mrs. E. K. Y. 4,85;	24 85
		Previously acknowledged,	1,337 44
			7,140 29
			\$8,477 73

THE  
MISSIONARY HERALD.

VOL. LV.

MAY, 1859.

No. 5.

*American Board of Commissioners for Foreign Missions.*

*Gaboon Mission.—West Africa.*

LETTER FROM MR. BUSHNELL, NOVEMBER AND DECEMBER, 1858.

MR. BUSHNELL still writes hopefully in regard to religious prospects at the Gaboon, but has occasion to record an out-break of pagan superstition and cruelty in connection with the sickness and death of a chief, and also to mention cases of sickness among the little band of laborers now left at the Gaboon, and the death of several missionaries connected with another society, about three hundred miles north of them. He calls for more aid, and hopes the churches will enable the Prudential Committee, ere long, to increase appropriations. "We are living on short allowance" he says, "and need more means in order to accomplish the greatest amount of good." "Now, when the atrocious slave trade is being renewed, is no time for the church to be discouraged, or relax her efforts to save Africa." Surely Christians in America should remember that land, and the tried and faithful laborers there, at the throne of grace. Under date November 22, our brother says:

Yesterday (Sabbath) morning I walked to Kalamenge, and preached to a goodly number who assembled in the head-man's house, soon after sunrise. Returned and preached at Baraka, to a large and unusually attentive congregation. In the afternoon, nineteen young men attended my Bible class. About twenty-

five have now joined it, all of whom read quite well. Most of the number have been employed in foreign trading factories, at different points on the coast, where they have been under the most unfavorable influences. At our evening service the room was crowded to its utmost capacity, and the place was solemn on account of the presence of the Holy Spirit. We are encouraged by these indications of an increasing interest in the truths of the gospel, but still we fail to see those powerful displays of divine grace, breaking the power of superstition, and turning the hearts of the people generally to the Lord, which are so much needed.

*Death of a Chief.*

*December 9.* During the past few days, much excitement has existed among the people in consequence of the death of Ntoko, one of the principal Mpongwe head-men. His likeness is given in "Wilson's Western Africa," and also some account of him. He was one of the shrewdest and most intelligent native men I have ever known. He was formerly the principal trade-man in the river, and English and American captains were accustomed to intrust large quantities of goods to him; but of late years

his importance as a trader has declined, and his influence has diminished. He was the first man among the Mpongwes who desired to have missionaries come here, and sent a message to Cape Palmas inviting our mission to remove to the Gaboon. In the early history of the mission he was a steady and reliable friend, and manifested much interest in its prosperity. He was generally present at our Sabbath service, was quite inquisitive in reference to religious truths, and for years we indulged the hope that he would become a Christian. But after he learned what the gospel required—what it would cost him to embrace it—his heart rose in opposition to its claims. He had a great name of which he was proud, thirty or more wives, from surrounding tribes with which he had become allied, and fifty or more slaves. To abandon all these earthly honors and become a meek and humble Christian, was too much for his proud heart. He resisted the truth, his interest in the mission gradually diminished, his old heathen superstitions increased their power over him, and for the last few years he has been very much under their control.

#### *Superstitious Cruelty.*

Some months since he was sick, and sent far and near for fetish doctors, who performed their jugglery over him. At their instigation one of his slaves was taken out into the river and drowned, having been accused of causing his sickness by witchcraft. He partially recovered, and for several weeks attended church; but a few weeks ago his disease returned, and his doctors again tried their skill. One slave woman was killed, and I believe they pretended they found a live witch in her; but this did not avail, and last Friday night the sudden burst of wailing from his town announced that he had died. Many people from other towns hastened there and joined in the mourning, which was continued all night. The following morning, the firing of guns and cannons com-

menced, and was continued most of the day. Two of the cannons burst, one man was killed, and another was so badly injured that his leg had to be amputated. The next morning, which was the Sabbath, just before daylight, he was buried, and an almost constant discharge of guns succeeded for several hours, during which time a poor slave was hurried off to the bush and killed in a savage manner. Our interposition, and that of the French commander, has checked this display of heathen cruelty, and we trust no more victims will be sacrificed.

#### *Sickness.*

In December, Mr. Best was violently attacked with fever and for some days seems to have been in a critical situation. The French physician from the Plateau was called, and visited him daily. "We are under great obligations to him," it is said, "for his kindness." Mrs. Jack was also ill, and some others of the mission were more or less indisposed. December 17, Mr. Bushnell wrote:

During the last week, we have realized the great loss we have sustained in the removal of Dr. Ford, and have most earnestly prayed that the Lord of the harvest would send us another "beloved physician," of kindred spirit with his. We do not wish to complain, but in such times as these, when borne down with labors and cares, watching the insidious progress of disease and fearing a fatal termination, with others sick or feeble, and suffering natives frequently appealing to us for relief, we ask: "Among the multitudes of pious physicians in America, is there not one who is willing to come to our help?"

On the 22d Mr. Best was much better, and others who had been sick were "nearly recovered." Sad news had been received "from the brethren of the Scotch Presbyterian mission, on the Old Calabar river." "They have lost five missionaries by death within three months, and Mr. and Mrs. Waddle, the oldest members of the mission, have gone home, not expecting to return."

#### *Religious Interest.*

The religious interest which has prevailed here for some time past I trust



has not abated, though the painful manifestations of superstition and heathen depravity in connection with the death, burial and succession of Ntoko, has diverted the attention of many, for the time being, from the subject of religion. Yet we trust that God will, in mercy, over-rule these things for the advancement of his cause and the salvation of this people. One of Ntoko's sons, a promising young man, who has been educated in the mission, professes to have been born again within the last few weeks; but he will require great grace to withstand the influences that will be brought to bear upon him to draw him back, and involve him in polygamy and other heathen abominations. Satan has so cunningly arranged the net-work of his toils, that if any escape it is almost a miracle of grace.

A week from next Sabbath will be our communion season, and we hope to have the pleasure of receiving several persons to our little church. We trust it will be a season of spiritual refreshing.

### Syria Mission.—Turkey.

#### STATION REPORTS.

THE following abstract of the reports from the different stations of this mission, for the year 1858, will put the reader in possession of the principal facts presented.

##### Beirut.

At this station, preaching, in Arabic and English, has been maintained as heretofore, the missionaries having been assisted much of the time in the English preaching by Rev. Samuel Healey, of the English Methodist church, now residing at Beirut. With this assistance the service was kept up through the summer, as it has not usually been.

The native congregation has not increased. It numbers only about fifty on an average, but good attention is given to the word preached. Since the failure of Mr. Aiken's health, Kefr Shima has been under the care of the Beirut station, and a Sabbath service has been maintained there also, with some assistance from the teacher and theological pupils at Abeih.

Of the thirty-one members of the Beirut church, less than half reside in that city. One person was added, by letter, within the year, and one was excommunicated. There are several candidates for admission, and at the close of the year, it is said, "there seems to be manifest a quickening of spiritual life and energy among the members," and also "in the community around, increased attention to the subject of religion."

"The schools have continued as heretofore, affording instruction to about sixty boys and forty girls." The work of translating the Scriptures has been prosecuted "with as much dispatch as its peculiar nature will admit; and at the close of the year the whole of the four Gospels was in type." Two hundred and four pages of the New Testament with references, have been printed within the year, bringing the printing to the eleventh chapter of John. The brethren "hope to see the completion of the New Testament, if not by the close of the coming year, not long after that period." From the depository connected with the press, there were issued during the year, 5,962 volumes and tracts, 65 Bibles, 71 Testaments, and 84 copies of single books of the Scriptures, mostly the Psalms.

At the close of this station report the brethren say: "In view of the work to be done in this city and around it, we find our present strength wholly inadequate, and we are constrained to reiterate, more loudly than ever, the cry—'Come over and help us.'"

##### Abeih.

#### Female Boarding School.

Mr. Calhoun, occupying this station, finds himself constrained to say, in reviewing the year, "not what the heart would wish to say"—that there has been no striking religious movement and no additions to the church, while one member has been excluded, and three or four more are under censure.

"The prominent event of the year has been, the removal of Mr. Bliss from Abeih to Suk el Ghurb, a village about two hours northward, and the establishment there of the female boarding school. It was deemed advisable, on many accounts, at once to renew our operations in this department. The call for female helpers is urgent. Teachers are wanted at several important points, and we have no other means of meeting the demand. For the winter, the school, consisting of a class of five promising girls, will remain in connection with Mr. Bliss's family. In the

course of the ensuing summer, it is expected that it will form a distinct establishment, under the direction of Miss Temple."

Miss Johnson, who went out as the associate of Miss Temple, has been already compelled, by ill health, to decide upon returning to the United States. Mr. Bliss will continue at Suk el Ghurb after the more complete organization of the school. "He already finds an open and interesting field there. The congregation on the Sabbath has averaged more than thirty adults, every evening in the week good numbers assemble at the time of prayer, and opportunity is thus afforded for constantly giving religious and other instruction."

### *Male Seminary.*

In connection with the male seminary, "a step in advance" has been taken, in efforts to make it more strictly an institution for raising up native preachers and helpers. It is "determined to be more rigid in the requirements of candidates for admission." Of twenty-five applicants at the commencement of the present seminary year, (November,) only twelve were accepted.

"We continue," it is said, "to pursue the same thorough course of instruction as in years past. Our teachers, Mr. Araman and Mr. Berhary, are very competent. To the Scriptures we give an increased attention; and we may be permitted here to repeat our conviction, that the Bible is doing more to unfold and expand the intellectual powers, and to create careful and honest thinkers, than all the sciences we teach; and, at the same time, it is the chief instrument in riding the mind and heart of those hateful doctrines and traditions, which are the inheritance of all these 'sons of the church.'"

During the summer, instruction was given to a class of six young and middle-aged men, four of them married, and three of them professedly theological students. Much attention was given to the subject of preparing sermons. The report says: "We have fresh satisfaction in this department of labor. We need native helpers, men of simple-hearted piety and good sense. If we can obtain such, and prepare them, by a partial but judicious course of instruction, to enter in a brief period upon those labors which we regard as the most hopeful of all—the preaching to the unlettered peasantry—we feel that we are accomplishing much."

There have been four primary schools connected with this station, with an average number of 140 pupils. "The usual religious services have been maintained at the station

and elsewhere. The average Sabbath congregation at Abeih has been about 50. A Bible class for females has also been established, and is conducted by one of the missionary sisters. It gives promise of much usefulness. Most who attend are young married persons." At Aramon, the out-station, religious worship has been regularly held on the Sabbath, conducted by the teachers in the seminary. In conclusion it is said: "While we have been called to exercise discipline in the church, and thus diminish our numbers, we have not been left without witness that God is with us still. We have before us several applications for admission, of most of which we think favorably. Five of the applicants are females."

### *Sidon.*

This place has heretofore been occupied by Messrs. Thomson and Van Dyck, and Mr. Eddy thinks the people were in circumstances to render a change of missionaries and a diminished amount of labor, perhaps, specially undesirable. "The hold of Protestantism on the hearts of the people is not strong;" "there are but few attendants on Protestant worship who do not also frequent their old churches for appearance' sake;" and "the power of the priests is unusually strong." The pious and zealous native preacher, Tannus II Haddad, who keeps the book magazine, feels the weight of increasing years and growing infirmities.

The exercises of the Sabbath have been regularly sustained, "with an average attendance of about thirty persons," the pulpit having been occupied, when Mr. Eddy was absent, by the native helper, Elias Yacobe. A Bible class, held two evenings in the week, has been generally well attended.

### *Out-Stations—Cana.*

Turning to the out-stations, the report says:

The nearest of these, to the south of Sidon, is Cana, never before mentioned in the annual reports of this station, but now a bright spot in our field. About the beginning of the year, a deputation of six persons came from the place to Sidon, asking for religious books and teachers, and stating the desire of many of the people to become Protestants. They were given two Testaments, as the exponents of our faith, and were dismissed with the prom-

ise of an early attention to their request. Since then they have been visited repeatedly, by the missionary and by native helpers, and a school has been opened among them, conducted by a pious young man, a graduate of the Abeih seminary, who instructs both young and old, not only in the rudiments of knowledge, but also in the truths of the gospel. The Protestant community numbers in all about forty persons, and they are an earnest, hopeful company of inquirers.

So large a secession from the Catholic church could not fail to excite the attention of the rulers, and they have been visited and solicited by dignitaries and laymen of their old church, and arguments of every kind have been used with them to induce them to return. Gentle means proving of no avail, enemies determined to use harsher measures; but first, they wished to be assured of support in so doing by those having influence with the Pasha in Beirut; and writing a statement of their case to the French Consul there, they received the reply: "Do what you will, I will sustain you."

Thus encouraged, violent measures were resorted to. First the teacher and then others, not men only but women, were cruelly beaten, false claims to property were set up, the road to the house of a Protestant was obstructed by a wall, and no redress could be obtained. Still, in the midst of their distress, the Protestants have received accessions to their numbers.

#### *Other Places.*

At Alma, it is said, there has been no special movement, in religious things. The teacher of the school acts as a preacher in the absence of others, and "his ministrations are quite acceptable." The Protestants suffered much, at one period during the year, from the oppressions of the local Governor and his officers, so that the men fled for a time from their homes; but these officers were removed and they returned. A commodious place of worship, which was greatly needed, has been completed and dedicated at Alma.

Rasheiya, near Hasbeiya, where several Protestant families reside, is the home of the

native preacher Elias Yacobe, and the sphere of his labors when he is not elsewhere employed. "In the beginning of the year the religious aspect of the place was very unpromising, but afterwards there was an awakening which resulted in the addition of several persons to the number of the Protestants. This so enraged their old associates that they rose with one accord against them. Our friends have been compelled to labor on a new Greek church which is being built; money has been extorted from them unjustly; debts due them have been disowned; horsemen have been quartered upon them to consume their substance, and men and women have been beaten. The wall of the vineyard of one man was thrown down, and he was assailed with stones and beaten whenever he approached the place to till it or to gather its fruits. False claims have been made upon lands, with no excuse except that the lawful owners were only Protestants. But temporary and partial relief has now been obtained, through the interference of the English Consul at Damascus."

At *Ibl*, "the home of a few Protestants," a school has been conducted by a church member, "well attended by scholars of various sects." At *Kheiam*, near *Ibl*, there is a school taught by a church member, who acts also as a native helper when his brother is away, preaching in other places. Mr. Eddy says: "I have spent two or three Sabbaths there, and nowhere with more pleasure. The simplicity and sincerity of the church members, the interest in religious things manifested by others, even those of the Papal and Greek churches, make it a rare privilege to preach the gospel among them."

At *Koleah*, and at *Deir Memas*, a number of persons have professed to embrace Protestantism, but under circumstances making their sincerity doubtful. Those at *Koleah* have mostly turned back again to their old church, but those at *Deir Memas* have endured much persecution, so far with firmness.

#### *Conclusion.*

In concluding his report Mr. Eddy remarks, that "the year has been emphatically one of persecution and trial to many of the Protestants," but also one which "has not passed without tokens for good." "Hardly a school is conducted in the region, the teacher of which does not also act as a preacher." He adds:

It is plain that the field needs to be supplied with more laborers. \* \* Seven hundred years ago, a worn and weary

band of warriors, the remnant of those who came to redeem the holy sepulchre, and who built those castles whose ruins crown so many mountain summits around us, sent back to Europe a cry for help, which, ringing through the thousand homes of prince and serf, called forth an impetuous army to their relief, bristling with swords and spears, ready to endure toil and brave death. And now, from the very same battle-fields, a cry for help is raised again, by those too few and too weak to sustain the conflict successfully with the powers of darkness and of sin. Where are those who will come at this call, armed with the sword of the Spirit and the shield of faith, ready to lay down their lives even, that the hosts of the Lord may triumph, and that, over Syria's redeemed millions, He whose right it is may reign, supreme and alone.

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#### Hasbeiya.

This station is occupied by the native pastor, Rev. J. Wortabet, and is reported among the out-stations of Sidon. Mr. Eddy visited the place several times during the year. His impression is, "that the church is in a low state and much needs the prayers of Christians." The pastor reports :

The church has received two new members, so that the whole number received from the first, amounts now, to thirty-seven. The conduct of the members has been on the whole good, and in no case has there been occasion to resort to any severe measure of church discipline. The congregation on the Sabbath has been large and attentive, for most of the year, though latterly it has diminished; but now it is again increasing. The number of the Protestants in the villages is increasing decidedly, and in many instances these accessions are of a solid and valuable character. The work in Rhiam is still going on very satisfactorily. Of the new movements in some of the villages, it is too early to speak with precision or confidence. There is a mysterious

providence in the fact that the increase in the church and in the Protestant community has been going on, since the year 1854, almost wholly in the neighboring villages, while in Hasbeiya, from whence the whole work has taken its origin, and where the appointed means of grace have been employed regularly and for many years, both have been nearly if not quite stationary.

It is but just, however, to add, that this discouraging aspect of the case in Hasbeiya relates chiefly to the palpable results which we are in the habit of directly associating with the preaching of the gospel. \* \* The truth is unquestionably doing its work in the minds and hearts of this people, and some of the results are now manifest, without any doubt. Not only is the standard of morality elevated, and superstition and error sensibly diminished, but the knowledge of Jesus Christ, as the only and almighty Savior of sinners, pervades almost the whole Christian population. \* \* Yet, with all this degree of light, and with all the facilities which time and Providence have laid before this people, I do not see any immediate prospect for the increase, in Hasbeiya, of Protestantism as an external organization, or of the church in its visible form.

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#### Deir el Komr.

Mr. Bird of this place reports, that though they have "heard of wars and rumors of wars at a distance, and of mobs and murders near at hand," they have experienced much less alarm than has probably been felt for them across the waters. Preaching has been kept up, but the congregation has been small, the average "probably over twenty adults and youth," "now mostly regular hearers."

"The department of education remains much the same." There have been five schools, two of them at the station, with about 200 pupils present in all, when the attendance has been full. The girls' school, though not so well attended as in former years, has given special satisfaction, the teacher, "a true Christian," having done much for the religious welfare of her pupils.



*Opposition.*

The enemy has not slumbered, but has employed every available means to break up our schools and to thin out our congregations. No open violence has been used, but a peculiar kind of "*moral suasion*." The bishop, with a zeal worthy of a better cause, does not deem it beneath his dignity to visit, often, and labor with the meanest of his flock, who show any signs of evangelical taint. A poor blind beggar cannot be present once at our service, without being reminded that his livelihood depends upon clerical favor. Our evening school was re-opened in the early summer, and the pupils increased to the number of thirty. But because the study of the word of God was connected with that of the science of numbers, the moral suasion screws were most faithfully applied and, finally, the school was broken up. The Jesuits have lately been here, and promise soon to establish themselves in the place, and open schools that shall wipe ours out of existence. Among the means employed to keep up a proper degree of bigotry and opposition, are what are called the "brotherhoods." These societies, for there are two of them in the place, meet every evening to practice *mariolatry*, and to devise means for exciting new zeal in the observance of the disgusting mummeries of Popery. They are a trained and faithful band in the service of the man of sin, and can reach every family in the place. We are often reminded that we are in one of the strongest fortresses of Satan—his citadel in these mountains; nor should any be disappointed if there be a determined and protracted resistance.

*The Out-station—Opposers Vanquished.*

Ain Zhalta, our out-station, continues to cheer our hearts. Yet we long to see, in that humble village, what we have been hoping for and praying for, even an out-pouring of the Spirit. The state of things there is much the same as usual. The day school is peculiarly Biblical,

and the evening school, or rather Bible-class, as well attended as ever. Ain Zhalta is a marked village, and famed in this region as a hot-bed of Protestantism. A Maronite bishop at one time, and a wily Jesuit at another, have repaired thither, at the urgent request of the Papal party, to uproot the dangerous exotic, but without success. The coming of the Bishop was with great boasting and triumphing on the part of his adherents, but much to their chagrin, he declined commencing a controversy with Khalil, our native helper there. Afterwards, however, he attacked one of the church members in the place, and was so hotly plied with texts of Scripture, that he was constrained to flee for refuge to the more accommodating "traditions of the elders."

The disciple of Loyala, like the Bishop, came with flying colors and the flourish of trumpets. "None," said the Papists, "can stand before this champion. The Protestants, like the Israelites of old, will hide themselves in dens and pits, nor dare appear in the light of day." To their astonishment, the undaunted Bible men flinched not in the least, but were more than ready to meet their opponent, though cased in mediæval lore, and brandishing, in *terrorem*, a dozen languages. Khalil, with his shepherd's sling of common sense, sending home the chosen words of Holy Writ, was not to be vanquished. Bigoted ignorance alone saved the foe from utter disgrace. The visit of the picture-distributing Jesuit, with his silly stories of saints and modern miracles, proved, on the whole, a pleasant episode.

*A Work of Faith.*

The work here is eminently a work of faith. To us it is given to walk by faith and not by sight, perhaps that the ultimate joys of fruition may be thus enhanced. The results of the labors of those that have preceded us, as well as of those now in the field, have only begun to be visible. We have plucked but the first fruits. Little can the superficial observer

realize the amount of what has already been accomplished. He fails to contrast the present with the past, nor can he detect the great but latent changes that are taking place in the bosom of the community. Human wisdom would declare our work an impracticability. \* \* \* We, with firm faith, would await the times of refreshing that are to come from the presence of the Lord; when the truth, having reached every city, village, hamlet, and lowly hut in the land, the hearts of men shall be touched by the gracious influences of the Sun of Righteousness, and shall burst forth into spiritual life, throwing over the whole realm the mantle of peace and godliness, and decking it with the beauty of holiness.

#### *Increasing Effort and Help called for.*

For centuries have the legions of darkness gloated over the scene in this land, undisturbed, and held diabolical carnival in view of the success of the beast and the false prophet. But the undisputed reign of the great red dragon is at a close. The contest has commenced; rest assured, it will be fought with all the energy of despair, and every inch of ground will be obstinately disputed. You must not, you cannot fail us at this crisis. Sound not the notes of retreat; *we cannot hear them*. You sent us forth with charges, solemn as the judgment, to carry forward the blood-stained banner into the heart of the enemy's camp. We press on; we engage the foe; we struggle against fearful odds. Still, *Onward* is our cry. We shout to you of progress. We call for succor. We adjure you, in the name of our Master, to hasten to the rescue. We remind you of the solemn obligations implied in the charges you gave us. Again we shout aloud the watchword, *Onward*. Shall the answering echo be, *Retrench!* *Retreat!* You gave us, at parting, no such marching orders. They countermand those of our great Leader. We recognize them not. The standard of the cross is steadily advancing; we go with it. What though our ranks are

thinning out? What though we fall beside the standard, in the hottest of the fight, when it may seem to totter before the fierce onsets of the foe. Be it so. Others then must, yea will, surely, fill our places, and rushing forward, with the good sword of the Spirit, put to a final rout the "forlorn hope" of the enemy. Then, for the convent shall be the seminary, for the minaret the steeple, for the Jesuit and the imaum the preacher of righteousness, and for the crescent and crucifix the glorious Cross of Christ.

#### B'hamdun.

At this station, occupied by Mr. Benton, a preaching service on the Sabbath has been regularly maintained, the audience varying from thirty to seventy. Bible classes have continued, and since the women's class was commenced, in 1853, it is stated, most of the women of the Greek church, and many from the Maronite churches, have attended on its instructions, and some, it is hoped, have truly believed. Sabbath schools have been opened in several villages, in connection with preaching services. A weekly lecture, and the monthly concert of prayer, have been maintained, and contributions have been taken amounting to \$50. Nine primary schools, in eight different villages, "the average time of the continuance of each school having been from five to six months," have embraced 400 pupils. "Of the scholars, one-fourth are girls, one-third are of Christian sects, two are Jews, and the remainder are children of Druzes."

#### Tripoli.

#### *Disturbances.*

The report of this station, occupied by Messrs. Lyons and Jessup, says:

The year has been one of outward prosperity, in the midst of disorder and insurrection in our city and its vicinity; and also, we trust, of spiritual progress to some souls, in the midst of prevailing spiritual indifference and darkness. During the summer, while we were at our mountain residence in Duma, and immediately after the wholesale massacre of the Christian population at Jeddah, the Moslems of Tripoli made most violent

threats of a similar course towards all the native Christian population, and all foreigners. The Safeta district, to the north-east of Tripoli and dependent upon it, was in insurrection at the same time; and yet, in the wise and gracious orderings of Providence, we were enabled to visit Tripoli and preach, in the midst of the general alarm, and to make missionary tours through troubled districts, without molestation or fear.

#### *Chapel—Schools.*

Having long felt the need of a larger room for religious services, in June last the brethren purchased, on very reasonable terms, (or rented for seventy years, on conditions designed by the owner to amount to a sale,) a room in a good situation, which has been fitted up, and will seat from 100 to 150 persons. The opening of this chapel was mentioned among items of recent intelligence in March. The report says: "A benevolent friend in New York city has sent us cloth for a curtain, to separate the men's and women's apartments, and a bell has been promised us by some of our friends among the Sabbath school children in America." The congregation at the chapel is not large, varying from 25 to 60 or 70. "Spies are stationed at the church door, and many of the timid are frightened away."

"There have been three schools connected with the station during the year—a school for girls, numbering about 30, in Tripoli, a mixed school in the Meena, numbering 40 boys and 6 girls, and a school in Ghurzuz, numbering about 14 boys; making in all 90 pupils—64 boys and 36 girls, under instruction."

The girls' school was very prosperous in the early part of the year, but a public examination, largely attended, elicited a commendatory article in an Arabic newspaper at Beirut, which excited fears and opposition, and drew forth a curse from the Greek bishop against all who should patronize the school. This has much diminished the number of pupils. The Greeks are now striving to establish a female department in their own school. The brethren say: "The whole southern part of our district, in the vicinity of Jebail and Ghurzuz, is becoming pervaded with the light, and in several villages there is increased inquiry and much promise of good. We expect to be called upon to open schools, and feel the importance of so doing at an early day; but the present state of the treasury of the Board, leaves us in great

doubt whether it will be possible the coming year."

#### *Sale of Books—Tours.*

During the year, 23 copies of the Scriptures, and 138 copies of the Psalms, published separately, have been sold. A large number of tracts and smaller publications of the mission press have also been distributed. "Several copies of the Bible have been sold to Maronite priests, who come in the most quiet and unobserved manner, always stating that they have permission from the Patriarch. We tell them that we do not need the Patriarch's permission, as we have the command of Christ himself." Several Bibles have been sold to Moslems.

The field occupied by this station contains several hundred villages, in a district of 1,500 square miles, and thus calls for much traveling. Mr. Lyons has made several tours, visiting more than forty villages, and Mr. Jessup, since his return from the United States, has visited twenty villages. One tour by Mr. Lyons was, in part, through a portion of the country never before visited, so far as is known, by any of the missionaries. "Leaving Ehden, he pursued a north-easterly course along the ridge of Lebanon to the village of Bishshinata, and thence to Seir, the capital town of the extensive mountain district called Dunniyeh, the government of which is Mohammedan. From Seir he passed directly over the northern terminus of Lebanon, and penetrated as far as to the ancient city of Akkar. Thence returning, he preached in the large Greek villages of Rahabe and Bano, and visited several important Maronite villages along the western base of Lebanon, between Zughorta and Hardin."

"In the Greek villages," the report states, "we are generally welcomed; and in the Maronite villages are treated well by the people until the priests find us out, when the people are driven away, and commanded not to treat us with common civility. In some of our tours we have seen indications, and heard remarks, which give proof of no little interest in the minds of some of the people."

#### *Signs of Progress.*

Some of the concluding statements of this report are significant and cheering. The brethren say:

There are many signs of progress in our field, and many things, at present, which indicate clearly the indirect influence of our work upon the people around us. Before the missionaries

came to Tripoli, there were no schools excepting the Mohammedan Medairis, where the Koran and Arabic grammar are taught. Soon after the opening of the first Protestant school, the Greeks opened a school for boys, which is now very large and prosperous. The Italian monks of Terra Santa have also a school for the Maronite children.

The success of our girls' school has now stirred them up, and they have organized a board of school directors, under the direction of the Greek bishop, who purpose to procure a female teacher, and break up our school if possible. It is very difficult, however, to find an educated female in Syria who is not a Protestant, and the Greeks have applied to two Protestant young ladies to take their school, but without success. There is one element, however, of real progress. The Greeks having found it difficult to support their schools, and knowing the immense revenues of the convents throughout the land, have succeeded in compelling the Patriarchs to surrender a good part of these revenues for the establishment of schools. The Russian Government has also taken up the subject of education in Syria, and the Greek school directors in Tripoli have just received 12,000 piasters, or \$480, direct from Russia, for the city schools. The Russian Government insists, moreover, that the tenets of the Greek church shall be the chief subject of instruction.

The Maronites also are bestirring themselves. Although the Maronite population of Tripoli is small, yet the Patriarch, who resides in this vicinity in the summer, near the cedars of Lebanon, is now building a large, massive and elegant Gothic church in Tripoli, to accommodate the surrounding population.

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#### Homs.

Mr. Wilson, of this station, refers to the disturbed state of the district during the year; but states that though misrule and disorder have prevailed, and bloody battles have been fought near there by Bedaween, "who know

no law," there has been no foundation for fears that the missionary family at Homs were in danger from Moslem fanaticism. "The simple truth is," he says, "that it is owing to Mohammedan influence, embodied in a Mohammedan sovereign, that your missionaries are allowed to preach the gospel in any part of Syria. You have no missionaries in Russia."

During the year, the preaching exercise and the Bible class have been kept up, and attended by a varying congregation, averaging from six to eight. At the beginning of the year, there were several young men who seemed to be inquiring after the truth with earnestness. These have all advanced in knowledge, and possibly one or two of them may have experienced a change of heart; but of this the evidence is by no means clear. They have all borne more or less of persecution, some of them with a patience and meekness which are commendable. Yet it must be said, that a general fear prevails among all classes in respect to coming to the house of the missionary. Nor is this a matter of wonder, when the Bishop of the more powerful sect has beaten, with his own hand and with his episcopal staff, some of those who have dared to come. Much of the time for the last eight months, spies have watched the door of my house by day and by night, that those who dare to come might be discovered and dragged before the Bishop, whose tenderest mercies are cruel.

Those who are regarded as the highest class have not dared, for several months, to visit my house. The middle class, everywhere the most important one, is that with which we have to do, and among this class the light is obtaining an entrance and is spreading. There are some persons much enlightened, who have not as yet dared to visit us. Explanations of Scripture, given on the Sabbath to a very few, are remembered and communicated to others in their social gatherings; and one result of this is, that the priests are often asked for explanations and rebutting arguments,



and, as might be expected, are much at a loss. I have noticed that, in either hemisphere, nothing else so speedily disturbs a teacher of tradition, as a request, however courteous, for Scripture proofs. A short training under any missionary, puts a native of common mind, far in advance of any Eastern ecclesiastic in acquaintance with the great things of God's law. Some of the priests are, with reason, accused of being evangelical in opinion. Nearly a year since I visited one of them who was in affliction, and at his own request spoke to him and others present, with the utmost plainness, on the essentials of religion. But, alas, we have not yet reached the time when we can publish the renewal of the greatest miracle of Apostolical times, viz., that a multitude of the priests are obedient to the faith. In view of the opposition of *this* class of men, I am certain every missionary in Syria would say: "Brethren, pray for us."

At the beginning of the year, we had in our family a school for day scholars, from among the girls; but this was, necessarily, soon suspended, and when, in early summer, we were well prepared to open a school for either sex, the Bishop was in a raging, striking mood, and we could not obtain scholars. How long this state of things will continue, we do not know. It is saddening to our hearts to see the children, like their parents, thus walking on in darkness, but at present there seems to be no remedy, aside from that which God alone can apply.

### TRIPOLI.

LETTER FROM MR. LYONS, JANUARY 18, 1859.

#### *A Convert—Faith in the Virgin Lost.*

MR. LYONS first refers to the account he had previously furnished of the opening of the mission chapel at Tripoli. "It was," he says, "a very interesting occasion, and the spectacle of an audience of sixty or seventy persons, assembled for the first time in our new chapel to listen to God's word, was well

calculated to fill our hearts with gratitude and joy." But he adds: "We have just been permitted to witness a spectacle still more interesting and impressive, that of an individual coming out alone from among this people, and making a public profession of his faith in Christ." Of this individual he gives the following account.

Abdullah Zadan was originally of the Greek sect. Several years ago he was a merchant in Aleppo. Having failed in business, in consequence of the dishonesty of his debtors, he invoked the aid of the saints and of the Virgin Mary, vainly supposing that they could assist him in his trying emergency. One man, who was indebted to him to the amount of 5,000 piasters, having fled to Alexandria, Abdullah followed him. Meeting him in the street, he demanded that he should pay the debt or else take his oath in the church, before the picture of the Holy Virgin, that he owed him nothing. To this the dishonest man consented; for having no fear of God or man before his eyes, he had little respect for the Virgin. The parties appeared in church, and the unscrupulous debtor took a solemn oath that he owed Abdullah nothing. Indignant at the man's falsehood and perjury, and strong in his faith, Abdullah seized hold upon the picture of the Virgin, and shaking it with great violence, implored her earnestly to interpose in his behalf. Such was then his faith, that he had a fixed conviction that the man who had sworn the false oath would, if he persisted in denying the debt, fall down dead before leaving the house. But how great was his mortification and surprise, after all his prayers and imprecations, to see the perjured man walk safely and unharmed from the church into the street. From that moment his faith in the Virgin was shaken.

#### *Obtaining Light.*

He failed to recover his debt, and, dejected and almost penniless, he set out on his return home. While stopping a short time in Beirut, passing one day by

the door of the magazine in which our mission publications are kept for sale, he was attracted by the sight of so large a number of books collected in one place. Entering, he took up a volume containing arguments against popery, and the worship of the pictures of the saints and the Virgin. As he had not sufficient money to purchase it, he begged that it might be given him. Taking it with him to his home, and comparing its contents with the teachings of the Scriptures, his eyes were gradually opened to a clear perception of the truth as it is in Christ. He afterwards removed his family to Homs, where he was twice thrown into prison by the Greek Bishop on account of his open defence of Protestant Christianity. A year ago he moved to this place, where he is now steadily and successfully pursuing his business.

Early last spring, he applied for admission to the Protestant church. Since then we have often conversed with him, have watched his progress in spiritual things with much interest, and rejoiced at his increasing light and knowledge. A few weeks since, after a thorough examination, we were satisfied as to the evidence which he gave that he had passed from death unto life. On the first Sabbath of this new year we admitted him to the communion of the Lord's supper. A large assembly, most of whom doubtless were drawn together by motives of curiosity, was present. Many, not being able to obtain seats, stood in the aisles and entry outside.

Abdullah is the first person who has thus openly connected himself with us in Tripoli, our Protestant brother Yanni being a member of the church of Beirut. Another person, residing a day's journey from this city, who has applied and been examined for admission to the church, and whom we expected would unite with us on this occasion, was away. God grant, that the impression which was produced on the minds of many Greek Christians who were present, may be abiding.

## SUK EL GHURB.

LETTER FROM MR. BLISS, JANUARY  
22, 1859.

MR. BLISS gives, in this letter, a very pleasant account of sundry matters connected with the interests of his work at Suk el Ghurb—the disposition of the people to receive instruction; the opposition of a monk; the hopeful character of the teacher employed by him; and the sarcastic raillery with which some of the people met his proceedings.

About three months since, in accordance with the vote of the mission, we moved to Suk el Ghurb, a small village situated high on Mt. Lebanon, about ten miles from Beirut. We call the inhabitants of the place Christians, not because they are followers of the meek and lowly Jesus, but to distinguish them from Druzes, Moslems and Jews. There is a convent here belonging to the Greek church, but its twenty or thirty rooms are unoccupied except by one lone monk; it is falling to decay for the want of support. About half a mile to the east of us is a more formidable convent, belonging to the Greek Catholics. At present, there are twenty or twenty-five monks within its walls. This convent, unlike the other, has connected with it a large amount of property. It has about it, I should say, more than a thousand acres of land, on which are two or three little villages of the poorer class of the mountaineers. These possessions give the ruler of the convent great power.

### *Pleasant Reception—School opened.*

On our arrival at the Suk, the people came about us in a very friendly manner, and at evening prayers my study was well filled. Soon the parents of the boys, in connection with the young men, asked me to open an evening school, that those who were busy through the day might have an opportunity to improve their minds. A school was opened, and soon we had more than thirty scholars, many of them young men and men of middle age. Those who could read took Testaments and read a verse in their turn.

Abundant opportunity was given to explain the Scriptures, as some one was sure to ask the meaning of a particular passage, in every chapter, which either opposed, or seemed to favor, the destructive superstitions of these old, corrupt churches. After prayer, all studied arithmetic or grammar, or read in the Bible or some of our books.

#### *Opposition from the Ruler of the Convent.*

All seemed very happy in view of the winter's work, but we expected opposition and it came. One Friday evening there were forty-three present; on the following Monday evening there were only eight. The ruler of the large convent, during the intervening Sabbath, proclaimed in the church, that no man or boy had permission from himself, or from God, to go near the missionary or his school. The penalty which he announced for transgressing *his* words was this;—all those who lived on the land belonging to the convent would be immediately turned out of doors, and those not living on the land would not be allowed to enter the church again. These threats reduced the school from forty to eight, for how can women and children be turned out of their homes in the winter? On Tuesday, I saw a few men and took strong grounds against such works, saying to them that *I* was a regular, ordained minister of the gospel, as well as the ruler of the convent; and that *I* was more of an apostle, for *I* preached the gospel, and he did not pretend to preach. *I* further stated, that there were in the days of Christ men just like this monk, and that the Savior said to them: "Wo unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

#### *He opens a School.*

There was a good deal of talk during the day. Finally, several men went to the convent, and told the monk that their children were growing up in ignorance,

as they, their fathers, had, and that if he did not open a free school for them the boys and young men must return to the missionary's school. The ruler promised to open a school, and did open one, the next day. He selected, for teacher, a monk who holds the office of deacon in the convent. Now this same deacon came to us at Abeih, last autumn, and purchased Mr. Bird's *Thirteen Letters*, a book that is shaking these churches in no small degree. A few weeks after we saw the deacon at Abieh, he wrote a letter to Mr. Calhoun and Mr. Araman, the first teacher of the seminary, (in which was a letter to Mr. Bird,) expressing his favorable opinion of the Protestant religion, and his desire to know more of our faith. He wished to know, if he should ask a number of questions, whether they would be answered. He was recommended to call on the missionary at the Suk, which advice he has faithfully followed, as he frequently visits me. He has read nearly all of our best books. He has a good mind and considerable talent in argument. To-day he acknowledged, not to me, that the truth is with the Protestants. He comes to me in secret, as the ruler of the convent is now paying a good deal of attention to the first part of Christ's command—"Watch and pray."

Yesterday one of our young men was passing his school-house, and heard the deacon arguing with some one, in a most decisive way, that it was never right to worship pictures of saints or images of the Savior. He came to see me twice yesterday, and has been once to-day, and one of our church members visits him frequently. The books which are used in his school are from our press, many of which strike a deadly blow at the corruptions of these old churches. We do not very much regret to see a monk like this deacon teaching a school, while he uses our books, and receives almost daily instruction from us.

#### *Boldness—Raillery.*

A week has passed, and the opposition

of the convent to the missionary school is turning out to the furtherance of the gospel. Many have become more bold. A bright lad being asked, while purchasing a lantern, what he wished it for, replied, that the ruler of the convent had prohibited all from going to the Protestant school ; that he went at first without taking a light with him, but now he was going again and should take a light ; for, he added, "I have a right to go, and if the patriarch himself should forbid my going, I will still attend that school." A man of the village, not known as a Protestant, a butcher by occupation, has come out against the ruler of the convent, and opposes him as we might expect a butcher would. He has copied, on a slip of paper, Prov. xxviii. 15. "As a roaring lion and a ranging bear, so is a wicked ruler over the poor people;" and thus he reads as he goes from house to house. Now the word translated *ruler* in this verse, is the same, in the Arabic, by which this old, opposing monk's office is designated ; so the passage applies in letter as well as in spirit.

During a rainy day, not long since, several young men in a village belonging to the convent were assembled to read the Scriptures. A man, not of the Protestant faith, came in, and, with irony which the English language can hardly convey, said : "Young men, it is sacrilege to read the Bible ; cursed is the man that reads the word of God ! Infamous wretches, why do you go to hear the Scriptures explained ! Stay at home ; learn nothing ; be beasts ; lie, steal, curse, swear, and abuse every body, and then you will be good men." So you see the old monk has outwitted himself this time. I have visited the people considerably during this opposition. Wherever we call the neighbors gather in, and after conversation the man of the house asks me to lead in prayer. But let no one suppose there is a spiritual work here. I know of no person who is thinking about the salvation of his soul, though all pay good attention to the preached word.

## Southern Armenian Mission.—Turkey.

### AINTAB.

LETTER FROM MR. SCHNEIDER, FEBRUARY 1, 1859.

MR. SCHNEIDER refers to troubles which had existed in the church and Protestant community at Aintab, and states that they seem now to be in a good degree removed. The audiences on the Sabbath are large and attentive ; a subscription has been made sufficient to pay the salary of the pastor for the present year and to make up the deficiency of 1858 ; and in various ways it appears that a very happy change has taken place. Eleven persons were added to the church the last Sabbath in January.

### Theological Class—Monthly Concert.

Messrs. Schneider and Coffing are giving instruction to a theological class of eight. "About half of these will become pastors, and the others will be useful as colporters and teachers." Mr. Schneider says : "They are deeply interested in the subjects brought before them, and often, as we proceed, give expression to this interest. It is truly encouraging to see how powerfully the truths of revelation, as they are clearly unfolded before them, strike their minds. They are often filled with wonder and admiration in view of the great and deep things of God. And the same questions and difficulties, which occur to students of divinity in our native land, rise up before their minds. Such is the zest with which they engage in these studies, that it affords great pleasure to give them instruction. Another class is preparing to take their place, when these shall have finished their course."

On another subject our brother writes : "We have recently changed the time of holding the monthly concert, from Monday to Sabbath evening. The first meeting after the change was in December, and we had an audience of three hundred or more. In few places, if any, did I see a larger number at the concert while in America. They manifested a deep interest in the exercises. The second concert was in January. The weather was very unfavorable, being cold and stormy, but even in these unpleasant circumstances there was a much larger audience than on a similar occasion in unpropitious weather, which I could name, when I attended a concert in one of the large churches of one of our large cities in America. This remark is not made by way of invidious comparison, but simply



to show the interest our people feel in the spread of the gospel."

Besides contributions for the poor and some other objects, the Protestants of Aintab contributed last year 3,000 piasters towards the new Protestant church at Killis, and 3,000 (subscribed by females) to support preaching at an out-station, Orool.

The Sabbath school has much increased. "By the addition of a large infant class, and classes for young men, old men, and elderly females," the number has risen to about 500, and much interest is manifested in the school.

### *Movement at Biridjik.*

In Biridjik, on the Euphrates, a strong impulse has lately been given to our work. A Catholic from this region had gone thither, and made the public declaration that our Bible was defective; implying that by such dishonest means we labored to promote our cause. A Protestant had also been beaten, and by means of a false charge came near being thrown into prison. The impression from all this, on the inhabitants of the place, was very unfavorable to the truth. Under these circumstances, the little flock there became very much disheartened, and sent one of their number to us in all haste. He arrived here after midnight, through rain and mud, having several times lost his way in the darkness, begging us to send one or more of our brethren to repair the injury inflicted by the enemy. Accordingly we dispatched two of them forthwith. They first complained to the Governor, demanding satisfaction for the beating of one of the Protestants, and succeeded so far as to have the individual guilty of this misdemeanor imprisoned for a short time. In the presence of the Governor and his council, this Catholic repeated the charge that our Bible was defective; but a few words from our brethren made the falsity of this statement so plain that the Governor declared it to be untenable, and that our Scriptures were the true Word of God.

### *Discussion—Defeat of Opposers.*

The next step was to have a public discussion, in which this bold Catholic

could be silenced and confounded. After some effort, the time and place were appointed. Long before he and his friends came the place was crowded, and many were standing outside, around the windows and doors. There were present, Catholics, Armenians, Greeks, Jews, Mussulmans and Protestants; representatives of all the different religious sentiments in the place. It would take too much space to give the details of the discussion. Different points were brought forward and debated; but the familiarity of these men with the Scriptures, made them more than a match for the champion of error. He could not answer them; and as one subject after another was presented, his defeat was obvious to those present. A respectable Catholic of the town, a friend of his, who sat by his side, as the progress of the discussion made his discomfiture more and more evident, became very uneasy. His countenance changed, and the sweat began to cover his face. He was evidently in great mental agony on account of the disgrace in which his cause was being involved. The bold champion was completely silenced and confounded, and the whole matter ended in a virtual acknowledgment, that the Protestants were right and their opponents wrong. With this impression, Jews, Greeks, Armenians and Mussulmans retired from the scene, and this opinion immediately spread all over the place. This was the first public movement of the kind among that people, and therefore excited much interest; and its happy termination filled the little band of Protestants with great joy, their previous fears and dejection being now changed into corresponding rejoicings. We cannot doubt that the influence of the whole will be very happy.

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*Nestorian Mission.—Persia.*

GAWAR.

LETTER FROM MR. RHEA, NOV. 12, 1858.

WHEN this letter was written, Mr. Rhea was about to leave Gawar to pass the winter

at Oroomiah. He had spent most of the summer and autumn in the mountains, laboring in the villages around his station; had also visited Saat, and had passed through the mountains to Amadiah, returning by a new route, and visiting several villages never before reached by the missionaries. In this communication he refers to several

### *Favorable Movements in Mountain Villages.*

More than half the Saat people, deluded with promises of protection from oppression, became Papists a few years ago. They are now heartily sick of their bargain, and wish to become Protestants, probably from motives about as pure and spiritual in the one case as in the other.

Our helpers in Tekhoma and Amadiah have suffered much from sickness the last summer. There are tokens for good at those points, and the way of the Lord is manifestly preparing in those dark regions. The leading priest in Tekhoma offers to teach—a bold move for a man who has been one of Mar Shimon's most devoted friends, and one of the most violent opposers of our work in that district.

For a time we feared Yohanan might be driven out of Jeloo, but he has held on there, notwithstanding Mar Shimon sent the Bishop of Jeloo, with the most stringent orders to the people not to rent him a house, or receive him in their villages. He is now located in the central village of the district, a far better position for usefulness than he has ever had before. His wife, from the plain of Oroomiah, and a graduate of the seminary, has shown a most praiseworthy spirit of self-denial, by going into that remote and lonely valley, and holding on so cheerfully amidst many discouragements and reverses. In Gawar, the school which was opened and continued through last winter in Chardiwar, notwithstanding the most determined opposition of the Patriarch and Bishop of the plain, we hope will be opened again this winter, and with many additions.

### *Observance of the Fasts Declined.*

I am not sure whether I informed you that our people in Memikan declined observing the fasts of the Nestorian church last winter, believing them to be the means of hiding, more than anything else, the cross of Christ, and rendering null and void the glorious doctrine of salvation by grace alone, through the blood of Jesus. A few years ago this would have brought down upon them the vengeance of the Patriarch, subjecting their village to pillage and burning, and the people to stoning and exile. Now it scarcely makes any impression, so rapidly are the people becoming convinced that there is no merit in observing the traditions of men. There has been here a marked advance in evangelical sentiment, and we hope that a few names are written in heaven. Indeed, considering the opposition of the entire ecclesiastical power, and that the Bishop has had a place in the Turkish Mejlis, and from there has held over his people a rod of terror, it is a wonder that any have dared to manifest sympathy with us. Happily, he has retired in disgrace from that position; but we would not be too confident that, with his remarkable tact and low cunning, he will not find his way back again before long.

Recently I visited a village where, three years since, one of the leading men quarreled most furiously about the violation of the fasts. Now, he told the people, that if they embraced the truth we preached they would be saved, even if they did not keep their fasts; and if they refused to embrace the truth, they would certainly be lost, fast as much as they might.

In a few days I go to Oroomiah, to spend the winter. I had expected, at one time, to spend it in Amadiah, and open a small boarding-school for mountain children. I much regret leaving the mountains, but in my case it is a simple necessity, and I yield. Where God's providence directs, I would go cheerfully.

## Micronesia Mission.

### *Cruise of the Morning Star.*

THE Morning Star reached Honolulu, on her return from a second voyage to the islands of Micronesia, January 23, and many letters and documents forwarded by her have reached the Missionary House. The vessel arrived at the island occupied by Mr. Bingham (Apaiāng, as Mr. B. now spells the name) "after a pleasant passage of 15 days," on the 14th of July, 1858. Taking Mr. and Mrs. Bingham on board, she sailed to Tarawa and thence to Ebon Island, where Messrs. Pierson and Doane, with their wives, were found in good health, "and in great favor," Captain Brown remarks, "with the chiefs and people." Mr. and Mrs. Pierson now joined the company, and they proceeded to Strong's Island, where they arrived August 7. The intention had been to take Mr. and Mrs. Snow also on board, and go on to Ascension Island, and hold a general meeting of the mission there; but Mrs. Bingham, who had been ill for some days, was now decidedly sick with fever, and it was thought best to send for Messrs. Gulick and Sturges and hold the meeting at Strong's Island. This was accordingly done, the vessel returning from Ascension Island with these brethren, August 27.

After the meeting, the several missionaries were returned to their homes by the Morning Star, (excepting Dr. and Mrs. Pierson, who embraced an opportunity to return to Ebon by another vessel while the missionary packet was gone to Ascension Island the second time.) The vessel was then employed some weeks on an exploring cruise among the Marshall Islands, with Mr. Doane, and after returning with him to Ebon, sailed from there for the Sandwich Islands, December 16. Captain Brown, in brief letters which have been received from him, speaks highly of the good which has already been accomplished at some of these comparatively new missionary stations, as also of the character of the missionaries, and their fitness for the difficult and trying work to which they are called.

### *Meeting of the Mission.*

The meeting of the mission commenced at Strong's Island, August 28, and was continued from day to day until September 4. All the missionaries were present excepting Mr. Doane, who remained at Ebon during the absence of his associate. Various matters were discussed, and letters were prepared to be sent to the Missionary House, upon differ-

ent topics of interest in connection with the work. It was voted that Mr. Roberts be associated for the present with Dr. Gulick, on Ponape, with reference to the subsequent removal of the latter to the Kingsmill Islands, and "that any Hawaiian missionaries who may be sent next year, be located on the Kingsmill Islands." The following was adopted as the report of the mission.

### *Annual Report—New Stations.*

We cannot but rejoice, with special gratitude, in view of the temporal and spiritual blessings granted us during the past year. The health of the mission has been in no marked degree different from that of former years, except in the case of Mrs. Bingham, who is now rapidly convalescing. Our numbers have not only not been reduced, but have been increased by the very opportune arrival of our brother Roberts, in whose coming we recognize an answer to our many prayers for more laborers.

The Lord has blest the plans we last year laid for taking two new stations, in two different parts of our extended field, and we now have five radiating points, on four different islands, the remotest of which are about a thousand miles apart. A most remarkable series of providences, extending through several years, has at last most signally opened the way on Ebon, of the Marshall Islands, among savages that have been the dread of seamen. The "Morning Star" has several times visited that island and been completely in the power of the savages, yet nothing but good-will has been manifested. The brethren there have also lived in perfect safety, several acres of land have been given them, houses have been built for them, their property has suffered no serious diminution from theft, and they have had no difficulty in securing all they wished, that the island affords. The savage king, who is 'a terror to his subjects, has protected the mission as effectually as any chief of Micronesia has ever done any of our number. The natives came together for worship on the first Sabbath after the

brethren landed, and Dr. Pierson was able to address them in their own tongue. From fifty to one hundred have assembled every Sabbath since, and the king proposes to build a church as soon as Dr. Pierson shall have returned from this general-meeting. Natives of several of the more northern islands have, during the year, visited Ebon, and have taken with them some knowledge of the true God on their return to their homes. A number of individuals have been taught their letters, and have made some advances in learning to spell, though there are no steady scholars.

On *Apaiāng*, of the Kingsmill Islands, much has been effected in learning the language, in securing acquaintance and influence, in teaching to read, and in colloquially imparting Scripture truth. Public Sabbath services were commenced in June, seven months after the landing of Mr. Bingham. The democratic savages have been troublesome, but not dangerous. The rights of property have been very well regarded by them, and all that could be expected has been procured of their scanty and highly prized supplies of coarse *taro*, (*arum esculentum*.) The crowning mercy of the year, in which we recognize a specially over-ruling Providence, is the preservation of the station from the disasters of war. In view of providences that have thus far favored it, we hope the Lord is intending to bless the experiment of establishing American missionaries on those islands.

#### *Old Stations.*

At the three older stations of the mission, on Kusaie and Ponape, (Strong's Island and Ascension Island,) we also recognize the kind hand of our God. Darkness vastly predominates, but light is increasing around us. General knowledge and intelligence have increased, and particularly, knowledge on religious subjects. Interest in us and in our teachings, both miscellaneous and relig-

ious, is extending. The Sabbath is being voluntarily observed by a steadily enlarging number, and even by some who do not attend on the Sabbath ministrations. But we especially rejoice in a work of grace, which we think we have good reason to hope has been begun in the hearts of several.

At Kusaie, a man and his wife have been admitted to the church, and we are all pleased with the decided manifestations of a Christian spirit in them. On Ponape, we have strong hopes of a young man who accompanied Mrs. Gulick as a servant, on her recent visit to the Sandwich Islands, and whose usefulness will, perhaps, prove to have been greatly increased by his visit to that land of comparative light. There are several others on both islands in whom we trust the work of grace has been commenced, and in whom we hope yet to see more decided manifestations of it.

#### *Preaching and Teaching.*

We have continued preaching and teaching at these older stations, as in past years. Our preaching has been almost entirely confined to the Sabbath. On Ascension Island, in place of holding a second service at our own stations, we are able to preach to small congregations at six or more out-stations, scattered along the shores of the island. As our power in the vernacular tongues increases, we are able to preach the truth more closely as well as in a more interesting manner, and we are encouraged by an enlarged attendance, which may be in part the result of our greater facility, but which, we are certain, is also the result of more desire to hear and know.

On Kusaie, (Strong's Island,) an English school has been taught during several months. On Ponape, the informal method of teaching to read the vernacular, without keeping school, has been pursued as in former years, and much progress has been made. The number of learners slowly but steadily increases, and now includes several chiefs. In the



Ponape dialect, 9,700 pages have been printed at Ascension Island, consisting of a primer of 12 pages, a small hymn-book of 17 pages, and Old Testament Narratives, 55 pages. An illustrated primer of 36 pages has also been printed at the Sandwich Islands, making a total of 16,900 pages.

### *Conclusion.*

In view of such facts as the above, though we could desire more, it would be wrong for us not to be filled with joy. We feel that no year of our missionary life has been more important than the last, and from it begins what is in many respects a new stage in the Micronesia mission. During no year have we made such progress, and during no one have we enjoyed richer pleasure in our missionary efforts.

The coming of the Morning Star has borne an important part in opening this new stage. It has enabled us to meet each other, and pray and devise unitedly, and it has permitted us to execute our plans. Our day began to dawn when this Morning Star first gladdened our horizon, and we have at last reached that point in our mission history toward which our minds have so long been directed. Not that our goal has been reached, but we are now blessed in being able to labor directly for the larger populations of Micronesia. We gird ourselves anew to our work, with humble joy and trust in the Lord of the harvest; and we ask our missionary patrons to rejoice with us, and with us prepare for increased labors and expenditures.

In conclusion, we must not fail to mention the cheer imparted to our hearts this year, by reports of the gracious outpouring of the Spirit in our father-land. These reports have strengthened our faith and quickened our zeal, in laboring and praying for our own benighted field, which, notwithstanding our reports of progress, is yet fearfully enthralled by "the prince of the power of the air."

### *EBON, (or COVELL'S ISLAND.)*

LETTERS FROM DR. PIERSON, MAY 25,  
AND DECEMBER 7, 1858.

### *Five Months of Safety.*

ONLY a small portion of all the communications received now from Micronesia can be published, but such extracts will be given as may, it is hoped, in connection with the foregoing report, enable the reader to form a somewhat accurate conception of the state of the missionary work at the different islands occupied. Dr. Pierson commences his letter of May 25, at the close of the first five months of his residence at Ebon, and says:

It is, this day, five months since the messenger of love, the "Morning Star," departed from this island for Honolulu. During these months we have experienced nothing but goodness and mercy from the hand of our Lord and Master. Though we are located among a rude, wild and barbarous people, our habitations have been the abode of peace and quietness; though the character and habits of the people, according to their own confession, have been savage and bloody, yet our minds have never been disturbed by fear; and though there is no established law or order, but every thing, even life itself, is subject to the will, passion or caprice of those who have authority by birth and not by worth of character, still our God has so influenced the minds of these barbarians, that we have received nothing but kindness and respectful attention from them. Yet we are the first foreigners who have been able to reside among this people, and the "Morning Star" was the first vessel that held free intercourse with them unharmed. And all this safety, which we and our little vessel have experienced, has been secured by the wonderful chain of providences which commenced with our first arrival in this part of the ocean, near three years ago.

### *Migrations—Population Reduced.*

Proceeding to give a narrative of events at the islands during the five months referred to, Dr. Pierson mentions the arrival of proas

with natives, in one case as many as 200 in one company, from other islands, and the departure of some from Ebon to other islands, as indicating the migratory habits of the people. "In this," he says, "as in their general appearance and traits of character, they very much resemble the American Indians." Having referred to instances in which boat companies have been lost in thus sailing for other islands, mentioning the case of one man, now a resident at Ebon, who, with others, was once driven more than 1,600 nautical miles from the islands which they left, he says there is no longer any difficulty in his mind, in accounting for the settlement of the various islands, or of the American continent.

The Ralick Islands, he states, "are all under one set of chiefs, who have made Ebon their head-quarters because it is the best provisioned island of the chain." "A terrible gale" is spoken of by the people, which, a few years since, destroyed the breadfruit and cocoanut trees of other islands, producing a famine which swept away many of the inhabitants, and led to bloody fights by which many others were killed. Thus, and in other ways, "the population has been reduced, so that now there are not probably more than six or eight thousand inhabitants upon the whole Ralick chain;" and the people speak of fears that tornadoes may destroy the fruit trees on the only islands which now have a supply, and thus produce starvation. "So far as we are able to learn," Dr. Pierson continues, "we do not see reason to suppose that there are any more people on the Radack than on the Ralick chain."

#### *Annoyances.*

"We came here," it is said, "expecting many annoyances from such an untutored people, and we have not been disappointed. They have been rude and troublesome," and "cannot understand why they are not allowed free access to our kitchen and bedroom," or "why they may not share our foreign food with us." They are "very ready to slip off anything that may be within their reach when our eyes are turned away;" and "like other dark places of the earth, this is full of the habitations of cruelty." Yet, befriended and protected by the principal chief, Kaipuke, and partly because of former deeds of violence at the islands, and the wish of the people to secure the favor and good offices of the missionaries in case vessels of war should visit them, our brethren have been safe, and say: "As to personal treatment, one could not ask for stronger expressions of regard

than we receive." Dr. Pierson's knowledge of medicine is also highly prized by the people, and is "a prominent reason for their kind feelings."

#### *Religious Sentiments.*

Respecting the religious views and character of the people Dr. Pierson writes:

This people believe in a heaven and a hell. They say there are two supreme deities, who are the only beings, so far as we can learn at present, that reside in heaven. There is also an evil spirit in hell. The soul, at death, goes to a distant earthly paradise, where it takes up its abode, and occasionally returns to these islands to communicate with friends, in their dreams, &c.; so that they suppose there are, all the time, a number of departed spirits moving about in the air around us. When I tried to ascertain something of the character of their paradise, from the high priest, (who by the way is one of my warmest friends,) he replied that he did not know, as no one had ever appeared to them from that land and given reliable statements respecting it. He went on to say: "A man dies, and his soul is gone, and we know not its condition; we are ignorant of what is beyond." He made these remarks with a frank yet sad tone of voice, which touched my feelings, as I thought of the awful future into which they are unconsciously rushing. This man (like the mass of the people) professes to receive, with perfect confidence, every thing that we tell him of the character of the true God, and the fallacy of their religious notions. To say that Jesus came from heaven to reveal the Father, and bring life and immortality to light, and that he asserts such and such things to be true and others to be false, is a sufficient answer to all their doubts; for since he speaks that which he knows, and testifies that which he has seen, his witness ought to be received. But we are expecting there will soon be a disposition to reject this witness, though we pray that there may not be.

*Preaching.*

We have had religious exercises in the native language ever since we arrived here. For the first two or three months, the usual congregation was about forty, though a few times it was as high as one hundred. For the last two months, we have probably not had less than a hundred on any Sabbath; and not many more than this number can be crowded into the main room of my house, which is our present place of worship. If the congregation should not materially decrease, I hope to put up a church edifice in the course of a year.

When we first arrived, I was surprised to see the natives come around me Sabbath mornings, of their own free will, uninvited, to receive religious instruction. The attention of the congregation is uniformly good; those who are present at service repeat at home what they have heard; it is often referred to in their conversations during the week; and I have been surprised to hear the people express so much pleasure as they do, in the fact that we pray to our God in their behalf. They appear to feel this the more as they learn more of God's greatness.

Thus the light of truth, we trust, is entering their minds, though as yet they see it but dimly, and probably their views of it are not only imperfect but also distorted; for they will add their own notes and comments to the truth, so as to make it as consistent as possible with their theories. Still, truth is reaching their minds, and we hope, and daily pray, that it may soon set them free, and that they may receive the Lord Jesus as their Lord and Savior.

*Welcome Home.*

Writing in December, Dr. Pierson refers to his return from the meeting at Strong's Island and says:

We arrived at Ebon, October 14, and were heartily welcomed by our associates, and apparently not less so by the

natives. As the vessel approached the island, a number of proas came out to trade with her, and when they discovered me standing by the ship's side, they joyfully shouted my name from proa to proa, and then followed expressions of gratulation and regard for us, and joy at our return. As we reached the beach, the multitude who hastened to meet us there were wild with joyful surprise when they saw us, for the vessel having three masts, they knew it was not the "Morning Star." You can easily imagine what emotions must have been awakened in our hearts by such expressions of joy at our return.

We may almost say that we were surprised to find our house and property all safe, even to the fowls. In accordance with the order of the chiefs, the people seldom went about my house, and although it was entered during our absence, the chiefs immediately informed us of the fact, told us who were the guilty persons and what they had taken, and returned them before we had missed them. The articles were an old pen-knife and an old fine-tooth comb. By this act of information and restoration, we are assured of the interest felt in us.

We were surprised to find that Kai-puke and all the high chiefs were absent from the island, and that they left for a visit to the north only a few days after our departure for Strong's Island.

*Offensive Caution by Foreigners.*

A trading vessel lay off the island on the 19th and 20th of October, and when the boat came ashore it was armed. The mate, (the captain did not come on shore,) came to our houses attended by a man carrying a pistol, and as he walked about over the mission premises, (for he did not go out of sight of our houses,) he did not take a step without having a man go before him displaying a large horse-pistol, to keep the natives from attacking them. It was a German vessel from Hamburg, and they were astonished to learn that we had no fire-arms with

which to protect ourselves. Though we have lived here for ten months in a defenceless condition, and have never suffered any harm, still they could not believe us when we told them it was perfectly safe for them to go any where on the island unarmed, but hastened back to the vessel, where they had guns and dogs to protect them from the savage natives of this island! Such is the name this people have abroad. The natives were highly incensed that they should come ashore armed, and wanted to know if our presence and safety here were not enough to satisfy any body, that it was safe to come unarmed. I have seldom known the people express so much indignation as they did at this want of confidence in them.

#### *Taboos Broken.*

Kaipuke returned, with a number of chiefs, October 31, attended by twenty proas, with persons, it is said, from all the islands of the chain. These persons said they came to see the missionaries, of whom they had heard. Congregations, which had been much diminished during the absence of so many of the chiefs and people, were still not as large as formerly, seldom exceeding sixty, but Dr. Pierson says:

I am sure the truth is working in their minds. Since I have been writing this sheet, I have been told by several different persons, that on account of my remarks last Sabbath upon their taboo system, the people are at work to-day as usual, though a chief was buried yesterday. Heretofore no one was allowed to do any unnecessary work for six days, after such a burial, and the violation of this rule would be punished by their gods. I did not mention this taboo in my discourse, but as the principle I laid down would apply to this they applied it, without waiting to be told that it did thus apply. The position taken was, that observing their taboos is obeying their gods, that Jehovah forbids their obeying any god but himself, and hence it is their duty to disregard the taboos or prohibitions of their divinities, and ob-

serve those and those only that are laid down by Jehovah. Several chiefs, and the priest of this island (who is one of my best friends) were present and heard this presentation of the subject, and were much pleased with it, especially the priest, who requested me to converse with the high chiefs upon the subject, and get them to allow the people to break the taboos; for, he said, the people generally were disposed to break them, but were afraid of the chiefs. And now the chiefs have told them that they need not observe this taboo forbidding work for six days after the death of a chief! We cannot but hope, and we feel encouraged to pray, that this work may go steadily forward, till their whole system of taboos shall crumble down, and they shall receive the law of God in the true spirit of filial obedience.

Again we ask you to pray for us and for this people. As to our position among the people, the respect and confidence with which they look upon us is all that we can ask it to be. I do not know how a heathen people, such as this is, can have more regard for the person and word of the missionary than this people have for us. I do not mean to say that we do not have many and severe trials, but they are only such as are, as a matter of course, connected with heathenism in such a vile and degraded form as that in which we find it. Such is the state of things at the close of our first year's residence here:

#### *KUSAIE.—(STRONG'S ISLAND.)*

LETTERS FROM MR. SNOW, MAY 3, AND  
SEPTEMBER 28, 1858.

#### *First Converts.*

THE mission report refers to some cases of conversion at Kusaie, (now said to be the native name for Strong's Island.) Mr. Snow, in these letters, gives some account of the reception of these persons to the church, and of their deportment. In the first letter he writes:

While the thousands of Israel are gathered in the different parts of Chris-



tendom, to pray for the more rapid and glorious extension of the Redeemer's kingdom and to learn of the doings of God among the heathen, let me contribute a mite for their encouragement. Some have known of our sorrows and heard of our joys; and many, we trust, have prayed for us, that our faith fail not. Tell them that God has heard their prayers, and we earnestly desire them to pray more. But how has God strengthened our faith? Just as he often does that of the weak and trembling, by affording visible manifestations of his favor. We have had the unspeakable pleasure of receiving two of our people into church fellowship. They are the man and his wife to whom reference has been made in our former communications, Kedukka and Nutwe. Kedukka is the one who was so overjoyed to find that his expectations were not disappointed in meeting Dr. Pierson and wife, and the Hawaiian helpers, on board the bark Belle, when he ran to go out with the pilot, for the ship. Of late, they have been giving more and more pleasing evidence of a genuine change of heart and of life.

They brought with them their adopted daughter, a very bright little girl about ten years of age perhaps, and publicly consecrated her to the God of Abraham, Isaac and Jacob, whom they themselves had just declared to be their God and portion forever. We also had a precious gift from our Father's hand, a little Frederick Galen, whom we publicly returned to the same covenant-keeping God, with the baptismal seal of consecration. May not "the brother of low degree rejoice in that he is exalted?" Yea, "I will rejoice in the Lord, I will joy in the God of my salvation."

#### *Sabbath-keeping—Rejoicing.*

O how delightful it is to hear the voice of prayer from some of our poor people! There are others among us who profess to pray, and many who cease from labor on the Sabbath. It is amusing to see how *civilized* some of them are in ob-

serving the day. They will wash up, put on a clean garment, then lay down and sleep all day! When, during the week, I inquire why they were not at meeting, they will say that they kept the Sabbath at home, in this manner, with all the apparent satisfaction of true keepers of holy time. It is no mystery where they learned their lesson, for they have seen more of such Sabbath-keeping than of any other, by those who have had more instruction than they. But let me go back to yesterday again.

There were between fifty and sixty at church, and intense interest was manifested on the part of some. We have been surprised to-day, to learn of the interest expressed in the assembly during the exercises of yesterday, by some of those in authority. All the high chiefs were present, and remained through all the exercises. The King has been detained from church for several Sabbaths, on account of ill health.

O help us to praise God, that he has pitied us in our low estate and lone situation, and is raising up for us help and companionship upon the island. That was truly a "heavenly place in Christ Jesus," as we four sat around the table of our dying Lord, and observed his injunction,—“This do in remembrance of me.” We cannot doubt that it was a scene which the Master of the feast had pleasure in, and angels rejoiced over.

We are aware that our rejoicings should be with trembling, for the brightest hopes are sometimes doomed to the bitterest disappointments; so let me crave an interest in the prayers of God's people for our brother and sister, that they may be faithful unto death. I have ever felt that the converts from heathenism are not remembered with sufficient particularity and earnestness by those who pray for the heathen. They are often weak and sometimes halting, and are ever beset by a mighty tide of the worst of influences.

This has been the day of our annual fasting and prayer for Micronesia. And

we have felt, in an unusual degree, that our strength was renewed by the presence and prayers of our new brother and sister.

#### *Perseverance.*

Writing again, September 28, Mr. Snow is permitted to speak well of the deportment of the persons thus admitted to church fellowship, and also to mention others who give some evidence that they are feeling the influence of the truth. He says:

By my letter of May 3, you will learn of the two whom we have received to our church. Thus far they have run very well, and appear to be growing Christians. I continue to meet with them every Wednesday afternoon, for prayer and religious instruction. One or both of them lead in prayer at each meeting, and they seem exceedingly interested in every new phase of religious truth. They are greatly desirous of being able to read the Bible, and I intend to write out translations of portions of it for them soon. I greatly wish I had a small, hand printing-press, so that I might strike off small portions in small editions, as my people might need.

#### *Other Encouragements.*

Besides these two, there is one other, at least, of whom I have very pleasing evidence that she is a child of grace. From bodily infirmity she is unable to attend our Sabbath services, but her satisfaction is very great whenever I am able to meet her at her own house, converse with her upon the truths of the Bible, and pray with her. I shall hope ere long, if she lives, to receive her to the church. She meets with considerable opposition and trial from her husband, which only makes her own character the more interesting. There are two other females who are attending my Wednesday afternoon prayer-meeting, and appear very well. I have some hope that a work of grace has been begun in their hearts. The husband also of one of these, has declared himself upon the side of the true God, and appears quite well, though

I do not regard him as a Christian; and I might speak of others who manifest interest in the subject of religion. To us, these are very encouraging features in our work, and give us strong hope that we shall see still greater things than these, even the turning of very many of our people from their wicked ways unto the living God.

Besides the cases and appearances which I have mentioned, there are still other hopeful indications, such as more regular and constant attendance on my Sabbath services, and apparently much more serious attention to the truths which are spoken. It is exceedingly pleasant, yea more, very encouraging, to see the same pairs of eyes in the church Sabbath after Sabbath, looking intently at me, as though eager to catch all the truth. It is of God that we see such things, and it is from God that such will receive the blessing accompanying close attention to his word.

The king of this island died the night after the arrival of the Morning Star, August 7,—the third king who has died since Mr. Snow's residence there. He was an efficient man, and had always treated the missionaries kindly.

#### *P O N A P E.*

LETTER FROM MR. STURGES, SEPTEMBER 24, 1858.

#### *Station Report—Labors.*

AFTER speaking of various other things, Mr. Sturges writes respecting his own field and labors:

I have been able to move about among the people, during the past year, more than ever before, and in most of my visits I have been encouraged to feel that truth is doing its appropriate work. I have not gone so much to distant parts of the island as in former years, but I have moved freely and daily among the different neighborhoods of our own tribes, and have seen much to encourage me in the hope that more is being done in frequently visiting home communities than by extending my visits to a wider range.

There is now so much coming from distant tribes to visit our Nanakin, for trade, friendship, &c., that we can see about as many people to remain near home as to itinerate to distant parts. With more or less of these visitors we have intercourse. Some of them call at our house, attend our meetings, and learn from others about us and our teachings.

#### *Improvement.*

The influences of shipping have been much less disastrous to our work among the natives than formerly. During all the shipping season our congregations were good, and houses for the sale of virtue have proved ruinous investments to their proprietors.

Under God, much is due to our enterprising Nanakin for this state of things. This chief seems to have a growing desire to please us and receive our instruction. His inflexible refusal to feast chiefs when they visit him on the Sabbath, as also to go to feasts himself on the "taboo day," is cheering to us, and is exerting a wholesome influence upon the native community. Captains and others have frequently called upon him to trade on the Sabbath, and have invited him on board, but he has uniformly refused; and so much have some masters of ships been discommoded by this "squeamishness" on the part of our chief, that the missionary has been not a little blamed. My congregation here is about as it was when I wrote last July, averaging twenty-five.

At Inu there is growing interest and attention. The ex-queen, of whom I have frequently spoken, really seems to love the truth, and she has a controlling influence for good. Morning and evening prayer is held at her house, and quite a number regularly attend. The interest in singing continues, our Nanakin and his wife being the first to strike in when a tune is raised.

#### *Opposition from Priests.*

The opposition from some of the priests has been more marked of late than I

have ever known it before, and in this I find one of my strongest reasons to hope for the progress of the truth. Some time ago the people at Inu began building a meeting-house. They had their materials mostly ready, their thatching prepared &c., but just at that time the priest, who has a little land and a few people in the place, though he does not reside there himself, backed by others, undertook to break up the enterprise. He found he could not turn the people from their purpose, so he told them they had better use their materials to repair the feast-house, (the place where we had been meeting,) as there would be room there for all to join them; saying that soon the small house they were building would be too small. This trick they did not, at first, understand, and so followed the old priest's advice. While I was gone to Strong's Island he went to Inu, and ordered the people to attend to their ordinary labors on the Sabbath; but most refused. When I returned, on my first Sabbath there, I found this man had taken possession of the house where we held meetings, and was making preparations for a feast. I passed on to a private dwelling, and was not a little encouraged to see the people of my former congregation gathering around me, and ready for a meeting. We had a good season, and all seemed attentive, though within the sight and noise of the crowd in the feast-house. The next Sabbath all was quiet, and we had the usual attendance.

#### *Diminished Influence of Foreigners.*

In our chapter of encouragements we place quite prominent the fact, that our foreign residents are rapidly losing their influence for evil. Some of these bad men have, from the first, stood in our way; and natives have loved their teachings so much better than ours, that we have found it hard to make headway against them. Now their power is broken, as well as their business checked. Some have been trying to get away from the

islands, and will probably leave; some have gone to work; one or two have reformed and become quite good neighbors; and two have died within a few months. We recognize in all this the good hand of God, and will more cheerfully leave it with him to remove the opposition of such men.

### *Fewer Deaths.*

It is also encouraging to have fewer deaths to record, and more births, among our native population. It has been with much sadness that we have looked upon the final extinction of our island race as a probable event. After some acquaintance with the causes of this decay, we are rather inclined to think a thorough work of grace would so affect constitutional habits and diseases, as very materially to check the mortality, and put off the day of their extinction, if no more. The disease by which most aboriginal tribes are cut off, is not of so malignant a form on this as on Strong's Island, at least it has not yet taken such a thorough hold upon the fountains of life. Were wars and suicides to cease, I much doubt whether the deaths would even now exceed the births.

I have been pleased with my experience among seamen the past year. I have been treated with more marked attention, and have had more and freer intercourse with all classes of foreigners than ever before. It is becoming more a pleasure to labor for this part of our parishioners, since their sins are less open, and I hope somewhat restrained. Part of the time I have had a regular service for foreigners, but where I could not have this without interfering with the native exercises, I have neglected the former.

On the whole, I feel that we have much reason to bless God and take courage. True, events have not ripened as we could wish; we do not see the thorough breaking up of heathenism here which we expected when the year began; but truth is doing its work, and we must be

patient, trusting that its present slow progress, even, will result in great glory to God. We know that Micronesia will be given to the Savior for his own; and we will ever joy in the privilege of doing something to hasten on this certain event.

### *Recent Intelligence.*

ZULUS.—Mr. Tyler, of Esidumbini, wrote October 15:

My Sabbath congregations are quite large, and good attention is given to the word. My time is fully occupied at present with the charge of the seminary, which has been assigned to me for six months, Mr. Rood not being yet able to resume his place as teacher. The appearance of the pupils is on the whole pleasing. Some of them have come the distance of a hundred miles, and all seem eager for instruction. I hope the school may prove a blessing to our station, as well as to those who attend it.

Very little has transpired among the people for some time past, which would interest the churches; no changes; no periods of religious excitement; nothing more than the ordinary discouragements arising from the ignorance, indifference and selfishness of the people. That the good work is going on, slowly, is apparent from the elevation and improvement of the natives in those parts of the colony which have long been favored with the gospel; but these, compared with the whole of Natal, are very few.

I have the impression that Christians at home are generally too sanguine in regard to this field. Since "faith comes by hearing," how can the mass of these heathen exercise an intelligent faith until they are more thoroughly enlightened than at present. That the best instructed among them, those who have lived years at the missionary stations, do not *fully* comprehend the doctrines of the Bible, we have painful evidence. The sad cases of apostasy which have occurred at some of our stations, confirm us in the belief that they never understood the nature of true religion. The influence of such persons upon those who make no profession of piety has been very disastrous, as I have had frequent occasion to observe. But, although there is much of the shady side in our experience as missionaries among this ignorant and depraved people, there is always to us a bright side. The work is truly pleasant, the divine promise is sure, and on that we rely.

CANTON.—Writing from Canton, November 30, Mr. Bonney says:

The whole missionary company now in this city, are obliged to employ nearly all their time in the secular business of repairing old houses, or building new ones, for their dwellings. Old and broken buildings have been rented, some of them riddled with cannon balls, (as mine was,) and it requires no little time and skill to make them habitable. To



the time and skill, money must also be added. Our daily preaching services are all suspended for the present, except that of Mr. Graves, of the Southern Baptist Board. We shall not be able to resume them for a month, for after the buildings are repaired our families are to be removed from Macao, and then chapels must be hired. Dr. Ball was so fortunate as to rent the house formerly occupied by Mr. Vrooman, on the street end of which there is a good room for a chapel, which will render it unnecessary to rent a separate building. It is not so with me, but I hope to find a room *within* the city. This work of rebuilding and repairing Chinese brick houses is quite new to some of us, and to me, at first, it seemed quite incongruous. But there is no escaping it, and we must turn our hands to it in the best way we can.

On the 31st of December, he wrote again, that he had "just returned from Macao, with Mrs. Bonney, her Chinese children and the household stuff." On the 12th of January he had not yet rented a chapel, but had preached in a temple yard, to audiences of one hundred or one hundred and fifty.

NESTORIANS.—Several letters have been received from the Nestorian mission. Mr. Cochran wrote November 30, that the male seminary was opened the previous week. Mr. Rhea would assist in the school during the winter. He says:

The teachers of our village schools have recently been assembled in the city for instruction. Respecting them Mr. Coan writes as follows: "There were about forty in attendance upon the teachers' convention. We were in session only a week, but I think all wished the time could have been longer. It was quite a tax upon many of them to attend, as they were obliged to come six or seven miles every morning and return at night; but all were, uniformly, promptly on hand at the call of the roll, at eight o'clock. Those from the more distant villages remained on the mission premises over night. \* \* \* We had exegetical exercises every morning, which they enjoyed exceedingly. I hope it was a profitable season to them spiritually. \* \* I trust the schools will show the good results of this convention, and receive a new impulse in the right direction." The papists are lengthening their cords in the country. A few days since, they were reinforced by two Lazarist missionaries.

Mr. Breath wrote, January 1. There were then about sixty village schools in operation, and there had been no interference with them. Reviewing the year, he says:

The past year was one of comparative quiet. The authorities, and the masters of villages, gave us less trouble than for several previous years, and we were less visited with disease and death, though we were not altogether free from afflictive visitations. We were not blessed with an abundant outpouring of the Spirit, as during some previous years, but there was an interest in both the seminaries, and in several of the villages, which we have reason to believe resulted in the conversion of

souls. Our communion seasons were invariably of great interest; and on each occasion, from fifteen to thirty were newly admitted to partake with us of the sacrament of the Lord's supper. When it is remembered that this admission to our communion is equivalent to receiving the persons into the church, it will be seen that the past year, with all its quiet, was scarcely "a day of small things." Our monthly concerts, also, were of unwonted interest, the glad tidings from America exerting a most happy influence upon them. As our native brethren would listen to the news of the month, they seemed quickened to all the ardor of a first love.

Another letter from Mr. Cochran is dated January 29. There were forty-one pupils in the seminary proper, and eleven boys in a primary class. These fifty-two pupils were gathered from forty different villages. "In connection with the Seir division of the field, there are at present," he says, "fourteen village schools, all taught by pious teachers;" but he speaks of a great want of interest in education among the people. Few can be induced to send their children to school after they can be useful at home. Respecting religious matters he writes:

We are enjoying, we believe, a measure of the Spirit's presence. Since the first of January we have observed many encouraging indications, and the interest, now become quite extensive, we hope is daily increasing. Some are beginning to hope in a sin-pardoning Savior.

At our last communion season, which occurred on the 14th instant, nineteen were added at the city and nine at Seir, making twenty-eight new communicants at both places. It was a season of marked interest. Tenderness of feeling was every where apparent, and the prayer meetings were scenes of tearful confessions and supplications for the outpourings of the Holy Spirit upon us. The glorious revival in America was prominently in mind, and many longings were expressed for a similar visitation of the Heavenly Messenger. The expectation of and longing for a revival the present winter, was the marked feature of the meetings.

We are not without hope that this expectation will be realized, though as yet, we see fewer signs of encouragement than we could desire. In several places, however, we hear of increased prayerfulness and spirituality. Particularly in Ali Awa, the village of priest Verder, in Berandooz, there are more indications of an extensive revival than have ever before been witnessed there. For two or three weeks, the evening meetings have been attended by apparently anxious inquirers after salvation. At their own instance, a day of fasting and prayer has been observed, in which the villagers generally laid aside all work, and assembled for four different services. This was altogether a novelty. A Bible fast had never before been observed, and most of them had no just conception of the thing. The work is progressing. No opposition has been shown, and no house in the little valley fails to be represented in most of the meetings. May it be the dawn of

a brighter day, for that and other villages in that vicinity.

**SOUTHERN ARMENIANS.**—Mr. White wrote from Oorfa, January 1, to which place he was designated at the last annual meeting of the mission. After much difficulty and delay, there being "scarcely an empty house to be found," he had secured a small, old, but in many respects pretty good house. He writes:

I think it probable there is not a cooler house in the whole city, yet we found the summer very warm. The thermometer in the coolest place, many days, stood at from 103° to 105° at two P. M., 100° at six P. M., and 90° at nine P. M. It is but just to say, however, that the summer was an unusually warm one throughout the whole country. Still, unless Aleppo be an exception, which I think very doubtful, Oorfa is by far the warmest station of the mission. Mr. Nutting, in his communication of July 31, informed you of the increase of our congregation, and the persecution consequent thereupon. Owing to the severity of that persecution, a number of the new brethren went back, and walked no more with us. Still we all feel that a *decided advance* has been made. For the year ending June 20, the usual attendance was from fifteen to twenty-five; now, it is from thirty to forty. Then, there was a middle party, to which all favorably disposed to the truth joined themselves, and very rarely did we have a new hearer. Now, this middle party is broken up, and often do we have new and attentive hearers. But more than all, a spirit of solemnity, an increased attentiveness to the truth when it is preached, and a serious study of God's word pervade the congregation, and we cannot but feel that the Spirit of God is working on the hearts of this people. We hope, though with trembling, that in two or three of our new members, a work of grace has been begun. Our three evening meetings are well attended, and with increasing interest. A number also, have commenced learning to read.

Respecting the out-stations, he says there is nothing special to report. Jibbin is mentioned as a place "ripe for the gospel," where, if they can occupy it, they may hope to "see a work of the Lord;" but they "feel sorely the want of more laborers."

Mr. Powers, of Antioch, wrote February 5. The brethren of that station had brought together seven of their most promising young native helpers, whom they were instructing as a theological class, hoping to prepare them for greater usefulness. The experiment, thus far, had been highly satisfactory.

**NORTHERN ARMENIANS.**—A letter from Mr. Meriam announces the arrival at Smyrna, February 22, of the company who sailed from Boston in the Andrew Carney January 17, viz., Messrs. Greene, Meriam and West, with their wives.

Mr. Schaufler wrote from Constantinople,

February 21, mentioning the recent reception to the church of a son of Mr. Dwight and a daughter of Mr. Hamlin. A daughter of Mr. Riggs was also to have been received at the same time, but was providentially prevented from being present. Several others, indeed nearly all except the very young children of the several mission families at that station, give evidence of a change of heart, or are at least, very thoughtful. Mr. Riggs mentions the death of the translator, with whom he had commenced a revision of the Bulgarian Scriptures. He has since been working with another man, but is not sure that he will go on permanently with the work. Much interest is manifested in the translation by leading Bulgarians at Constantinople.

Mr. Pollard, of Arabkir, speaks of the small pox as having prevailed extensively at that city. It was still prevalent when he wrote, January 27. Many deaths had occurred, but in the Protestant families most of the sick had recovered. He had heard of but one death among them. Mr. Richardson's little daughter had had the disease, but had recovered. On the first Sabbath of January four individuals, two men and two women, were added to the church at Arabkir by profession, making the whole number of members thirty-seven; and on the 12th of December, three were received to the church at Shepeek.

Mr. Dodd writes from Smyrna, March 10:

I am not certain whether I have mentioned the continuance of good news from Thyatira. There is still progress of the truth there. A girl in the family in which we were while there, and who then had just begun to learn to read, gives evidence of having become a child of God, and astonishes all by her zeal, and by the rapid advance she makes in spiritual knowledge. The husband, not a Protestant, who was present and wept while his wife Aspasia was received to the church last fall, now gives evidence of piety himself.

There is decided and increasing interest among Mussulmans in Smyrna. It is noticed not only by ourselves, but by Christian merchants. A Persian, who visits us frequently, and attends our services, appears well. He seems thoroughly convinced, intellectually, of the truth. A Turkish dervish, or saint, just returned from a pilgrimage to Mecca, not finding in this work of merit that peace of conscience he had sought, began to study the Gospel, became convinced of its truth, and now acknowledges the divinity of Christ and desires to be baptized. He has gone to Constantinople.

**GREECE.**—Mr. King states, February 26, that a Bishop had recently sent to him for four hundred copies of the Modern Greek New Testament, which it is understood "he intends to place among the people of his diocese." The "Age" had also published

an article in favor of establishing a Bible society at Athens, and Mr. King had some hope that the proposition might be carried into effect. He continues his Greek service, "which is well attended."

CHOCTAWS.—Mr. Edwards wrote from Wheelock, January 31: "We had a good communion meeting here Sabbath before last. Two were received into the church, one of them a man seventy years old, I judge. There are several inquirers."

## DONATIONS.

### RECEIVED IN MARCH.

#### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
J. L. P.	20 00
Cumberland, Cong. ch.	48 33
Falmouth, 1st do. 4,30; 2d do.	
34,60;	38 90
New Gloucester, Cong. ch. and so.	76 50
Otisfield, Cong. ch. 3; a female	
mem. 10;	13 00
Portland, 2d par.	44 57
Pownal, Cong. ch.	23 00
Yarmouth, do. 81,56; m. c. 31,41; 112 97—377 27	
Kennebec co. Conf. of chs. B. Nason, Tr.	
Gardiner, "An old boy,"	1 00
Monmouth, Rev. H. S. L.	4 00—5 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. ch. and so. m. c.	50 00
Thomaston, Cong. ch. m. c.	3 10—53 10
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Eliot, Cong. ch. and so.	27 27
Kennebunkport, South cong. ch.	20 00—47 27
	482 64
Andover, 4,50; Eastport, S. D. H. 5; a	
poor woman, 1;	10 50
	493 14

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Stoddard, Ch. and so.	10 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, Cong. ch. m. c.	23 00
Hanover, Dartmouth College ch.	
and so.	75 00
Orford, H. S. 50c.; E. M. 50c.;	1 00—99 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Mont Vernon,	32 25
Wilton, A friend,	10 00—42 25
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so.	
to cons. Mrs. SARAH R. HUTCH-	
INS an H. M.	100 00
Fisherville, Cong. ch. 9,53; Rev.	
A. W. Fiske, 10;	19 52
Henniker, Cong. ch. and so. to	
cons. JAMES SARGENT an H. M.	115 86
London, Miss S.	1 55
Pittsfield, Cong. ch. and so. 25,05;	
C. S. P. 10;	35 05
Sanbornon, Evan. ch. and so.	54 08—326 06
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, m. c.	5 61
Greenland, Cong. so. to cons. Mrs.	
EMILY HOLT an H. M.	105 00
Hampton, Cong. ch. and so.	44 60
North Hampton,	75 79
Stratham, Cong. ch. and so.	6 00
W. Northwood, do. m. c.	3 00
Windham, Pres. ch.	4 00—241 00
Strafford Conf. of chs. E. J. Lane, Tr.	
Gilmanston Centre, m. c. 13; Rev.	
B. M. S. 2,25;	15 25
Great Falls, Rev. G. N. A.	3 00—18 25

Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, Cong. ch. m. c.	8 45
Claremont, do. gent. 59,15; la.	
56,35;	115 50
Cornish, Gent. 12,76; la. 13,74;	26 50—150 45
	890 01
Legacies.—Claremont, Amos Tenney, by A.	
Blodgett, Adm'r,	120 28
	1,010 29

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Vergennes, Cong. ch. and so.	100 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. ch. and so.	79 30
St. Johnsbury, 2d do. m. c.	47 22—126 52
Franklin co. Aux. So. C. F. Safford, Tr.	
Bakersfield, E. M. B. for China m.	5 00
Fairfield, Mrs. S. Wooster,	15 00
Georgia, Cong. ch. and so.	12 00
Sheldon, C. Duren,	10 00
Swanton, Cong. ch. and so.	45 52—87 52
Orange co. Aux. So. L. Bacon, Tr.	
Wells River, Cong. ch. and so.	50 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, 1st ch. and so. m. c.	
50,55; F. and P. 5;	55 55
Clarendon, Cong. so. 5,75; m. c.	
3,27; Dea. Butler, 20;	29 02
Rutland, m. c.	7 47
W. Rutland, Cong. so.	17 00—103 04
Windham co. Aux. So. F. Tyler, Tr.	
Grafton, Unknown,	2 00
Windsor co. Aux. So. J. Steele, Tr.	
Bridgewater, m. c.	8 70
Royalton, Cong. ch. m. c.	15 00
Woodstock, do.	6 82—30 52
	505 60

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Orleans, Cong. ch. and so.	50 00
Provincetown, do.	10 20
W. Barnstable, Gent. and la.	15 00
W. Yarmouth, M. S. H.	5 00—80 20
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, 1st cong. ch. and so. m.	
c. 70,88; Maplewood, young la.	
inst. m. c. 25;	95 88
W. Stockbridge, Cong. so.	29 21—125 12
Boston, S. A. Danforth, Agent,	599 35
Essex co. South Aux. So. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. gent.	
160,90; la. 46,35; m. c. 82,75;	
wh. cons. ISSACHAR O. FOSTER,	
MANASSEH TRASK and DAVID	
LEFAYOUR, H. M.	290 00
Gloucester, J. P. Trask,	20 00
South Danvers, South ch. and so.	
m. c.	31 69—341 69
Essex co.	
Andover, Chapel ch. and so. 79;	
Rev. Dr. Stowe, 25; W. par. gent.	
99,02; la. 57,68; m. c. 33,30; wh.	
cons. PETER SMITH an H. M.	294 00
Lawrence, A friend,	10 00
Lynn, Central ch.	52 00
Wenham, Cong. ch. and so.	66 20—422 20
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Monson, A. W. Porter,	500 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Easthampton, Williston sem. miss.	
so.	40 00
Goshen, Cong. ch.	12 00
Hatfield, do. and so.	148 00
South Hadley, 1st do. which cons.	
Rev. HIRAM MEAD and Mrs.	
ELIZABETH S. MEAD H. M. 50;	153 45
South Hadley Falls, Cong. ch. m. c.	15 00—368 45
Harmony conf. of chs. W. C. Capron, Tr.	
Milford, A. G. U.	10 00
Westboro', Evan. cong. ch. and so.	
58,86; m. c. 19,83; G. W. Fay,	
6; Mrs. L. C. 2;	86 75—96 75
Middlesex co.	
Dracut, West cong. ch.	18 27
Cambridgeport, 2d cong. ch.	21 00

Winchester, Cong. ch. and so.	34 28
Woburn, do.	371 90—445 45
Middlesex co. South Conf. of chs.	
Sherburne, Evan. ch. and so.	36 06
Concord, 1st cong. ch. and so. 17,21; m. c. 12,75 :	29 96—66 02
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Brookline, Harvard ch. and so. (of wh. from George R. Sampson to cons. PHILLIPS DORR SAMPSON an H. M. 100;) :	568 61
Jamaica Plain, Mather ch. and so. (of wh. to cons. Mrs. ALMIA S. LAMB an H. M. 100;) :	300 03
Roxbury, Elliot ch. 50; m. c. 11,12; Vine st. ch. 105; m. c. 12,83; :	178 95
West Roxbury, Evan. cong. ch. m. c.	25 73-1,073 29
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, North cong. so.	250 00
Palestine Miss. So. E. Alden, Tr.	
East Abington, Cong. ch. and so. m. c.	33 00
Weymouth and Braintree, Union so m. c.	66 27—99 27
Pilgrim Aux. So.	
Marshfield, 1st ch. and so.	30 00
Taunton and vic.	
Attleboro', 1st ch. and so.	32 52
Fall River, do.	184 00
Raynham, Cong. ch. and so.	14 00
Taunton, Winslow ch. and so. to cons. Rev. MORTIMER BLAKE an H. M.	64 86—295 38
Worcester co. North Aux. So. C. Sanderson, Tr.	
Winchendon, North cong. ch.	30 75
	4,823 92
A friend, 25; Chelsea, Broadway ch. m. c. 28,66;	53 66
	4,877 58
Legacies. — Oxford, Elnathan Jones, by Alexander DeWitt, Adm'r,	1,000 00
	5,877 58

## CONNECTICUT.

Fairfield co. East Aux. So.	
Sherman, F. F. W.	1 00
Fairfield co. West Aux. So. C. Marvin, Tr.	
New Canaan, Cong. ch. gent. 39,25; ladies, 56,94;	96 19
Hartford co. Aux. So. A. G. Hammond, Tr.	
East Avon, m. c.	3 00
Manchester, 2d ch. 2; m. c. 5;	7 00
Plainville, A fam. off g,	5 00
Warehouse Point, Miss H. Abbe, for African m.	30 00
Windsor, 1st ch.	25 00—70 00
Middlesex Asso. E. Southworth, Tr.	
Centre Brook, Cong. ch. and so.	83 00
Essex, m. c.	30 00—113 00
Norwich and vic. F. A. Perkins, Tr.	
Goshen, Cong. ch. 73,31; m. c. 29,80; wh. cons. Mrs. MELISSA MCCALL an H. M.	103 11
Lebanon, 1st ch. 26,44; gent. 13,53; m. c. 15,64;	55 61
Lisbon, Hanover so. 8,50; m. c. 12,93;	21 43
Montville, Coll. wh. cons. AUGUS- TUS A. PARKER an H. M.	100 00
Norwich, 1st so. m. c. 8,76; Broad- way, m. c. 17,95; 2d so. m. c. 11,45;	38 16—318 31
New Haven City Aux. So. F. T. Jarman, Ag't.	
New Haven, 3d cong. ch. m. c. 102,87; South ch. m. c. 9,50; Yale college m. c. 11,60; Rev. JAMES M. B. DWIGHT, wh. and prev. dona. cons. him an H. M. 35; united m. c. 27,56;	186 53
New Haven co. East Aux. So. F. T. Jarman, Ag't.	
North Branford, Cong. ch. 55,10; ack. in Feb. Herald as from Branford.	
North Madison, Cong. ch. and so.	24 00
New Haven co. West Conso. A. Townsend, Ag't.	
Middlebury, Cong. ch.	27 00
Westville, do.	34 37—61 37

Tolland co. Aux. So. E. B. Preston, Tr.	
No. Coventry, Gent. 36; la. 55,95; 91 95	
No. Mansfield, Gent. 15,75; ladies, 28,51; m. c. 10,21;	54 47—146 42
Windham co. Aux. So.	
No. Woodstock, P. C. Child,	10 00
Scotland, Cong. ch.	45 00—55 00
	1,071 82
A friend, 50; unknown, 5;	55 00
	1,126 82

## NEW YORK.

Buffalo and vic. Aux. So. J. Crocker, Agent.	
Buffalo, North pres. ch. to cons. Rev. WORTHINGTON WRIGHT, PHINEHAS H. STRONG and ZENAS CLARK, H. M. 307,40; m. c. 62,85;	370 25
Geneva and vic. Aux. So. G. P. Mowry, Agent.	
Le Roy, Pres. ch. wh. and prev. dona. cons. WILLIAM MORGAN an H. M.	50 00
Rushville, Mrs. S. Greene, 10; Mrs. H. Greene, 10;	20 00—70 00
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Miss Wickham and friends, for Martha Ann Mather, Ceylon, 10; Miss Jane Ward, wh. cons. Mrs. ELIZ- ABETH T. CLARK an H. M. 100; H. M. Schieffelin, 105; EDWARD J. WOOLSEY, 500; Scudder miss. so. of the West pres. ch. 260; Brick pres. ch. 245,11; )	1,593 27
Oneida co. Aux. So. J. Dana, Tr.	
Augusta, Cong. ch.	50 00
Holland Patent, 1st Pres. ch.	54 10
Oneida Lake, Rev. D. R. B.	5 00
Utica, 1st pres. ch. m. c.	11 87—120 97
Monroe co. and vic. by E. Ely, Agent.	
Perry Centre, Cong. ch.	23 40
Pittsford, Mrs. S.	75—24 15
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown and vic. Fem. miss. so. 58,48; pres. ch. 26,50; wh. and prev. dona. cons. Mrs. LOIS HINMAN of Middlefield an H. M.	84 98
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch. F. T. 1; B. E. 1;	2 00
Watertown and vic. A. Ely, Agent.	
Watertown, 2d pres. ch.	55 00
	2,320 62
Akron, m. c.	10 00
Amsterdam, Pres. ch.	15 00
Berkshire, 1st cong. ch.	5 00
Castleton, John T. Bacon, 100; Mrs. Bacon, 5;	105 00
Homer, Cong. ch. (of which to cons. Rev. ALBERT BIGELOW an H. M. 50; )	133 53
Keeseville, Cong. ch. wh. and prev. dona. cons. CHARLES MORRIS an H. M.	80 00
Lenox, Mrs. L. Hall,	5 00
Little Valley, Ch. and so. 3; Miss S. E. J. 10;	13 00
Liverpool, Pres. cong.	50 00
Madison, Pres. ch.	16 00
Marshall, Hanover so. cong. ch.	6 00
New Road, do.	1 00
Oswego, 1st pres. ch. for church edi- fice in Alma, Syria,	26 00
Owego, Pres. ch. m. c.	23 72
Panama, Pres. ch. m. c. 4,72; D. D. S. 1;	5 72
Rose Hill, J. H.	10 00
Sidney Centre, Cong. ch.	1 46
Somers, Pres. ch.	25 00
Troy, Mrs. Ruth E. Champion, which and prev. dona. cons. Miss SARAH P. EDWARDS an H. M.	50 00
Wading River, Cong. ch.	15 00
Westford, J. Kent,	2 00
Yonkers, 1st pres. ch.	89 00
York, do.	14 00—651 43
	3,022 05
Legacies.—Cambria, Josiah B. Scovell, by Thomas Scovell, Ex'r, 150; less disc. 75c.;	



New York city, Miss Catharine B. Patton, by Rev. William Patton, Ex'r, (prev. rec. 1,600;) 253,95; West Newark, Squire Stone, by Elliott W. Brown, Ex'r, 26,54; 429 74

3,451 79

## NEW JERSEY.

Newark, C. S. Haines, wh. and prev. dona. cons. STEPHEN R. HAINES an H. M. 50; H. Alling, 20; 1st pres. ch. fem. miss. so. 195,75; 265 75  
 Parsippany, Pres. ch. 16 22  
 Whippany, Rev. L. T. 2 00—283 97

## PENNSYLVANIA.

By Samuel Work, Agent.  
 Dunmore, Rev. T. R. T. 10 00  
 Germantown, Market square pres. ch. 69 45  
 Harrisburg, 1st pres. ch. m. c. 12 41  
 Norristown, Central pres. ch. 10 00  
 Philadelphia, Rev. J. Miller, 10;  
 Clinton st. ch. 10; a mother's thank off'g, 1; Pine st. ch. m. c. 54,02; 75 02—176 88  
 Honesdale, Avails of a silver cup, 7,56; do. of jewelry, 5,50;  
 Shirleysburg, J. Brewster, 75 00—88 06  
 264 94

## DELAWARE.

Wilmington, A mem. of Hanover st. pres. ch. 20 00

## DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 174 50

## VIRGINIA.

French Creek, Mrs. M. P. 1; W. P. 75c.; 1 75  
 Richmond, P. R. Grattan, 10; F. W. Bransford, 10; 20 00—21 75

## OHIO.

By Rev. G. L. Weed, Tr.  
 Cincinnati, 3d pres. ch. m. c. 10,44; Welch cong. 37,40; 47 84  
 College Hill, Fem. college so. of inq. for Mr. Quick, Ceylon, 17 02  
 Columbia, 2d pres. ch. m. c. 9 40  
 Johnstown, Pres. ch. 12 00  
 Lebanon, Cong. ch. 3 00  
 Walnut Hills, Lane sem. ch. 8 43—97 69  
 Belpre, Cong. ch. 15 00  
 Bryan, S. E. B. 4 00  
 Defiance, 1st pres. ch. m. c. 2 80  
 Elyria, Indiv. 80 75  
 Farmington, A bal. 4 00  
 Kelloggsville, F. S. 2 75  
 Warren, 1st pres. ch. 63 58—172 88  
 270 57

## INDIANA.

By G. L. Weed, Tr.  
 Danville, Pres. ch. m. c. 39 55  
 Indianapolis, 2d pres. ch. m. c. 12 14—51 69  
 La Porte, J. Lewis & Co. 75 00  
 126 69

## ILLINOIS.

By Rev. C. Clark.  
 Rockford, 2d cong. ch. 141 00  
 (Do. 1st cong. ch. and so. 52,14; and Westminster pres. ch. C. A. S. 4; ack. in April as fr. Rockwood.)  
 Batavia, Cong. ch. wh. cons. Rev. WILLIAM C. MERRIAM an H. M. 100 00  
 Geneseo, Rev. J. E. Ford, 20; Mrs. L. B. Perry, 10; D. L. Perry, 20; G. B. Perry, 10; N. B. Perry, 10; C. Perry, 10; wh. cons. Miss E. H. WATSON, of Syria, an H. M.; M. H. Merriam, 35; 115 00  
 Greenville, 1st cong. ch. 13 50  
 Jacksonville, J. L. 4 00  
 Mantino, Pres. ch. 5 33

Metamora, A. Walker, 10 00  
 Rockton, Cong. ch. 2 27  
 Rock Island, A friend, 3 00  
 Woodburn, Cong. ch. 65 25—318 35  
 462 35

## MICHIGAN.

By Rev. O. P. Hoyt.  
 Brighton, 7 42  
 Dexter, 9 49  
 Lodi, 1 32  
 Mount Clemens, 30 00  
 Saline, 16 62—64 85  
 Bay City, 1st pres. ch. 5 16  
 Byron, do. 14 00  
 Hillsdale, E. McD. 42—19 58  
 84 43

## WISCONSIN.

Beaver Dam, Family m. c. 1 00  
 Beloit, Cong. ch 70; disc. 1; Prof. Fiske and wife, 4; 73 00  
 Columbus, Pres. ch. m. c. 1 72  
 Somers, Pres. ch. 8 00—83 72

## IOWA.

Kossuth, N. S. pres. ch. miss. asso. 5; m. c. 7,35; disc. 25c.; 12 10  
 Wheatland, 1st Ger. pres. ch. 2 00—14 10

## KENTUCKY.

Paducah, Mrs. E. J. A. 2 50

## TENNESSEE.

Columbia, Pres. ch. m. c. 42 15  
 Knoxville, D. G. 5 00—47 15

## MINNESOTA.

Oak Grove, Pres. ch. 30 00  
 Point Douglas, Rev. E. Hall, 5 00—35 00

## OREGON.

Albany, Cong. ch. 20 00

## NEBRASKA TERRITORY.

Omaha City, 10 00

## IN FOREIGN LANDS AND MISSIONARY STATIONS.


Malur, India, A friend, 100 00  
 Montreal, Can. Amer. pres. ch. 300 00  
 Park Hill, Cher. na. m. c. 76 15  
 476 15

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$61 12
NEW HAMPSHIRE, . . . . .	98 22
VERMONT, . . . . .	26 40
MASSACHUSETTS, . . . . .	96 54
CONNECTICUT, . . . . .	14 00
NEW YORK, . . . . .	70 55
PENNSYLVANIA, . . . . .	5 00
OHIO, . . . . .	45 60
ILLINOIS, . . . . .	6 10
MICHIGAN, . . . . .	18 00
MINNESOTA, . . . . .	3 56
IN FOREIGN LANDS, . . . . .	36 00
	\$480 49

Donations received in March, 13,793 51  
 Legacies, 1,550 02  
 \$15,343 53

 TOTAL from August 1st to March 31st, \$170,338 31

## THANK-OFFERINGS,

## TO PAY OFF LAST YEAR'S DEFICIENCY.

The financial prospects of the Board do not brighten. At the close of February, the receipts, though far below the current expenditure, were about \$30,000 in advance of those for the corresponding period of last year. The donations for March, however, are not only below the current expenditure, they have fallen some \$5,000 below those of March 1858! Such a fact deserves the serious attention of the friends of the Board.

On the first of April, eight months of the present financial year had elapsed; and yet the receipts during this period were less than \$180,000. Should we even assume that the receipts for the remaining *four* months will equal this amount, the Treasurer will have received, on the 31st of July, less than \$360,000. In other words, with an income for the last four months of the year equal to that of the first eight months, there would be a debt of at least \$40,000.

If the year is to close without a debt, the monthly receipts, for current expenses and for the debt of last year, from April 1 to July 31, should average not less than \$55,000. This statement will show that there is much occasion for *THANK-OFFERINGS* to pay off the *deficiency of last year*. The spirit which pervades the following extract, (taken from the letter of an excellent minister in the State of New York,) would multiply them to almost any extent. "Enclosed is one dollar," this brother says, "which I thankfully present as an offering to the Lord, for his mercy bestowed on my family in the conversion of a beloved child. As he is in College, preparing for the ministry, I hope he may in future, if the Lord spares his life, do something for the cause of missions. He is beginning to think he may be called of God to labor in foreign lands, and seems willing to go if duty calls. I would gladly do more to aid the Board in its great work, but 'silver and gold have I none.' Having had no salary for a year and a half, it is with considerable difficulty that we obtain the necessities of life. I have been waiting for a time when I might be in better circumstances; but seeing no immediate prospect of this, I send my 'lone' dollar, asking the good Lord to use it in his own way, for the salvation of some soul. My prayer is, that Zion may be greatly enlarged; that our young men may devote themselves by hundreds to the ministry at home and abroad; that the heathen may be converted; and the earth be filled with the knowledge of the Lord, as the waters cover the sea."

## RECEIVED IN MARCH.

MAINE.—Eliot, Young converts, 7,50; Yarmouth, 10;	17 50	Johnston, 10; a lady, 100; Troy, "a mother," 25; Watertown, 2d pres. ch. 15;	296 00
VERMONT.—Hardwick, Cong. ch. 5; Lun- enburg, young converts, 11;	16 00	NEW JERSEY.—Elizabeth, A friend,	5 00
MASSACHUSETTS.—A friend, 1; Auburn- dale, unknown, 1; Barre, Mrs. S. A. 5; Beverly, mem. of Dane st. ch. 10; Long- wood, A. and E. 3; Northampton, W. H. S. to cons. Mrs. HELEN H. STODDARD an H. M. 100; Sharon, a lady, 5; West Hawley, young converts, 7,45;	132 45	PENNSYLVANIA.—Corydon, Rev. A. Bliss,	1 00
CONNECTICUT.—Hamburg, P. M. B. 1; Lebanon, 1st ch. young converts, 22; Mil- ton, G. J. H. 1; New Haven, North ch. 50; Norwich, 2d cong. ch. H. C. 2;	76 00	OHIO.—Cincinnati, F. G. 1; Delhi, H. & H. McVay, 8; Greenville, Mrs. W. 5;	14 00
NEW YORK.—Albany, A. Folsom, 50; Buffalo, North pres. ch. 86; Cooperstown, pres. ch. 10; New York, Miss Isabella		MICHIGAN.—Bay City, 1st pres. ch. 5; Dover, N. Branch, 5; Kalamazoo, pres. ch. 23,50;	33 50
		NEBRASKA TERRITORY.—St. Stephens, S. W. B.	3 00
		Previously acknowledged,	594 45 8,477 73
			9,072 18

# THE MISSIONARY HERALD.

VOL. LV.

JUNE, 1859.

No. 6.

## American Board of Commissioners for Foreign Missions.

### Micronesia Mission.

A PORTION of the matter from Micronesia, which was in type, was necessarily excluded from the May Herald, and is given here. The brief summary of Dr. Gulick's report was prepared to be appended to the letter from Mr. Sturges, who is on the same island, and may appear, by itself, somewhat out of place.

### PONAPE.

#### *Report of Dr. Gulick's Station.*

Dr. Gulick, of the station at Shalong Point, on Ponape, reports, July 25, that no "marked event" has occurred in his field. "If there be progress, it is of a silent, quiet nature." He generally holds four services on the Sabbath, at as many different places, with small congregations. Of a few individuals at Shalong he has hope, that they may be children of God. At Tolapail, his second preaching place, where he has from thirty to fifty hearers, most of the females have purchased either ready-made dresses, or cloth which they have made up, and most of the children are also clothed. A large part of the females there have learned to read, and several women, and some boys and men, have learned to sing. Several families have family worship. Dr. Gulick's medical practice is increasing, "especially among those who are of the so called Christian party," and he is gratified with the fact, that the people always try to make some return for medicines; sending chickens, fish, yams, or other articles of food. On the whole, he feels encouraged. "The manifestations of advance," he says, "have been more de-

cided during the last six months, than during any previous like period of my missionary life."

### EBON ISLAND.

LETTERS FROM MR. DOANE, MARCH TO  
DECEMBER, 1858.

#### *The People Friendly.*

IN letters dated May 2, and August 21, Mr. Doane, of Ebon island, speaks of the great kindness the missionaries have experienced from the people and the perfect safety in which they have dwelt at the island; mentions the climate as "decidedly pleasant," with abundance of rain; and states that they have been able to secure a good supply of such food as the island produces,—breadfruit, pandanus fruit, cocoanut, with taro of fair quality, and bananas. Animals, he says, it is difficult to keep. "There is enough for them to eat, but there is some noxious plant which destroys them." In a journal letter, he writes, March 25:

Repeatedly have we had it to say since our landing, as we have seen how kind, on the whole, the people are to us, and in what safety we have lived: "This is the Lord's doings, and it is marvellous in our eyes." We feel that the Lord is our friend, and disposes the hearts of this people favorably towards us, as the only white persons who, for any length of time, have lived among this people.

Foreign white men have landed here, and have thought to make this their home, but they have either been forced to leave the island or have been put to death. Thus far, however, we have lived unmolested. A few of our articles have been stolen, though some have been restored by our appealing to the high chief. Once or twice has some person, at midnight, attempted to get into the house; but as to *personal* danger, so far as we know, we have been as safe as in the most civilized community. And this safety, so different from what we were assured we should experience, is what we rejoice in, and is what our blessed Master gives. It is but a fulfillment of his promises: "Thou wilt keep him in perfect peace whose mind is stayed on thee." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

#### *Excitement—Arrival of Strangers.*

On the 2d of April a large fleet of canoes, which was expected from the north, was seen approaching; but as there was some uncertainty whether those coming were friends or foes, the chiefs and people armed themselves to fight, if it should be necessary, for their homes. After two hours of waiting, it was ascertained that they were friends, and "a universal shout of joy went up." Mr. Doane says:

During all this time it was to us a matter of some concern, how those new chiefs, two of them of as high standing as any we had here, would receive us. How would they feel when they learned that we had become residents of the island, with all our goods? Would they fall upon and plunder us, or be controlled by other chiefs and look upon us as proper residents? We waited with no little suspense, and we rejoiced as one of the chiefs recognized Dr. Pierson—one whom he had favored at Strong's Island. As that chief had then invited the Doctor to live here, and now found him here and warmly embraced him, our fears were allayed. Soon the strange missionary was introduced and kindly

greeted. We invited all to our houses, and it was pleasant to see how readily those recently arrived fell into our arrangements as to native propriety while in the house. For all this friendly aspect of things, we cannot but render thanks to our Master. We feel ourselves, now, to be recognized inhabitants of the island, and we shall have no further cause to fear from chiefs newly arrived from other islands. We cannot but hope, since the Lord has opened to us such a wide and effectual door, that he will not, in any sense, suffer it to be closed.

The comparatively mild and friendly character of the people, Mr. Doane attributes, in great measure, to the absence of intoxicating drinks, fire-arms and tobacco, and to the fact that foreign residents of vile character,—"beach combers"—have not made their home there. He urges the importance of pressing missionary efforts on that and other islands in like condition, before the people shall be exposed to destructive influences from abroad.

#### *Visit to other Islands—Mulgrave.*

When the Morning Star returned to Ebon, after the meeting of the mission at Strong's Island, it was found that she might spend a few weeks in an exploring cruise. Accordingly Mr. Doane went on board, and sailed October 28. They reached Apaiang November 5, returning Mr. and Mrs. Bingham to their home, and sailed again November 13 for Mille, also called Mulgrave, one of the Marshall Islands, which they reached on the 17th. The people had heard that there were missionaries at Ebon, and had been charged by Kaipuki, the chief there, to receive them and their ship kindly, if they should visit that island. They found a large, quiet lagoon, (which they entered by a good ship channel on the north,) surrounded by many small islets. The people were friendly, seemed to respect the missionary character, visited the vessel freely for trade, but readily desisted from doing so on the Sabbath at Mr. Doane's request, and did not manifest a pilfering disposition, or give any reason to suppose that they would cut off vessels and crews within their power, without provocation.

The language here, Mr. Doane found quite different from that spoken on the Ralick chain, though the two chains are only about one hundred and fifty miles apart. It was difficult for him to make himself understood,



the difficulty being "not so much in differences of general structure, grammar, and idioms in the two languages, as in words." He went on shore and explored Mille, the largest of the islets, which he thought to be about one-third of a mile wide and perhaps three miles long; "a little gem," with "large groves of bread-fruit and other trees," a "carpet of living green," and "thickly matted foliage." He also visited other islets; in his absence from the vessel, sharing the food, and using for a bed the coarse mats of the natives. The population of the whole island (cluster, or "atoll") is small, perhaps 600, and the average height, Capt. Brown says, is not more than five feet above high water mark. Mr. Doane says: "I know of vessels whose captains would not by any means trust themselves ashore here, and of one small armed vessel, which did not dare to enter the lagoon. But here is the Morning Star, unarmed, without one canon, one pistol, or one sabre, her crew half natives, and yet, as safely gliding about this great reef, and anchored within its lagoon for days, as if she were in the most civilized land. Surely the Lord has been remarkably with us, or else there has been fear with others, when no cause existed for it. I do not speak of this as a matter of proud boasting; but it is a matter of joy, that our little vessel, on her mission of love and peace, by a few friendly acts, can get such access to these islands as she does, and open the way for the planting of missions, where vessels greatly above her size, and well armed, do not, to say the least, feel it safe to go."

The people wished the vessel and the missionary to remain, "exercised all the kindness we could expect," and promised to do all they could for a missionary who might be sent from America.

#### *Majuro, or Arrowsmith Islands.*

November 29 the company sailed for Majuro, which they reached the next day. They found it a long, narrow, populous island, were visited by the principal chiefs and others, who had heard of the missionaries, landed and walked across the island, escorted by chiefs, were impressed with the fertility of the land they saw, found the island near to others of nearly the same size and population, with a people in great measure uncontaminated by intercourse with depraved foreigners, and could not but feel that the way was open for missionary effort, and that the field should be occupied before deadly influences from abroad shall blight it. Capt. Brown says: "It is a magnificent island. The ground where Mr.

Doane and myself landed is from six to ten feet high. It has elegant forests of bread-fruit and pandanus trees. Cocoa-nuts of course abound, and bananas seemed to be plentiful. We walked across the island to the lagoon side, escorted by three or four hundred natives, men, women and children. They appeared to be filled with wonder and delight. On the shore of the lagoon the sight was most delightful. About twenty large canoes lay upon the beach."

#### *Bonham's Island.*

Sailing from Majuro December 1, they made Bonham's Island, or Cheluth, December 3, and anchored near the fatal spot where Capt. McKenzie fell. In the morning they had prayers on deck, with many natives on board, some of them men who had been at Ebon and attended meetings there.

"This atoll," Mr. Doane says, "is of great extent. From northeast to southwest it is at least thirty-five miles. In width, however, it is not more than ten or twelve. On all its sides little islands crown the shore, some three miles in length, some but a span, but all verdant, with trees, vines and bushes." On the first Sabbath which was passed here, the natives who had come on board, on being reminded of the rules respecting the day, readily left. Mr. Doane went on shore, and tried to communicate religious instruction to an audience of about 150 persons. The island is but about 80 miles from Ebon. The whole population, he says, will not exceed 500, "a small number for so large a reef." There are five ship passages to the lagoon.

Being unexpectedly detained, a second Sabbath was passed at Cheluth, and again Mr. Doane went ashore, on the small islet near which they were now anchored, and addressed a company of about 50. "All were attentive." Tuesday, December 14, they sailed for Ebon, and Mr. Doane again met his family the next day, finding all safe and well.

#### ~~~~~ *A P A I A N G.*

#### LETTER FROM MR. BINGHAM, SEPTEMBER 21, 1858.

THIS letter was written at Strong's Island, while Mr. Bingham was there to attend the general meeting of the mission. Referring to a previous letter, portions of which were published in the Herald for January last, he says there have been no open hostilities since the battle of February 19, but remarks: "The proximity of Tarawa to this island renders it

highly important, if not absolutely necessary, that missionaries should be stationed there without delay, that these warlike savages may be taught to learn war no more." Respecting the soil and productions of Apaiang, and facility for procuring food, he is not able to give a more favorable account than he had given before. Yet he says: "We have been *very happy* in our work" on that island, "we most earnestly desire to be permitted to labor there so long as our Heavenly Father may give us strength," and "we cannot believe that the Christian church will allow the 40,000 heathen of the Kingsmill Islands, to remain longer without the knowledge of a Savior." By a careful census, he made the population of Apaiang, (in April 1858,) to be 3,211, and thinks the population of the whole Kingsmill group must be about 40,000. Respecting his work he writes as follows:

### *The People—Labors.*

But what shall I say in reference to our labors upon Apaiang, during a residence of seven months and a half. The sight of naked men, boys and girls, and more than half naked women; the observance of their utter poverty, their worship of false gods, their extremely immodest manners and customs, their great licentiousness, their unbounded lying, their covetousness, theft, warlike spirit and bloody warfare; and a realizing sense of their ignorance of a final judgment, of heaven, of hell, of Jesus Christ, have made me long to preach to them Christ crucified. But no miraculous gift of tongues is now conferred upon the ambassadors of Christ. Like other missionaries, I have found no other way for obtaining my desire, than patiently to set myself at work, in picking up one word after another of the heathen jargon, which noisy savages were shouting about my ears.

Our main business, then, has been the study of the vernacular. In this we have made some progress, having secured about eleven hundred words. In June we commenced, for the first time, to assemble the people of Koinana, the capital of the Island, in their council house, on the Sabbath, for the worship of Jehovah and for instructing them in his

commandments. Kanoa and myself endeavored to speak to them in their own tongue of God and Christ, and to warn them of the judgment to come. Many listened attentively, and we trust some faint conception of what we sought to teach them may have entered their benighted minds.

We have, week by week, found ourselves better able to speak, and I am looking forward with eagerness to the day when I may be again permitted to preach among them the unsearchable riches of Christ. We are located between the two largest villages on the island, and I am intending to preach in each, regularly, every Sabbath, if the Lord will. In the mean time, we intend giving ourselves faithfully to the further acquisition of the language.

Kanoa, it is said, "still continues to prove himself a most faithful, humble, and devoted missionary," and he "has made very rapid progress in the acquisition of the language." On the 20th of October, Mr. Bingham added a few words to this letter, on board the Morning Star, returning to his field. Dr. Pierson, he says, has pronounced Mrs. Bingham now, "an able-bodied missionary." In November, he wrote again, and says: "We reached home safely, November 5, and found all the Hawaiians well. A few articles had been stolen from our house. To-day, (Nov. 12,) we feel in some trouble. The king sent a message this morning to demand *pay* for the land upon which our house stands, and which was *given* to us by the old king, his father. We are much surprised at this, but we trust our Heavenly Father cares for us. We do not apprehend that the king will order us from the island. God will order all things well."

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### Northern Armenian Mission.—Turkey.

#### KHARPOOT.

LETTER FROM MR. WHEELER, FEBRUARY  
12, 1859.

#### *Pleasant Indications.*

At the close of a long letter on business, Mr. Wheeler adds the following remarks respecting the state and prospects of the missionary work at and around Kharpoot.

In our field, we are much encouraged

by the freedom of access which we have to the people, particularly in the villages. In Hulah-keuy, the regular audience upon the Sabbath varies from 25 to 40 men, while many others come and sit for a while, to converse about the truth. Had we a suitable place for women, a considerable number would attend. It is said that there is not a house in the village in which there is not more or less discussion about the gospel. They have a custom of annually commemorating the baptism of the Savior, by casting a silver cross into the water, and then putting up at auction the privilege of taking it out; he who does so representing, for the time, John the Baptist. For this honor, from four to ten dollars is usually paid; but when the farce was acted there a few days since, no one would give any thing, and the priest was compelled to take it out himself, and indirectly pay his own fee.

To-day, also, we hear of a very encouraging state of things in Palu, where some thirty men assemble regularly at the chapel, to study the Bible. Accompanying this information, there came an order for thirteen Bibles and a number of other books. From Choonkoosh, also, came an order for two Bibles, ten Testaments, and twenty other volumes. Such is the demand for books, that within six weeks we have sold, for cash, more than eighty dollars' worth, and had we a supply of Armenian Reference Testaments, the amount would be greatly increased.

Garabed, the helper recently sent to Hoghi, has shown so much forbearance, and shrewdness withal, that instead of being driven out of the village, as we at one time feared he might be, he is beset day and night by crowds who come to converse about the gospel. Not long since a woman came to the chapel and loudly reviled and cursed him, continuing her abuse so long that those present proposed to drive her off, saying: "Why should she thus curse you?" "Let her curse," said he; "if you touch her, she will but rage the more." The woman

was so shamed by his forbearance, that she soon after came and asked his pardon, and invited him to her house, where she treated him with much courtesy. Then, when her anger was gone, he kindly but faithfully preached to her upon her guilt and danger.

We now have a helper in Hooeli, having secured a room from a Turk, after several vain attempts to get one from the Armenians, who, some from hatred to us, and some from fear of the priest, refused to rent their rooms. A considerable number of men come to converse with the helper, and there is promise of much good. A Turk, the chief man of the village, recently called at the chapel to converse about the Savior, and having remained some time, on leaving he said: "The Armenians never explain these things so."

In the city, we are encouraged by seeing new faces at our chapels every Sabbath. At the last communion, two men, natives of Haboosi, were admitted to the church, and one man, who for some time had been suspended from its communion, was excluded. An attempt was recently made by the pasha and his mejlis, to extort money from us, by imprisoning Hagop Agha, the head-man of the Protestants, who is in our employ. The pretence was, that he was surety for a man who had fled many months before. Perhaps fearing to seize him openly, they invited him and the Governor of the city to call at the pasha's palace in Mezereh, where he was seized and thrust into the felon's prison. From this we secured his removal to a better place; and when, after weeks' delay, we convinced the Turks that no golden key would open his cell, they used their iron one and set him free.

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*BAGH CHEJUK.*

LETTER FROM MR. PARSONS, FEBRUARY 12, 1859.

*Religious Interest.*

THE April Herald contained a few brief but pleasant items of intelligence from Mr.

Parsons, who had just returned to his field from the United States. This communication from him furnishes several equally brief and equally pleasing items. He says:

Since I wrote you last, twelve persons have been admitted to the church, and as many more have been, or are being examined for admission. The religious interest in the place was never more promising. We are indeed enjoying the continued manifestations of the Spirit's special presence. The windows of heaven have not yet been fully opened, however; we have not brought all the tithes into the storehouse.

There are indications of a refreshing in *Nicomedia* also. One has been recently admitted to the church, and the brethren are united, the love of Christ cementing the union. The congregation fills the house of prayer every Sabbath. A Protestant in Hascal has been recently cruelly beaten. The case was laid before the pasha of *Nicomedia*, and the offenders, a priest and several leading men of the place, were arrested and brought to *Nicomedia* for trial. I have good news from *Mooratchai*. A priest, formerly a violent opposer and persecutor of the lonely but faithful brother in that place, has become a friend, a gospel reader, and a lover of the truth. So reads a letter just received, asking for help. From *Koordbeleng* there comes, every now and then, a letter pleading for help. I have found no one to go to *Geol Dagh*, where, as I told you in my last, there is a work begun. From the district of *Nice* came a call, which I answered by sending two of the church members, for a temporary supply. *Ovajuk*, I am happy to inform you, has been provided for. While I was oppressed with the idea of its destitution—almost despairing—to my surprise, relief and joy, the deacon of this church came to me—while praying the answer came—saying that he was deeply interested in that village—felt a call—felt the fire in his bones—was ready to sacrifice a good business and business prospects, and

give himself to the work of preaching the gospel there. No man in the world is better qualified for the place. He has a good mind, is well instructed in the Bible, has a pleasing address, a discerning spirit, and a heart full of faith, and of love to Christ and the souls of men.

The care which this church has bestowed upon *Ovajuk* will now be carried on to *Arslanbeg*. You may soon expect to hear that the gospel standard has been planted there also. Wherever we turn our eye, we find the field whitening for the harvest. I despair of getting laborers from abroad, but my hope is, that the Lord will raise up on the ground an agency, which he will make instrumental in evangelizing this entire field. Shall I have the means—the funds—to employ this agency?

#### *Girls' School at Nicomedia.*

The girls' school in *Nicomedia* has a significant history. Eighteen months ago I had frequent complaints from the brethren in *Nicomedia*, that their girls were not cared for—that some were turned away, from alleged “want of room and ability to care for them;” and from the teacher came complaints that the brethren were intermeddling, &c. I answered all complaints by withdrawing my aid, (the entire support of the school, exclusive of the rent,) until they could agree among themselves. The school was not even suspended. A weekly tuition fee was required; none were turned away for want of room; greater efforts were made to render the school attractive and valuable; pupils came in more and more,—more than ever from the Protestants, and still more from the old Armenian families. It was soon independent of aid; I have only loaned, for a year, enough to pay the rent of a house in advance. The number of pupils is now seventy-eight. I hope the time will soon come, when the boys' school, and all common schools, can be put upon the same basis, or entirely cared for and supported by the civil communities.



## T O C A T.

LETTER FROM MR. PETTIBONE, MARCH 12, 1859.

*Loss of the Mission House by Fire.*

A VERY serious calamity has been permitted to fall upon our brethren at Tocat. Mr. Pettibone writes :

On Monday evening last, our mission house was reduced to ashes. Mr. Van Lennep had been confined to his room during the day, by an attack of ague. At a quarter before seven an alarm called us from our rooms, to find the basement of the main building in flames. The material of the house was principally pitch-pine, and the fire spread so rapidly that it was impossible to quench it. Dense smoke soon filled the whole house, so as to make entrance impracticable. Mr. Van Lennep escaped with his wife and children, losing *all* his library, clothing and furniture. Mr. Winchester and myself, residing in the wing of the building, succeeded in removing to the garden the greater part of our effects, and thus saved them ; Mr. Winchester's library and furniture, however, were much injured. The origin of the fire is still a mystery. No one was allowed to enter the wood magazine with a light, and as the fire commenced in a pile of the fragments of the old premises, stored away for fuel, suspicions are entertained that it was the work of an incendiary. We cannot be too grateful that the calamity occurred so early in the evening ; had it been later, lives might have been lost.

Mr. and Mrs. Van Lennep sustain their loss with resignation. Our native brethren are, however, very much disheartened, especially the members of our school. We had been anticipating much pleasure in entertaining the brethren of the mission, at the annual meeting, appointed to commence here June 6. Now, probably, the gathering will be in Constantinople. Many of the most ignorant and bigoted of the Armenians rejoice in this calamity, but the

better class express much sympathy, and wish to do all in their power to render us comfortable. They assure us, in the Eastern style of speaking, that their houses, their all, are ours and at our disposal. The Lord will overrule all for good.

By the loss of our chapel, we shall for a time suffer inconvenience, but there are many persons in this city enlightened and convinced of the truth, and many of these, I believe, the Lord will unite with his own people. So far as government is concerned there is perfect toleration here, but such is the opposition of men, that they can, by combination, deprive Protestants of all means of obtaining employment and a livelihood, so that to become a Protestant is to forsake father, mother and home. Of the pupils in our school, three have no lodging place, food or work, having been within the last year driven from their homes by their friends. We pray that this calamity may be sanctified to the good of all.

Mr. Winchester, in a letter relating to the same matter says, (March 11) : " We have set up a cooking stove, beds, &c., and are living in one room—Mr. Van Lennep's family and ours—after the apostolic manner, having all things common. Mr. Van Lennep has lost all his earthly goods ; our loss is not great. The loss of a comfortable home, however, is something to us in our present circumstances." " We shall endeavor to take a house that will accommodate all, divide our furniture, and make ourselves as comfortable as possible."

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LETTER FROM MR. VAN LENNEP, MARCH 14, 1859.

SINCE the preceding statements, from Messrs. Pettibone and Winchester, were in type, a letter on the same subject has been received from Mr. Van Lennep. He considers it pretty certain that the fire was set by an incendiary, says the people of Tocat have an unenviable reputation for lawlessness, and states that some articles belonging to his brethren, which had been removed from the burning building, were carried off by persons who pretended to take care of them, the police force on the ground appar-

ently encouraging such depredations. But there is a brighter side. He writes:

Many friends have come to light during this trial. Some of whom we were doubtful, and others who were unknown to us, proved, by their exertions, that they were anxious to afford every aid in their power. Many, of all classes, called on the following day, to express their condolence and sympathy, quite a number gave us most urgent invitations to stay at their houses, and we are now the guests of the principal Armenian in this city, who was, not very long ago, quite opposed to us, but who now seems unable sufficiently to lay himself out for our comfort. Our brethren, in the mean while, have made themselves quite comfortable with their goods in our large new school-room, for the day school, dividing it into several apartments with trunks and suspended sheets. We held our first services there last Sabbath.

Having spoken of the text and discourse on that Sabbath, and of various foolish rumors started by the superstitious, as to the origin and cause of the fire, Mr. Van Lennep adds:

It does seem mysterious, that God should allow so much property to be irrecoverably lost, which was, we believe, in good measure, faithfully employed in his service. Our theological school, which had been commenced with so much labor, in a building I had sprinkled with the sweat of my brow, and which had again been organized after many difficulties, having been closed for eighteen months, has now again been scattered! Our dear chapel, where for four and a half years the word of God has been faithfully expounded, is no more. Our last services there were in connection with the communion of the Lord's supper, and I believe we all felt that it was good for us to be there; and the last prayers were offered for the conversion of the world, in the immediately succeeding monthly concert.

#### *Personal Losses.*

I cannot begin to speak of my own

personal losses; of all my private papers and sketches and books, collected together during the past twenty-eight years; of so many tokens of the kindness of far distant friends, and mementos of departed ones; of my library, of nearly two thousand volumes, in English, French, Greek, Armenian, Turkish, Latin and Ancient Greek, with a sprinkling of Italian and Arabic; of my sermons in Armenian, prepared with a view to future usefulness; of my lectures on Sacred and Profane History, the Natural Sciences and Theology, all carefully prepared in Armenian; of the Commentary on the Old and New Testament in Armenian, in the process of revision, and an elaborate Commentary on the first eight chapters of the Epistle to the Romans, nearly ready for the press; of my dear companion and solace, the harmonicon, with some dozen volumes of musical lore; of my drawing and painting materials and my collection of views and carefully delineated illustrations of the zoological wealth of Asia Minor, my mineralogical and geological specimens; but I must stop. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." I bless him for allowing me to enjoy *his* property so long! It does not belong to me to endeavor to divine his reasons. I know they are good; that's enough for me.

And surely I have no reason to think of myself when I remember the loss the Board has sustained by this event. But I know the brethren at the Missionary House will feel, as I do, that God does all things well; and we will kiss, together, the hand that chastens us. I beg for myself, my family, and our afflicted people, a special interest in the prayers of the people of God.

#### *ERZROOM.*

LETTER FROM MR. DUNMORE, FEBRUARY 22, 1859.

#### *Tour in the Villages.*

MR. DUNMORE, when he wrote, had just returned from a tour among the villages of

Erzroom plain, during which he had visited thirteen Armenian villages, all having, however, some Turkish inhabitants. He was everywhere kindly received, and met with very little opposition to the truth; but "in not a single village," he says, "did I discover evidence that a ray of gospel light had entered. Everywhere the people had heard of Protestants, by a name which, in their estimation, designates "the embodiment of all infidelity," but nowhere had they heard the gospel. At some places he had audiences of from forty to sixty. A few, and but a few, were able to read, and he left tracts at every place, but sold no books. The people groan under the oppression of Arif Pasha.

### *Affairs at Erzroom.*

At Erzroom, the Protestants, "now composed of an entirely new company," have again presented a request for separation from the old Armenian community, which has been again rejected; the Pasha falsely stating, that by new regulations, the Protestants cannot be constituted a separate community until they shall number 300 or 400 houses. Mr. Dunmore remarks:

In the city, our work continues very much as when I last wrote. A few weeks since we commenced a Sabbath service, at the house of a Protestant on the other side of the city; also a day school, where some ten or a dozen children are taught. A class of eight or ten are being instructed in theology, and I trust not without profit, both for the present and the future.

The Protestants of Erzroom have for the first time, if I am correctly informed, *materially* shown their interest in the cause they have espoused, by not only taking upon themselves the entire support of their community, but by contributing both to a permanent fund, and more than enough to cover the expense of a stove and a huge wood-pile, for the chapel and school. This in Erzroom, where fuel is very dear and the winter lasts fully six months, with the mercury sometimes down to ten degrees below zero, Fahrenheit, is no inconsiderable item. The interest manifested in gospel truth is mainly among men from Arabkir, and the books sold are, for the most

part, bought by them. They now number about one hundred, mostly merchants.

### *Geghi.*

The movement at Geghi has thus far proved a failure. The delegation failed to come for Baron Hohannes, as promised by them. After making preparations to winter here, and waiting more than a month for their arrival, I dispatched a messenger to learn the cause of their delay, and whether they intended to come at all; and was informed, that they had failed to meet their engagements in providing a chapel and a room for Hohannes, and therefore threw the matter up, and abandoned the hope of having a preacher the present winter. The secret of their failure clearly lies in their unreasonable determination to have an American missionary, "a man with a hat," as they said to me. May God keep them from infidelity, and prepare their hearts humbly to receive the word at the hands of one of their own nation. If ever a people were in need of the preached gospel, they are so.

I know of no place now, so imperatively requiring two faithful missionaries, with families, as Erzroom. Will they be forthcoming, or shall this great field still continue to lie in moral desolation.

### *Southern Armenian Mission.—Turkey.*

#### *AINTAB.*

LETTER FROM MR. COFFING, JANUARY 27, 1859.

MR. COFFING speaks of having been so busy, previous to Mr. Schneider's return to Aintab, that he could find little time to write respecting his work; but being now in some measure relieved from the pressure which was upon him, he gives some account of a tour in October last, to Ehness and Berne, places north-east of Aintab, unoccupied and hitherto but little visited by missionaries. He was accompanied by the native pastor of the church at Aintab, Rev. Kara Krikor.

#### *Orool and Birijik.*

On their way they visited the out-stations

Orool and Birijik, and in regard to these places he writes :

In Orool, sixteen persons have learned to read the Bible, eight children and eight adults. The number of children in school is twenty, and the Sabbath congregation numbers more than thirty. But the influence of the truth is not confined to these. Its light has so shined, that many in the old church see that their worship is wrong, and their priest wishes to forsake the duties of his office ; but they still bring their infants to him and force him to baptize them ! We have set some of the children there, who have learned to read, to teaching the women, on the same plan that has worked so well in Aintab.

Five hours in the saddle, the next day, brought us to *Birijik*, where we spent one day. Here the most pleasing evidence of the progress of the truth met our eyes. Since last April, seven men have been added to the Protestant community, five of them from the Armenian church and two from the Romanists. The congregation on the Sabbath numbers forty-nine, and the leaven of the gospel is penetrating the whole mass of the nominally Christian population. The teacher of the Armenian school has embraced evangelical sentiments, though not openly, and uses the Turkish New Testament in his school. He reads it also to the congregation in their church on the Sabbath, their priest not being able to read Turkish. To this there was some objection, but many declared, that if the reading of the Scriptures in the language of the people was forbidden they would go at once to the Protestants ; so the practice is continued. We hope to return to Birijik before long, to administer the Lord's supper and gather into the little church there some fruit, which seems ripe for the Savior's kingdom.

#### *Ehnesb.*

From Birijik the brethren went to Ehnesb, of which place Mr. Coffing says :

We found it to be a village of only

forty houses, but all of them Armenian. It is built into a high rocky point in the bluff, [west of the Euphrates,] three or four hundred feet above the water, and commands a fine view of the river for many miles to the southward, as it winds through its deep and narrow channel, like a mighty canal. The houses are built one above another, and some of them are mere holes cut in the almost perpendicular rock. With some difficulty we ascended the steep, and found our way to the Governor of the place, who received us kindly, and upon whose house we stopped for the night. Here one person, on learning the object of our visit, said : "Do you see these rocks ? Can you plow this place ? Neither can the gospel enter here." Yet the time was just at hand when the dwellers in these rocks were to hear its glad sound. After supper, which we took by moonlight, in the open court formed by the roof of the next house below, nearly all in the village gathered around us and listened to Kara, who talked to them for more than two hours with great faithfulness and zeal ; answering their questions, exposing the errors of their worship, and pointing them to the Savior. Their priest, who lives in another village, six hours distant, was present ; but being very ignorant he could say but little, and what he did say was always refuted and turned against him. Some, speaking out, said to him : "You come not to preach to us the gospel, or teach our children, or to do us good in any way, but only to get our money." He had come at this time to marry a couple, for which they gave him forty piastres, but he wanted twenty more. During the whole two hours there was good attention on the part of all present ; and at the close some said to us : "You are right ; what you say is true." The next morning, when ready to start on our way, and just as the sun was appearing in his eastern splendor over the river-hill, the villagers again gathered around us, and we knelt down upon the open roof and prayed for a bless-



ing upon the truth which had been spoken in the evening, and that the Sun of Righteousness might continually shed his beams upon that lonely and benighted village. Before leaving, we promised to send them, on our return to Aintab, a young man to teach their children, and preach to all of them the word of life; which promise we have since made good. And we trust that, before many months, we shall hear of some souls there rejoicing in a Savior's love.

### *Berne—a Moral Desolation.*

From Ehness the brethren followed the Euphrates five hours, to Ooroom Kala, and then "passed over a mountainous and dangerous road to Berne," where they arrived Saturday evening. Finding no brethren or friends to greet them, they went to the khan, and in the morning, to make known their arrival, visited the Armenian church. After service many gathered around them, Krikor opened his Bible, but a rich banker ordered the house to be cleared, and his servant commenced beating all, to drive them away. A false report of a death was also started to draw the people off. Many, however, called at the khan, where Krikor "talked and exhorted all day;" but "it seemed casting pearls before swine." The impression received respecting the moral condition of Berne was most painful. There appeared to be no self-respect, no respect for one another, and as the people themselves said of the Armenians there, no honest, respectable persons, "no best—all bad."

Monday evening we called on the banker. We found him by his bottle, from which he took frequent draughts, and offered it to others in a most boisterous and blasphemous manner. He entered into conversation with us about the object of our visit to Berne, and offered to make all the Armenians in the place Protestants, if we would pay him 19,000 piasters—the amount of a tax, which the Armenians of the place were just then called upon to pay to the Turkish authorities. He said: "To become Protestant is to deny Christ; do you think we shall deny him for nothing? No; but if you will give me 19,000 piasters we will all deny him. I will make the whole com-

munity Protestant to-morrow. They are all mine, and I can do as I please with them!" When he had said this, and much more like it, he unceremoniously staggered out of the room. Such is the man who governs, by his wealth, recklessness and vices, the whole Armenian population of the place, both as to their temporal and spiritual concerns! Nor are the physical features of the place much more pleasing than its moral condition. It is situated in a deep ravine, in the midst of barren mountains, overlooked by still higher mountains farther north. At the bottom of the ravine there is no plain, or level spot for houses, but only a sharp angle; and the houses are built one above another up the hill-sides, which are *very* steep; in some places rising at an angle of more than forty-five degrees. It is poorly watered and difficult of access. The road by which we approached it from the south, is by far the worst I have yet seen in this country of bad roads. In the summer it must be a very hot and unhealthy spot; but the people spend the warm season in the vineyards.

Yet there are eight thousand precious souls there, for whom Christ died, two thousand of whom are Armenians, the rest Mussulmans. The Armenians have one substantial place of worship, built mostly with the gold which adorned their former house. Their service is thinly attended, and they have nothing which deserves the name of a school for their children. The gospel has gone all around Berne. Aintab, Birijik, Oorfa, Adiaman, Arabkir, Marash and Albustan have all received it, and been blessed by it. Shall it not also enter there? There is hope, both from the promises of God and from the condition of the place, for its very badness is promising. The people are so corrupt that they will see there is no hope of salvation in their present lifeless forms and wicked practice, and some will soon embrace the truth. Many of them now feel that their worship is wrong. They have but little attachment for it, making it only a kind of political or national

bond. The character of the banker mentioned, should also encourage us to send the gospel to Berne. Many long to be delivered from his cruel oppressions.

### *First-Fruits.*

There are, already, "first-fruits" of the gospel there. We spent three days in the place, and the evening before we left an invalid sent for us. We called upon him, and he said he had seen us visiting among his neighbors, and hoped we would come to see him, but we passed by. This man seemed to us as one who had passed from death unto life. He told us how he found the Savior. Two or three years ago one of our colporters visited Berne, talked with some, distributed a few books, and then left. Those books this man read, and at once embraced the truth. Since then he has been trying to live a godly life; a lonely disciple in that corrupt place—a prophecy that the whole place shall yet be regenerated and made happy in the love of God.

### ~~~~~ *ANTIOCH.*

LETTER FROM MR. POWERS, MARCH 16,  
1859.

### *The Church at Kessab.*

MR. POWERS, when he wrote, had recently returned from Kessab, where he passed two Sabbaths and the intervening week, preaching, on the first Sabbath, both at that place and at Ekis Olook. He was much interested in what he saw, of the church especially. During the week he assisted in examining candidates; and on Saturday the church met to consider the cases of some members charged with unchristian conduct. He writes:

Five were found guilty, and were suspended, for the present, from the higher privileges of the church. This was done without any assistance from me, and I was exceedingly gratified with the kind and conciliatory, yet firm and decided manner, without fear or favor, in which it was done. Both in this transaction, and also in the examination

of candidates, it was manifest that the leading men in the church guard her purity with a jealous care.

### *An Interesting Sabbath.*

On the second Sabbath, many came up from the surrounding villages and hamlets, to unite with the church in religious services, and in the celebration of gospel ordinances. The day was lovely, and it was a charming sight to see the people coming from their several localities to this centre of their holy solemnities. In my morning discourse, I explained the nature of the Lord's supper. In the afternoon the audience numbered 465, many of whom were obliged to remain outside. I know not that I ever saw a more densely packed assembly. I cannot say so much for its stillness, for the house being very low and miserably ventilated, became exceedingly uncomfortable. The people are about commencing to build a suitable house of worship.

Ten persons were admitted to the church on profession of their faith. Eight children were dedicated to the triune God in the ordinance of baptism, and the Lord's supper was administered to nearly one hundred persons. It was a precious season; all seemed interested and delighted. Five of our theological pupils, belonging to this church, had returned to their homes to unite with their friends in this religious festival, and added to the interest of the occasion. While there, and especially on the Sabbath, they were rejoiced to find among those with whom they mingled, so much love and harmony, and so lively an interest in religious subjects. Catholics and Armenians also were present, from some of whom was heard the gratifying declaration, that henceforth they were with the Protestants.

### *Persecution.*

I may add, that a few individuals from the Armenians have recently joined the Protestants, and are now suffering much

persecution from their friends. One man has been driven from his father's house, and from the presence of his wife and children; and one evening while I was there, venturing to return home to embrace those whom he seems to love very tenderly, he was beaten by his father and brother, till he fell senseless to the ground. Another, who had improved, for two or three years, a piece of land left him by his grandfather, no one questioning his claim, has been deprived of it now that he has become a Protestant. The young man, however, seems firm and cheerful, esteeming Christ far greater riches than fields and gardens. Indeed it was most manifest, that there is a more than ordinary spirit of inquiry, and serious interest in religious things, among that poor people;—poor in this world's goods, but many of them, I doubt not, rich in faith, and heirs of the kingdom. I more and more admire that sovereign pleasure of God, which has singled out these ignorant mountaineers to be the objects of his divine compassion and grace, while millions of the learned and wise and noble, have been left to perish in their pride, unbelief and sin. Even so, Father, for so it seemed good in thy sight.

Mr. Powers is making arrangements to reside at Kessab in the summer; and on this subject he writes:

I feel now more than ever assured, that I am following the leadings of Providence in planning a summer residence for myself and family among those rude and uncultivated people, where God himself evidently delights to dwell. Looking at Kessab simply as a place of residence, it has, certainly, very few attractions, and some things which I saw there last week, in the habits of the people, made me almost shrink from taking my wife and children there. But looking at it as a place highly favored of God, and where he is displaying the riches of his grace, I feel that we cannot but be happy there. I am quite sure, moreover, that the influence of a mission

family residing among the people, must do something to improve them in their social and domestic habits and relations.

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### Assyria Mission.—Turkey.

#### BITLIS.

LETTER FROM MR. TROWBRIDGE, DECEMBER 20, 1858.

It was announced in the Herald for February, that it had been decided to occupy Bitlis permanently as a station, and that Mr. Trowbridge, of the Northern Armenian mission, who had been engaged in itinerant and exploring labor with Mr. Dunmore, would spend the winter at that place, with Mr. and Mrs. Knapp. In this letter Mr. Trowbridge speaks of his visit to Diarbekir, and the removal of Mr. Knapp's goods from that place to Bitlis, (which was reached, on their return, October 28,) and of a subsequent tour to Moosh, with Manough, the native helper at Bitlis, and thence to Khanoos, to make arrangements for pastor Simon to spend a few months at Moosh and vicinity.

#### *Pastor Simon to go to Moosh.*

They arrived at Khanoos on Saturday, and the next day the proposition was made to the church, that they should send their pastor, for a time, to preach Christ to the destitute. "After service," Mr. Trowbridge says, "I found, by conversing with the principal men, that they fully concurred in the plan, though sorry to part, even for a few months, with their 'esteemed shepherd,' as they term him."

On Thursday the brethren left again for Bitlis, not taking the usual route by Moosh, but going directly across the country, (about ninety miles,) in order to visit numerous Armenian villages said to be found in that direction. They passed through or near nineteen villages, only three of which were Koordish. Some of these were large, containing from 150 to 300 houses. He writes:

Wherever we spent the night, and had time to talk with the people, we found eager listeners. Every body seemed to know us as if by instinct, and I was pleased to find that, wherever we went, there were those who were acquainted with pastor Simon, and all spoke of him with respect and esteem. I could not but think, therefore, that his

removal to Moosh for two or three months will be the means of much good, and it may be that his permanent location at that place will soon be desirable.

### *Prospered in Journeyings.*

We now feel that we have completed our arrangements for the winter, and truly the Lord has greatly prospered and blessed us in making these arrangements. As I reached home, (after this tour,) on the 6th of December, having left Stamboul on the 7th of July, just five months had passed. During that time I have traveled five hundred miles by sea, and a thousand miles by land, on horse-back. Mr. Dunmore has traveled, probably, an equal or greater distance. We have been over some of the wildest and most dangerous portions of the Turkish Empire, yet our lives have been spared, and we have enjoyed a remarkable degree of health. We have been enabled to make, I trust, a careful and comprehensive examination of this entire region with reference to the missionary work, and our coming to and remaining in this part of the country has been the means of encouraging the timid and awakening many who were ignorant or indifferent. The Lord has blessed us even beyond our expectations and prayers. While I am writing this letter there are fifteen men in my room, listening to the truth as presented to them by Baron Manough.

### *Educating Helpers.*

The need of native helpers is so great that we have resolved to instruct some of the most promising young men here, with the hope that, from their number, we may be able to select a few who will serve as colporters and booksellers for the surrounding villages. This class meets at our house every night, and the instruction is given mainly by Baron Manough, assisted by Mr. Knapp, who is always present. I do not attend, as the language used is Armenian. Many come in to listen besides those on whom our eyes are fixed with reference to our

future work. The number in attendance, thus far, has varied from eight to twenty. Mrs. Knapp has formed a class of girls, to whom she gives lessons twice each day. One of these she has already engaged as teacher of the smaller children. She has also abundant opportunity to visit the women at their houses, and receives many of them at her own room. You will see, from these brief statements, that we are well supplied with pleasant and interesting labor. We need, and pray continually for the added and greater blessing of the divine Spirit, for without his presence all our labors will be of no avail; and we again ask an interest in your prayers.

### MARDIN.

LETTER FROM MR. WILLIAMS, FEBRUARY 4, 1859.

### *Condition and Prospects of the Place.*

MARDIN is also a new station, to which, as stated in April, Mr. Williams has removed from Mosul. He left Diarbekir, (where he had been detained for some time by his own illness and that of his little boy,) December 29, and reached Mardin the next day. Of the state of things found there he gives the following account.

Of the work here it is difficult to give a correct impression. On our arrival, we found a good deal of stir and talk about one "Pilgrim Mekha," who had declared himself a "Prote." A merchant and a man of influence, and the head of a large kindred, his public advocacy of Protestantism produced a sensation, and fifty houses were ready to follow in his wake. He was a papist. Another man of some influence, a Jacobite, was ready, with thirty houses in his train, to join the movement as soon as the former should have succeeded. The enemy took the field with his usual weapons. One and another were thrown into prison. The boys, like a pack of dogs slipped from the leash, were let loose upon every one suspected of being a reader of the gospel, and made the air ring with cries



of "Prote! prote! Ah-kah! ah-kah!" whenever any one of them appeared in the street. The females of their families were assailed in the same way whenever they ventured to the baths, and their lives were made bitter by these continued insults. The "Pilgrim Mekha," a man of perhaps fifty or sixty years, came to me begging that I would protect *his family*;—for himself he did not care, for no one would dare to insult him. On his way home after this boast, the boys set upon him, and not only greeted his ears with their yells of Prote! and Ah-kah! but twice threw him down in the dirty streets, in spite of his dignity and age and influence. This was too much for his pride. He took to his house, and did not leave it until he had made peace with the priests. The rest followed his example.

All this was three weeks ago, but we still have calls every day, in number varying from five to twenty, and all come to talk on topics relating to religion. But, alas, it is not to ask, "What shall I do to be saved?" but, "What do you say about the intercession of the saints? about purgatory?" &c. An intellectual conviction that Protestantism is the teaching of apostles, and that the dogmas of the papacy are opposed to the truths of the gospel, is much more extensively prevalent than I had expected to find it. But, thus far, I have not seen one who seemed to be deeply sensible of his need, as a sinner, of a divine Savior, nor one who gives clear evidence of being born of the Spirit. The Mardinlees are eminently fond of discussions and debates, and "vain jangling" to no profit. To receive the truth in love—to this they have not yet attained. Those who claim to be Protestants are "puffed up," thinking they know it all, and not only need no teachers, but are better qualified than any others to do the teaching.

The picture is, perhaps, not a very promising one. This is, you see, a

stony soil. Mardin is a bleak and rocky place; our very houses are cellared in the rock. But God's word is like the fire and hammer, able to break the rock in pieces. On the Sabbath we preach twice, and this week commenced a Bible class on Wednesday evening. Ten were present, mostly attentive. Day before yesterday, that Boanerges and Barnabas in one, Shemmas Suleiba (Deacon Cross) of Diarbekir, came to relieve Deacon Jesse, who will return to Diarbekir next week. Mardin is the head-quarters of the papacy in Assyria; pray for us, and for the work here.

### DIARBEEKIR.

#### STATION REPORT.

THE report of this station, for the year 1858, states, that public services have been continued in two places, as heretofore—one in the city and one at the village of Cutterbul, on the other side of the river. At both these places there has been preaching twice on the Sabbath, (with Bible-class and Sabbath school at noon,) and also on Wednesday and Friday evenings. "The city congregation has ordinarily ranged from seventy on week days to two hundred on Sabbaths; though on special occasions it has numbered from three hundred to six hundred. The Cutterbul congregation has been from thirty to seventy. The Wednesday afternoon meeting for the women, conducted by Mrs. Walker and Mrs. Nutting, has been well attended." The Sabbath school has "much increased, both in numbers and interest." More than sixty boys, between the ages of five and fifteen, are regular in their attendance. There is also an interesting class of girls, and the Bible-class for adults numbers about one hundred.

The boys' school in the city has numbered about sixty pupils. The teacher of the girls' school was married in August, to B. Marderos, of the Bebek seminary, and has removed to another field of usefulness, at Kharpoot. "The work at Hinee seems in some respects more encouraging than last year." Helpers have been employed at Chermook, and (during the summer) at Egil and Argana. In conclusion, the report says: "There is, on the whole, evident progress. The congregations have somewhat increased, and those present are very attentive and apparently interested in the preaching of the word of life. Fourteen have been added to the church, making

the whole number received from the first, fifty-six. Two have been removed by death within the year. The present number of members is fifty-two. What we most need, and what we long and pray for, is such an out-pouring of the Spirit as has been witnessed in a multitude of places in America during the year. Will not *many* churches in our native land, which have enjoyed such showers of grace recently, pray that the little church at Diarbekir, and our whole field, may be equally blessed of God."

### Ahmednuggur Mission.—India.

#### ANNUAL REPORT.

MR. BALLANTINE has forwarded the following extracts and tables, from the report of this mission, for the year 1858, which present interesting and important statistics, not only for the last year, but for the whole period since the mission was commenced.

#### *Native Churches.*

The number of native churches connected with the mission has been increased during the year, by three, making the whole present number eleven. The new churches were formed by dividing the church of Dedgaum into two and the church of Khokar into three. The division of these churches became necessary on account of the distance at which the members lived from each other, and especially on account of the new interest which sprung up at the particular points where the new churches were organized.

From a table subjoined, showing the number of admissions into the different churches connected with the mission, it will be seen that eighty-six persons have been received to the privileges of church membership during the year. Four have been excommunicated and three have died, leaving the total increase 79, and the whole number of members at the end of the year, 319. There were 251 baptized children connected with the churches at the end of 1858, of which number 59 were baptized during the year, and two came from another mission. Twenty of our baptized chil-

dren joined the church within the year, and six died.

We give also another table, showing the whole number of persons baptized and received to the church in this mission from its establishment, in 1831. This table is an interesting one, as it exhibits the results of twenty-seven years of labor. Up to the end of 1854, when the mission church was divided into five different churches, 198 persons had been received on profession of their faith, and six were received from other missions, (most of them from the American mission church at Bombay,) making the whole number 204. Of this number, 8 had removed from the bounds of our mission, 13 had been excommunicated, and 31 had died; leaving 152 members, which were divided among the five new churches. Since the commencement of 1855, 204 persons have joined our churches, including one who came from Bombay, 8 have removed from the bounds of the mission, 12 have been excommunicated, and 17 have died, making the total increase for these two years 167. The whole number of persons received during the past 27 years, is 408; the number of members who have removed from the bounds of the mission is 16; 25 have been excommunicated, and 48 have deceased; leaving, as the present number, 319.

#### *Baptized Children.*

The whole number of children baptized during the 27 years, is 385, and six have come with their parents from other missions; total 391. Of these, 12 have removed with their parents from the mission, 67 have been received to the church, and 61 have died, leaving 251 still connected with us. We think it a very gratifying result, that so large a number of baptized children have been received to the church. It shows that God blesses his people in their families, and that he is mindful of his covenant, to be a God not only to them but also to their seed after them. Our efforts have

always been directed to training up the children of our converts in the truth, and we rejoice that God has so blessed our labors in this respect. Of the whole number of members now connected with our churches, about one-fifth were baptized in childhood. It will be noticed, that while only 18 of our baptized children joined the church before the end of 1854, 49 have been received during the last four years. This shows how we may expect the Christian church to grow in this land, wherever it takes root. God will bless the offspring of his people, and bestow upon them his Spirit.

#### *Caste of Converts.*

Of the whole number of persons received to the Ahmednuggur mission churches, on profession of their faith and from other missions, 12 were Brahmins and two Parbhoos, (a caste claiming to be equal to the Brahmins,) and five were children of these families, who, having been baptized in infancy, afterwards professed their faith in Christ. Thus 19 members originated from the highest castes; 31 were also from the Koonabee, Malee, and other high castes, and two were children of these; so that,

in all, 52 members of our churches, had their origin in the higher Hindoo castes; and five were Mussulmans. The remainder originated among the lower Hindoo castes. It will be seen from this, that while the greater portion of the converts have been from the lower castes, nearly 60 have come from the higher classes of the community, who can afford us valuable assistance in our endeavors to reach these classes, and who are themselves the first-fruits of the harvest which we may expect to gather in from the highest castes. During the past 27 years, 63 Christian marriages have been celebrated in the mission.

The whole number of laborers connected with this mission from the first is 16, two of whom labored less than a year, one less than two years, and two less than three years. In all, 102 years of labor have been expended upon the field, not including the labors of females. Quite a number of these years may be reckoned as spent in acquiring the language, so that the amount of really efficient labor has not been very great.

The following are the tables referred to above:

#### *Statistics of the Native Churches connected with the Ahmednuggur Mission, for the year 1858.*

CHURCHES.	No. of members January 1, 1858.	Received in 1858, on profession.	Rec. by letter from other churches.	Dismissed to other churches.	Excommunicated.	Died.	No. of members, December 31st.	Baptized children, January 1st.	Baptized during 1858.	Came from other churches.	Went to other churches.	Received to com- munion.	Died.	No. of children December 31st.
First Church, } Ahmed-	83	18		11		1	89	89	9		9	11	2	76
Second " } nuggur,	23	2	2	2			25	12	5			1		16
Seroor Church, . . .	28	1			2		27	22	3				1	24
Khokar " . . .	41	23	5	12	2		55	51	14	5	2	3		65
Shingvay " . . .	12	7	1				20	11	3				1	15
Chanday " . . .	41	19	1	17		2	42	22	9		14	3	1	13
Lonee " . . .	5	3					8	7				2		5
Kolgaum " . . .	7	1	2				10	2	1	4				7
Dedgaum " . . .		4	19				23	6	14					20
Gahoo " . . .		6	5				11	7	1				1	7
Panchegaum Church, .		2	7				9	2	1					3
Totals, . . . . .	240	86	42	42	4	3	319	216	59	27	25	20	6	251

*Statistics of the Membership of the Churches connected with the Ahmednuggur Mission, from its establishment, in 1831, to the end of 1858.*

CHURCHES.	Members received on profession.	Received from other missions.	Removed from the mission.	Excommunicated.	Died.	Total increase.	Children baptized.	Children from other missions.	Children removed.	Children received to communion.	Children died.	Total increase.
Mission Church, A. D. 1831—1854,	198	6	8	13	31	152	248	4	9	*18	39	186
1st Ch. Ahmednuggur, 1855—1858,	43		4	2	6	31	36		1	22	9	4
2d " " " " " "	15		2		1	12	11		2	2	2	5
Seroor Church, . . . . .	23		2		3	13	19			4	3	12
Khokar " . . . . .	40			5	1	34	24	2		10	2	14
Shingvay " . . . . .	17				2	15	10				1	9
Chanday " . . . . .	49	1			2	48	20			9	4	7
Lonee " . . . . .	3				2	1	1			2		1
Kolgaum " . . . . .	1				1	1	1					1
Dedgaum " . . . . .	4					4	6					6
Gahoo " . . . . .	6					6	7				1	6
Panchegaum Church, . . . . .	2					2	2					2
Totals, . . . . .	401	7	16	25	48	319	385	6	12	67	61	253
<i>Abstract of the above.</i>												
A. D. 1831—1854, . . . . .	198	6	8	13	31	152	248	4	9	18	39	186
A. D. 1855—1858, . . . . .	203	1	8	12	17	167	137	2	3	49	22	65

\* Of these, five connected themselves with other mission churches, and so were not reckoned as converts of our mission church.

## Madura Mission.—India.

### ANNUAL REPORT.

THE report of this mission, for the year 1858, is very full and must be considerably abridged, but extended extracts from it will be found here. Mention is first made of the fact, that "death has been permitted to make no inroads" on the mission within the year, though two brethren, with their families, have been constrained, by ill health, to leave the field; one, it is hoped, to return again, and one "obliged to relinquish all expectation of returning."

### Preaching—Tours.

During the past year, stated meetings have been held, usually twice on the Sabbath and two or three times during the week, at most of the stations where the missionaries reside. The services have been conducted by the missionary himself when at the station, and during his absence by one of the catechists. As the congregations are generally the same from week to week, and for the

most part are composed of those who are at least nominally Christians, we should expect to see a marked improvement in their character. To a good extent, these expectations have not been disappointed. The privileges enjoyed are valued and diligently improved, and the profiting of some is manifest to all. Yet we must say, that some of those to whose very door the gospel is brought from week to week, manifest an apathy respecting it which is most painful to the missionary, but which it is most difficult to break up. The sleep of ages seems to have fallen upon the people; and even those whose hearts appear to have been touched by the Holy Spirit, are but half awake to the infinite importance of eternal things.

In the village congregations, the ministration of the word is, of course, mostly in the hands of the native catechists; but the brethren of the mission have made frequent tours to visit them, and the main object of these visits has been to preach the gospel. It is not possible to state the exact portion of time spent



by the brethren on these tours. It has been perhaps from one-fourth to one-third of the whole year, and the distance traveled amounts, in the aggregate, to about 7,000 miles. But few of these tours have been made with the exclusive object of preaching to the heathen. The number of congregations connected with most of the stations is so large, and the distance of some from the stations is so great, that a proper superintendence of them requires a large share of the missionary's time and strength. Most of the brethren, however, have taken occasion, on these visits to their congregations, to preach in the heathen villages which skirt the road, and in this way the gospel is brought to the ears of multitudes.

*Increasing readiness to hear.*

By the uniform testimony of the missionaries, native pastors and catechists, there is a growing readiness to listen respectfully to the preaching of the gospel, among all classes of the community. Our preaching has been mostly to the humbler classes, but it has by no means been confined to them. The truth preached has often been the subject of discussion among the by-standers, some assenting, and giving reasons to prove the excellence of Christianity, while others, with evident good feeling, have brought forward their objections. Scarcely an instance has occurred during the year of intentional disrespect to the missionary,

and our catechists speak, generally, of kind treatment wherever they go. Our greatest difficulty, therefore, with regard to preaching, is not direct opposition, nor, in general, a disposition to cavil, though this is sometimes manifest, but an almost imperturbable apathy, which allows the people to listen quietly and assent readily to what is said, yet prevents any deep impression from being made on their hearts and consciences. They are as impressible as the dry bones of the valley of vision. Nothing seems wanting but the breath of the Holy Spirit to make them rise up, an exceeding great army of living souls; and the recent glorious revival in America gives us reason to hope, that a day of special divine influences, which shall extend to the whole world, is not far distant. May the Lord hasten it in his time.

*Congregations.*

The whole number of congregations now reported as in connection with the mission, is 136, being an increase of only two during the year. The increase in the number of members shows, that though the number of congregations has but slightly increased, they have gained very considerably in strength, notwithstanding the losses resulting from the pressure of famine. The relative loss and gain at the different stations may be seen by a reference to the following table.

STATIONS.	No. of congregations.	Men.	Women.	Children.	Total.	Men able to read.	Women able to read.	Children able to read.	Av. attendance on Sabbath.	Marriages.	Deaths.	Gains.	Loss.	Balance.
Madura, . . . .	17	168	150	208	526	60	22		308	2	12	83	49	+34
Dindigul, . . . .	9	121	98	218	437	44	15	28	222	4	14	157	204	-47
Tirumungalum, . .	11	224	161	263	648	94	12	38	376	1	15	77	73	+4
Tirupuvanam, . .	7	57	46	79	182	21	8		98			67	59	+8
Mandahasalie, . .	39	611	522	709	1,842	119	17	80	938	4	41	220		+220
Malur, . . . . .	7	61	64	96	221	21	10			1	2	27		+27
Batalagundu, . .	8	76	79	127	282	18	15	16	178	3	10	27	10	+17
Periaculum, . . .	21	321	331	477	1,129	66	15	32	524	8	49	70		+70
Patianur, . . . .	2	22	15	17	54	7		6	25		1	54		+54
Pulney, . . . . .	4	42	41	59	142	12	5	8	103		8	172	30	+142
Pasumalie, . . . .	1	9	7	13	29	9	5	4	29			33		+33
Sivagunga, . . . .	6	45	50	124	219	17	3	4	100		1		53	-53
Usalampatti, . . .	4	34	24	35	93	7	1	5	57			12	24	-12
Total, . . . . .	136	1,791	1,588	2,425	5,804	495	128	221	2,958	23	153	999	502	+497

*Catechists.*

There are 73 catechists, and 46 readers employed by the mission, respecting whom it is said:

Some of them have had the advantage of studying in the seminary, for periods varying from a few months to several years, but by far the larger part have had but the most scanty facilities for mental improvement. They are brought together at the different stations for several days in each month, and are there instructed by the missionaries; but their progress in knowledge is of course slow, and the want of early advantages for study is plainly manifest in many of them.

A class of catechists is now permitted to pursue a short course of study in the seminary, and by this means we trust the qualifications of our native helpers will be gradually increased; but when we commence at so low a point, the work of elevation must of necessity be somewhat protracted.

In regard to the moral and religious character of our helpers, we are able to speak hopefully. Of some we stand in doubt, but we rejoice in the hope that most of them, with all their deficiencies, are sincere disciples of the Savior whom they profess to love. Taken so recently as some of them have been, out of the horrible pit and the miry clay of heathenism, the depths of which few in a Christian land can fathom even in imagination, it cannot be thought surprising if their garments are not, in every case, spotless. In regard to most, there is pleasing evidence of both growth in grace and increasing efficiency in their labors, while not a few manifest a love for their work, and a desire for the salvation of souls, which enables us to rejoice in them as true fellow-helpers in the Lord's service, and to love them for the spirit of Christ manifested in them.

*Condition and Prospects of the Congregations.*

In endeavoring to form a correct estimate of the real progress in knowledge

and piety made by our congregations, we cannot leave out of view the character and circumstances of the class from which by far the greater part of the native Christians have been drawn. The whole heathen community is a mass of corruption—of the vile ingredients of which no one living in a Christian land can form any adequate conception—and that part of it from which most of our native Christians have been drawn forms no exception to the general rule. Looking at our people from this, which is the proper point of view, we see much to encourage us. After making a most searching inquiry into their character and conduct, we rejoice that we can report, in regard to most of the congregations, a decided improvement. The severe famine during the year now closing, which has compelled some of our people to subsist upon wild roots and berries, and has driven others from their homes to seek subsistence in more favored places, has had a depressing influence upon them in some respects, while in others it has not been without good results. Some, finding every earthly hope failing, have been driven to a closer dependence upon God for their daily food, and they feel that they have not trusted in vain. Others, while scattered abroad in search of sustenance for their bodies, have carried with them the imperishable bread of life, spreading it, according to their ability, among those who were perishing for lack of knowledge.

"The law of the Sabbath," it is said, is better understood and more regarded than formerly; intemperance, which prevails to a fearful extent among the lower classes of the heathen, is rare in the congregations; and the people are gaining a good report for truthfulness and honesty.

The Christians, generally, find more favor than formerly in the eyes of the heathen. Some cases of persecution have occurred, but they have not been numerous, and we think they have usually turned out to the furtherance of the gospel. In one or two instances, we have

thought it right that our people should seek for justice in the courts of law ; but our experience has been such as to lead us to advise them to endure much suffering, rather than resort to such an uncertain remedy. In too many cases, the mere fact that they are Christians would turn the scale against them.

The continued existence of Christianity in the land, has come to be a recognized fact, and the reproach and suffering connected with its profession are becoming continually less, and we trust may soon cease altogether. We may add, as a cause for gratitude, that the gospel seems to be gradually finding its way into classes of society higher than those in which it has hitherto met with its greatest success. Considerable numbers from the, so called, good castes, have become connected with our congregations the past year, and in this respect the reproach of Christianity, as a religion for pariahs only, is in some measure removed. But the occasion of our joy, is not that the Christian religion is becoming

more respectable in the eyes of the heathen, but that those who form the great body of the population are beginning to feel its influence ; and that Christians who are raised above the lowest depths of ignorance and poverty, will be better able to support the institutions of the gospel among themselves, and will exert a greater influence in propagating its truths among their heathen countrymen.

*The Native Church.*

During the year now drawing to a close, there has been an increase of six in the number of churches under the care of the mission, and an addition of 112 communicants, on profession of their faith. Four who were under discipline have been restored, nine have been excommunicated, and twelve temporarily suspended from the church. The number of deaths reported is nineteen, and the whole number of communicants now in good standing is 997. Statistics in reference to particular stations, will be found in the table.

*Statistics of the Churches.*

STATIONS.	Number of churches.	Added by profession.	Added from other stations by certificate.	Added from other missions by certificate.	Dismissed to other stations.	Dismissed to other missions.	Excommunicated.	Suspended.	Restored.	Deaths.	In good standing.	Received on profes. from the beginning.
Madura, . . . . .	2	9		2	5	1	1	2		2	107	132
Dindigul, . . . . .	2	19	2	2	23	5		1	1	3	81	145
Tirumungalum, . . . . .	2	12	2							1	94	111
Tirupuvanam, . . . . .	1	1	1								14	3
Mandahasalie, . . . . .	9	48	1				7	2	1		374	418
Malur, . . . . .	1	1	5		2	2				5	28	18
Periaculum, . . . . .	7	8	6			4	1	6		4	130	107
Batalagundu, . . . . .	1	7	7		4				2	1	68	63
Patianur, . . . . .											4	
Pulney, . . . . .	1		23								23	
Pasumalie, . . . . .	1	8			5			1		3	55	105
Sivagunga, . . . . .	1	1		3	2						19	101
Usalampatti, . . . . .												
Total, . . . . .	28	113	47	7	41	12	9	12	4	19	997	1203

*Native Pastors.*

The number of native pastors now in connection with the mission is five. On the 1st of August, the native church

members residing in the town of Dindigul were organized into a distinct church, and Mr. A. Savarimuttu was ordained as their pastor. On the 8th of December,

Mr. C. Williams was ordained over the church at Keelamattur, seven miles from Madura, and on the 29th of December, Mr. E. Seymour was ordained over a church formed in the town of Periaculum. All these young men have been for several years engaged in mission labor, as catechists, and by their consistent piety, and diligence in their work, have won our respect and affection, while they have also gained a good report of them which are without. We cordially welcome them as fellow-helpers in the work of the ministry, and our earnest prayer is, that they may prove themselves workmen that need not to be ashamed.

#### *Efforts to support the Gospel.*

In regard to efforts of the native churches to support the institutions of the gospel among themselves, we can make but a meager report. Our church members are, almost without exception, exceedingly poor, scarcely able to gain a scanty subsistence by the daily labor of their hands, and during the past year, their deep poverty has been aggravated by famine.

The brethren at Dindigul have engaged to give at least three rupees per month to their pastor. This they have done for several months past, and in addition to this, have made him a new-year's donation equal in value to half a month's salary, or four rupees. The church of Periaculum have agreed to give at least one-tenth of their pastor's salary; at Keelamattur, the church has paid about one-fifth of the first month's salary; at West Karasakulum, where Mr. Zilva is pastor, five rupees have been contributed to this object; and the Mandahasalie church has contributed two rupees, twelve annas. Of both the last named churches, Mr. Taylor says: "During the early part of the year, the distress was so great that no collections whatever for this purpose were taken up."

You will consider this as the day of small things—very small indeed, we fear—but what has been given has been out

of deep poverty, yet with a willing heart; and we trust that He who accepted with approbation the two mites of the poor widow, will not despise this humble offering of the Lord's poor.

In looking at the state of our native churches, though we still see much to try our faith and patience, we find, also, many things which afford us pleasure. \* \* We must yet regard these Christians as little children in Christ; but we are confident of this one thing, that He which hath begun a good work in them, will perform it until the day of Jesus Christ.

#### *Education.*

In the seminary at Pasumalie there are now sixty-three students, ten of whom are catechists. All except four, are from Christian families. A class of eight left in March, having completed the course of study. Seven of these have engaged in mission service. At the same time a class of five catechists left, after one year of study, three of whom have been ordained as pastors. A good report is given in regard to the conduct and diligence of the students, and their efforts to do good in surrounding villages. Seven were received to the church during the year, and one was excluded.

The female boarding school at Madura numbers forty-six pupils. Five have left, three of whom had completed the course of study; and three have united with the church by profession. "The conduct of the girls, and their progress in study, have been very commendable." The report of the village schools, it is said, "cannot be very favorable." They contain 972 pupils, 617 from Christian and 255 from heathen families. The pressure of the famine has been adverse to their increase, and "there is a great want of appreciation of the advantages of education." So deep is the poverty of the people, "it is only by a great sacrifice that parents can allow their children to attend school after they are old enough to afford the least assistance in the support of the family." The teachers also, who can now be obtained, are in most cases, but poorly qualified for their work.

The distribution of books during the year has been 121 Bibles, 304 Testaments, 5,177 Gospels and other separate portions of Scripture, and 25,459 tracts. Most of these have been distributed in the ordinary course of visits among the people.



*Dispensary.*

Since the return of Dr. Shelton to America, the dispensary has been in the care of our native medical assistant, H. S. Cheesman, under the general superintendence of the missionary at the station. The whole number of patients who have received medical aid at the dispensary during the past year is 3,005; besides whom there have been a considerable number of out-patients, attended at their own houses or elsewhere. The dispensing of medicines has been accompanied daily with religious instruction, and in this way many have heard the gospel who otherwise might not have been brought within its life-giving sound.

*Conclusion.*

In concluding their report, the brethren refer to the very imperfect manner in which they are able to occupy the field which has been left to them. It has a population of 1,750,000, and has been divided into eighteen station districts, but there are only nine missionaries on the ground, and they ask:

Has Madura no claims upon the sympathies of Christians in our native land? We are surrounded by a dense population of heathens, who are daily dying in their sins. Does not this of itself furnish a strong claim for more laborers? Do deep and debasing superstitions, and a vile idolatry, cry out for sympathy? Such a cry is constantly going up from every part of our field. Is willingness of the people to listen to the truth ground of encouragement? Such willingness is every where manifested by those among whom we dwell. Is the blessing of God resting upon efforts already made, a reason for hope? We can say, most emphatically, our field is one which the Lord hath blessed. Nearly six thousand souls rescued from heathenism, and a thousand communicants in good standing in our churches, bear testimony to the divine blessing upon the labor already performed. In many a heathen village the light of Christian example is shining, and from many a dwelling, once the

abode of degrading idolatry, the morning and evening sacrifice of prayer and praise is offered up to the one only living and true God.

In the name of nearly two millions of perishing souls, we plead: "Come over and help us." In the name of that divine Savior, who left the throne of his glory to die for us, and not for us only but for the heathen also, we plead with the young Christians of America, with the Christian students in the colleges and schools, with the young pastors in the churches of our native land: Come to the help of the Lord against the mighty. Our hearts are bowed down at the greatness of our work, but we hear the divine exhortation: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." The glad tidings which we hear from time to time, of the blessed and wonderful outpouring of the Holy Spirit in America, fill us with joy; when we hear of young men crowding into theological seminaries in unprecedented numbers, we look upon it as a token that the time to favor Zion, even the set time, is drawing nigh; and we trust, that in pouring out his Spirit upon the churches at home, God is raising up instruments to carry his salvation to the ends of the earth.

*Fuh-chau Mission.—China.*

## ANNUAL REPORT.

*Labors.*

IN a report of this mission for the last year Mr. Hartwell says:

The church has been opened for two regular services on the Sabbath, throughout the year. It has also been opened for preaching, by ourselves and helpers, at other times on the Sabbath, on several days of the week, and during two or three months of the year, nearly every evening. The congregation has been very variable, the regular attendants on the Sabbath being less than thirty, leaving the remainder of the audience to be

made up of occasional hearers, and passers-by from the street.

Mr. Doolittle has been much encouraged in his evening services, as the congregations, though small, are composed mostly of persons from the neighborhood, some of whom appear to come for the purpose of listening to the truth. The four small chapels of the mission have been opened by our helpers for preaching, conversation, and the selling of our publications, daily during the week, throughout the whole or a large part of the year. We have also, occasionally, labored in them ourselves. The congregations in these chapels are composed, for the most part, of persons passing along the streets.

#### *Schools.*

In May, the three girls who had been in Mr. Doolittle's school were transferred to Mrs. Hartwell's care, and four of the male pupils, who were members of the church, were taken into the employ of the mission as helpers. Subsequently, Mr. Doolittle transferred the only remaining boarder to the care of the Rev. O. Gibson, of the Methodist mission, who has charge of a boarding school, and closed his school for the remainder of the year. Of the four individuals referred to above, as now helpers, one has been employed as private teacher by Mr. Doolittle during half of the day, and during the other half as preacher, &c., in his chapel. Another had charge of the chapel formerly occupied by Mr. Peet, until November, when he was married to one of the school girls, under Mrs. Hartwell's care, and took charge of the Ma kiu chapel, left vacant by the apostasy of Mr. Sing, a former helper. The other two, being young, were placed in united charge of the Ato chapel, for mutual help. The three school girls were all received into the church in the summer, and the two who are still under Mrs. Hartwell's care are fitting themselves for usefulness, as we trust.

#### *Distribution of Books—The Church.*

We have not printed and distributed as many books during the past, as in some former years. We have continued to sell books in our chapels, on week days, instead of distributing them gratuitously, and consequently have disposed of a smaller number than we could have given away. But we hope as much good has been done as would have resulted from giving a much larger number. Tracts and sheets have been distributed to some extent, in the streets and in shops, as in former years; also in the church, at the close of some of the services.

Five persons have been added to the church during the year, two of them males and three females. One has been expelled, and one member has died. The present number of members is nine. The one expelled had been long in our employ. The one who died was also a helper, the best scholar in the church, and one from whom we hoped for much good; but the Lord had need of him, and took him, as we trust, to serve him in a higher sphere. The present members of the church are growing in knowledge, and, we hope, in grace also. There are several individuals who have attended, more or less regularly, our weekly church prayer and inquiry meeting, of whom three have asked for baptism.

Mrs. Hartwell has had a weekly female prayer-meeting, with the three school girls and the female servants. Five females, besides Mrs. Hartwell, have led in prayer in the meeting.

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### Shanghai Mission.—China.

#### ANNUAL REPORT.

THE report of this mission, for 1858, after referring to sickness in one of the families, and mentioning that at the close of the year, all were in comfortable health, proceeds to speak of the employment of the several missionaries. Mr. Bridgman has been still engaged, mostly, in translating the Scriptures

has put in circulation 500 Testaments and 8,000 tracts, and "has had the oversight of the little church connected with the boarding school." Mrs. Bridgman has continued her labors in the school, which now numbers eighteen pupils. An edition of 2,500 copies of the New Testament, cut on blocks, making a volume of 252 pages, has been printed. The books of Ruth, Ezra and Proverbs, have been translated or revised. Mr. Blodget has sustained a daily service at his chapel in the city, when not absent; has spent forty-eight days in itinerating, and has given much attention to a version of the Epistle to the Romans, in the Shanghai colloquial. Mr. Aitchison, though "looking anxiously for an opening into the regions beyond," has spent the year at Shanghai, excepting two months in the Spring and two in the Autumn, preaching in the open air and in chapels, in various parts of the city, and preparing two manuals for the use of "converts." Mr. Macy has given himself much to the study of the Mandarin dialect, desiring, in common with Mr. Aitchison, to find a location among the Madarin-speaking people.

The only native church members under the care of the mission, are two women and three pupils in Mrs. Bridgman's school. The school is conducted as heretofore, and an examination held in April was quite satisfactory. One class of girls having completed their course of study, an interesting experiment has been tried, by placing two of them in charge of day schools, which are conducted on Christian principles. The experiment, thus far, has been successful. "A day school under Mr. Blodget's care, with about fifteen pupils, has been a pleasant field of labor in many respects."

Referring to new and wider openings for missionary effort, the brethren urge the necessity of sending more laborers, and "entreat that the missions in China may be greatly strengthened."

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### *Gaboon Mission.—West Africa.*

LETTERS FROM MR. BUSHNELL, JANUARY 5, AND FEBRUARY 2, 1859.

THIS letter contains items of interesting intelligence, but the health of some of the missionaries now on the ground, is not good. Mr. Best "is still feeble," though improving, and of Mr. Jack it is said, he "has had fever for the last three days, but we do not anticipate any thing serious, in his case." "The Olendeben station is pretty much abandoned." Nengenenge is still left

in charge of a native teacher. "The Pangwes are pressing down towards the coast, and frequently engage in deadly strife with the Bakeles and Shekanes."

### *Admissions to the Church.*

Last Sabbath was our annual communion season, and a time of unusual interest. Friday, the last day of the year, was observed by the church as a day of fasting and prayer, for the special outpouring of the Holy Spirit upon us and upon the people around us. Saturday was our preparatory lecture, and on Sabbath the usual services were attended. Three individuals were baptized and received to the communion of the church, and for the first time commemorated with us the dying love of our Redeemer. Two of the number were Mpongwes, and members of our boarding school, and the other was a Bakele man from Nengenenge, whose remarkable conversion, soon after witnessing the triumphant death of our lamented brother Adams, has already been noticed in our communications. He seems to be indeed a new creature in Christ Jesus. With him, old things are passed away, all things are become new. Three years ago, he was one of the most degraded heathen men in all the region around Nengenenge, and most unlikely to become a Christian; now, he is a meek and amiable follower of Jesus, "clothed and in his right mind." He is humble, but zealous and active, and appears to live a life of simple faith in Christ. There are five or six candidates for church membership, some of whom we trust will be prepared for admission at our next communion season.

Monday was observed by us as a day of fasting and prayer for the conversion of the world; and the afternoon was employed in imparting missionary intelligence to our people, in which they were much interested. Several of the youth expressed the determination to devote their lives to the work of spreading the gospel among their benighted countrymen. Oh that this may be real-

ized, for upon native agency we must mainly depend, ultimately, to prosecute and complete the vast and arduous work we have undertaken.

### *Helpers and Pecuniary Aid Needed.*

Having alluded, as above, to the necessity for raising up native helpers, Mr. Bushnell refers to intelligence from the United States—first of the outpouring of the Spirit, filling their hearts with gratitude and hope; but then, of the debt resting upon the Board, and of an urgent call upon the missions to economize and retrench. At the Gaboon, he says: "We do not see what we can do to reduce expenses, without materially curtailing our usefulness." "Only with rigid economy and self-denial can we get through the year;" and to curtail in expenditure for raising up helpers seems specially undesirable. He writes:

We feel, *deeply feel*, the importance of raising up native laborers to assist us, and ultimately to carry on the work which we are commencing, at no small sacrifice of health and life. In our boarding schools, here and at Nengenge, we have about thirty-five pupils, most of whom are promising youth; but the appropriation for boarding scholars is barely sufficient to support twenty pupils. What shall we do? Shall we turn the fifteen back to heathenism, because our friends in America are unable to furnish the small sum of fifteen dollars a year [each] for their Christian education? If young Christians in America are unwilling to come and labor here, will they not furnish us the means to raise up native laborers? If parents object to giving up their beloved sons and daughters, to labor for Christ in this dark land, will they not furnish the means to educate a native agency? If it is our *privilege* to bear the burden and heat of the day, in this uncongenial clime, is it not equally the privilege of our brethren and sisters at home, to furnish means which will enable us vigorously to prosecute the work, and make the most of our short and wasting lives? We doubt not every Christian heart, and especially the heart of every young con-

vert, who has learned the value of a Savior's love, will respond in the affirmative. We will not for a moment distrust the sympathy and benevolence of those who have sent us forth, and upon whose prayers we so much depend. We will retain our pupils, and if need be, share with them our last loaf, not doubting but your treasury will be replenished, and the debt removed. In the mean time, we will have regard to the suggestions of the circular received, and in every way economize as much as possible.

### *The Country up the river Nazareth.*

Mr. Duchallie, a young Frenchman who has been with us a good deal, has this morning returned from a tour of exploration far up the river Nazareth, east of Cape Lopez. He supposes he went three hundred and fifty miles from the coast, describes the country as beautiful, and the population as dense, industrious and ingenious. He crossed prairies sixty miles long, covered with verdure, abounding with wild cattle and other animals, and says the people raise large quantities of tobacco, and also cotton of a fine quality, which they manufacture into cloth. May we not yet carry the gospel into that region?

### *Later Intelligence.*

In another letter, dated February 2, Mr. Bushnell states that Mr. Best was considerably improved in health, but not yet strong. Mr. and Mrs. Jack had both been sick, but were again in usual health. Of other matters he writes:

Notwithstanding numerous and powerful adverse influences, we have much to encourage us in our efforts. Our congregations have never been larger or more attentive than at present, and I have never known so much readiness to converse upon the subject of religion among the people. Frequently, individuals come to my study for the purpose of personal instruction, and desire me to pray with them. The members of my Bible class are manifesting much inter-



est in the study of the word of God, and I would solicit special prayer in their behalf. The class consists of about twenty-five young men, who have been educated in the mission, but have been drawn into the employment of traders and exposed to unfavorable influences. If they are converted, we may soon have native assistants to aid us in our work.

### *Slave Trade.*

A large French ship arrived yesterday, for a cargo of perhaps 400 or 500 slaves, or, as they are termed, "emigrants." I was informed that two other vessels would be here soon, to engage in the same traffic. You can imagine what the influence of this will be upon our mission. The rum traffic has recently almost deluged us, and now to have the slave traffic carried on here, as we fear it will be, is truly discouraging.

### *Recent Intelligence.*

**CHEROKEES.**—The following extract from a letter from Mr. Torrey, of the Cherokee mission, makes a painful announcement. Mr. Worcester will long be remembered with affectionate and respectful interest, not only for his general character as a man and a missionary, but specially because of what he did and suffered, with Dr. Butler, in the attempt to shield the Cherokees, while in the home of their fathers, against the unrighteous aggressions of Georgia.

The Lord has removed the main prop of our mission and taken our dear brother Worcester to himself. He died on Wednesday, April 20, at a quarter before six o'clock in the morning. His death was very quiet, entirely without a struggle. He had been in a state of great stupor for most of the last forty-eight hours, having sunk very rapidly since Monday night. It was my privilege to be with him a good deal during the last part of his sickness. He suffered intensely, but bore all with wonderful patience and cheerfulness. It was a great, a very great trial, for him to give up the work of translation. He clung to it more strongly than he clung to life, and reluctantly gave it over when it became a physical impossibility for him to continue it any longer. The Cherokee of Thessalonians, Titus, Philemon, and part of Hebrews, is a monument of his perseverance and his eager desire to complete the work which God had intrusted to his hands. For some time after he had been obliged to lay aside the work, if a question were pre-

sented to him in regard to the rendering or the meaning of a passage, he would arouse himself, and throw his whole soul into the matter, with an energy which we felt could not but be injurious to him in his feeble state; and it was found necessary to call his mind to the subject as little as possible.

Of the magnitude of the loss we have sustained in this bereavement it is needless for me to speak; you can appreciate it as well as we. But it will be long, very long, before we can find it out, in all its length and breadth. It is a loss to this people which I fear will never be repaired. His funeral was largely attended, but much less largely on account of the great unpleasantness of the day, and a mistake in regard to the time; many supposing it to have been appointed a day later than it was. A sermon was preached from Numbers xxiii. 10: "Let me die the death of the righteous, and let my last end be like his."

**CHOCTAWS.**—Mr. Kingsbury reports the death of a valued native female helper, Miss Elizabeth Dwight, who for two years had had charge, out of school hours, of the girls connected with the boarding-school, exerting a very happy influence over them.

**DAKOTAS.**—Mr. Riggs mentions the admission to the church of an Indian, named John Otherday, who has long been prominent as a daring, and wicked man, guilty of many crimes, but who now seems to be a new creature in Christ.

**CEYLON.**—Mr. Hastings writes, that twenty six persons were added to the mission churches, by profession, during the year 1858. Another native, Mr. Welch, has been licensed to preach the gospel.

**AHMEDNUGGUR.**—Mr. Abbott writes:

I have spent the cold season in touring, with my family, stopping one, two, and even three weeks in a place. This mode has not only the advantage of greater economy, but I think promises a better result. More interest is awakened, and impressions must be more permanent. The people become better acquainted with us, and will be more ready to receive us when we visit them again. Mrs. Abbott was invited into the houses of Brahmins and other respectable inhabitants, and had thus excellent opportunities for meeting a good number of females, who were invited to be present. In one or two instances I was asked to accompany her, and had an opportunity of addressing a considerable number, of both sexes. We feel greatly encouraged in this kind of labor, and believe that God will bless his truth.

There is nothing here that resembles a revival in America; nothing of that conviction of sin, or of that irresistible power felt, nor any thing of that spirit of opposition that usually accompanies a revival; but there does seem to be the "still, small voice" accompanying the presentation of the truth, telling the Hindoos that this is the true way. There seems to be a quiet influence, moving the people to listen to the word of God. I cannot but feel that it is a divine influence.

ASSYRIA.—Mr. Marsh wrote from Mosul, March 5:

You will regret to learn that we had not a single addition to our church last year. One member died, leaving the number sixteen. There are some who desire admission, but we fear they have not been born again. The number who attend our chapel is about the same as at the most favored time, i. e. from forty to fifty adults on Sabbath mornings, and more on extraordinary occasions. Our evening meetings are as well attended as ever, numbering from twenty to thirty. We see no marked work of the Spirit; there is some coldness and strife in the church; yet we have some solemn meetings, especially the monthly church meeting.

Mr. Marsh sends a copy of a letter from Ishak, a helper at the out-station Mar Aha, in which he speaks, with great interest, of kindness he had received from the people at Shakh, after a very tedious journey through snow to that place, and of the interest of their Bishop Joseph in the truth. Respecting other places Ishak says: "While we were at Hassan the Jezirah Bishop (papal) came to Guriktha, and sent word to the people of Hassan, saying: '*Beware of the Bishop [Joseph] and of Ishak, lest they make you English.*' I heard that he also said to the people of Guriktha: 'If the father (Bishop) and deacon Ishak come to you, don't harm the father; but Shemmas Ishak—don't allow him to enter the village but stone him with stones.'" From Hassan they went to Naherwan, and he says: "Simon, agent of the Papists, sent word to the chief: 'Whom you strike, *strike*; and whom you turn out of the village, *turn out*; of whom you wish to take compulsion, *take*; and I here, in Jezirah, will answer for you.'" Mr. Marsh also writes:

This week a deputation from Naherwan have visited us. There are only two papal houses in the village, and one of those papists is made chief and urged on to evil, as Ishak informed us in his letter. A few months since, a Koord dug through the mud wall of Deacon Pola's house, and plundered the house. Afterwards he was discovered, and he says the papal kihya and a Koord of the village gave him eight hundred and fifty piastres, to rob and kill Shemmas Pola. The three were put in prison in Jezirah, but through Moosa's influence, the papist and his Koordish companion were let out; and although the burglar is left in prison the property is not restored. The robber Koords are secretly instructed to plunder the grain pits of the Protestants at Naherwan. Considering the Botan field, it seemed best to Dr. Haskell and myself to send Eremia, who is agent of the Protestants here, to Jezirah for two months; to preach and to aid the oppressed. We hope and pray that some good may result. Under the studied effort to drive the Botan Nestorians to despair, and thus force them to become Papists, it is

singular that they hold out so long, and still incline to us. We hope God may have written good things for them.

Maphrian Behnam has been allowed, by firman from Constantinople, to return from his banishment. Up to this time he is trying the Chinese experiment, of sailing with his feet in two boats. His enemies among the Jacobites call him a secret Protestant; and some Protestants think that he will yet openly proclaim the truth. We have little hope of him.

NORTHERN ARMENIANS.—Mr. Plumer, of Trebizond, speaks of much excitement in that community, growing out of false returns made by Armenians, Greeks and Catholics, on occasion of a new enrollment of taxable persons. The Protestants reported their exact number, while the other sects reported many less than the whole, thus attempting to throw on the Protestants a disproportionate burden. They protested; it was found that the Pasha and mejlis had "eaten money," (taken bribes,) but the recorder of the names, a Turk, proved to be honest, the facts in the case were brought to light, and justice was done. The other sects have also been required to pay the proportion belonging to the Protestants, of an extra tax on the city, as a remuneration for having defrauded them in past years.

## DONATIONS.

### RECEIVED IN APRIL.

#### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Baldwin, Miss P. E. S.	2 00
Freeport, Cong. ch. and so.	60 00—62 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch. m. c.	18 05
Thomaston, Cong. ch. m. c.	3 54
Washington, A friend,	2 50—24 09
	86 09

A friend,	25 00
Belfast, 1st cong. ch.	10 00
South Paris, Cong. ch. m. c.	21 00—56 00
	142 09

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Fitzwilliam, m. c.	3 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. m. c.	14 35
Littleton, W. B.	10 00—24 35
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Francestown, Cong. ch. and so.	63 00
Mont Vernon,	32 25
Wilton, 2d cong. ch.	2 00—97 25
Merrimack co. Aux. So. G. Hutchins, Tr.	
Epsom, Cong. ch. and so.	60 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Portsmouth, North cong. ch. and so. which and prev. dona. cons.	
CHARLES ROBINSON, Jr. and	
JOSHUA BROOKS H. M.	172 28
Raymond, Cong. ch. and so. m. c.	7 00—179 28
Stratford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so.	86 30
Laconia,	15 00
Wakefield, Cong. ch. and so.	15 00—116 30

480 18

**Legacies.**—Westmoreland, Miss Mary Car-  
lele, by D. Livingston. Ex'r,

25 00

505 18

## VERMONT.

Addison co. Aux So. A. Wilcox, Tr.  
Ferrisburg, A lady, 1 50  
Caledonia co. Conf. of chs. E. Jewett, Tr.  
St. Johnsbury, Friends, 150; South cong.  
ch. and so. m. c. 45,06; 3d do. 41,88; 236 94  
Chittenden co. Aux. So. E. A. Fuller, Tr.  
Burlington, Cong. ch. 188,25; m. c.  
55,75; avails of pew rent, 6; 250 00  
Milton, Cong. ch. and so. 8 00—258 00  
Franklin co. Aux. So. C. F. Safford, Tr.  
Enosburgh, Cong. ch. and so. a bal. 2 00  
Orleans co. Aux. So. Rev. A. B. Gray, Tr.  
Derby, Cong. ch. and so. 5 00  
Greensboro', N. K. S. 10 00—15 00  
Rutland co. Aux. So. J. Barrett, Tr.  
Castleton, Cong. ch. 197,38; sem.  
1,50; 198 88  
Hubbardston, Cong. ch. 20 75—219 63  
Washington co. Aux. So. G. W. Scott, Tr.  
Berlin, Cong. ch. and so. 10,40;  
m. c. 40,16; 50 56  
Montgomery, Cong. ch. and so. 18 25—68 81  
Windham co. Aux. So. F. Tyler, Tr.  
Brattleboro', Centre ch. m. c. 37 67  
West Townshend, Ch. and so. 10;  
Rev. S. S. A. 5; 15 00—52 67  
Windsor co. Aux. So. J. Steele, Tr.  
Hartland, A. H. C. 5 00  
Springfield, m. c. 17 00  
Windsor, Cong. ch. m. c. 21 45—43 45  
898 00

**Legacies.**—Manchester, Elizabeth Love-  
land, by A. Loveland,

100 00

998 00

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.  
Centerville, Cong. ch. and so. 16,41;  
m. c. 16,77; 33 18  
Chatham, Cong. ch. and so. 25 00  
Falmouth, do. 320 00—378 18  
Berkshire co. Aux. So. H. G. Davis, Tr.  
Pittsfield, A friend, to cons. Miss MARY  
B. Todd an H. M. 100 00  
Boston, S. A. Danforth, Agent, 4,717 94  
Essex co.  
A friend, 3; Andover, South ch. (of  
wh. from a lady, 50;) 336,51;  
m. c. 15,15; 351 66  
Danvers, Maple st. cong. ch. and  
so. to cons. MOSSES PUTNAM an  
H. M. 100 00  
Salem, Tab. ch. and so. 455,87; m.  
c. 61,28; 517 15—971 81  
Essex co. North Aux. So. J. Caldwell, Tr.  
Amesbury, Mills Village cong. ch. 30 00  
Haverhill, Centre cong. ch. and so.  
to cons. JOHN CROWELL, Jr. and  
ALVAH M. DAVIS H. M. 255 09  
Ipswich, Linebrook so. 23 00  
Newburyport, Whitefield cong. ch.  
and so. to cons. JOHN CARR an  
H. M. 100; Belleville, Rev. Mr.  
Fisk's ch. and so. which cons.  
FRANCIS A. HOWE, Miss ANN  
MARIA COLMAN, and Miss MARY  
C. WIGGIN H. M. 300,33; 400 33—708 33  
Franklin co. Aux. So. L. Merriam, Tr.  
Conway, Cong. ch. and so. gent. 98,65;  
m. c. 50; Mrs. George M. Adams, wh.  
cons. JOHN L. CROSBY an H. M. 100; 248 65  
Hampden co. Aux. So. J. C. Bridgman, Tr.  
Springfield, G. & C. Merriam,  
1,000; a friend, 200; 1,200 00  
West Springfield, 2d cong. ch. 22 50—1,222 50  
Hampshire co. Aux. So. S. W. Hopkins, Tr.  
Cummington, A friend, 20 00  
Northampton, do. 5 00  
Prescott, Cong. ch. 12 25—37 25  
Middlesex North and vic. C. Lawrence, Tr.  
Dunstable, W. D. 3 00

Fitchburg, Calv. cong. ch. m. c.  
25; T. E. 5; 30 00  
Shirley village, Cong. ch. 8 00—41 00  
Middlesex co. South Conf. of chs.  
Grantville, Cong. ch. and so. 32 00  
Middlesex co.  
East Cambridge, Cong. ch. m. c. 15 13  
Lowell, Kirk st. ch. (of wh. from  
Sewall G. Mack to cons. ANNA  
MARIA MACK an H. M. 100;) 237,29; High st. cong. ch. wh.  
and prev. dona. cons. JOSEPH H.  
ELY an H. M. 66,61; John st.  
cong. ch. 76,76; 380 66  
Newton Corner, Eliot ch. and so. 362 80  
Somerville, 1st ortho. cong. so.  
84,90; m. c. 61,50; 146 40—904 89  
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.  
Medway, 1st ch. m. c. 4 74  
Roxbury, Eliot ch. and so. m. c.  
59,78; la. 5; Vine st. ch. m. c.  
12,22; 77 00  
South Franklin, Cong. ch. and so. 4 50  
Stoughton, S. Gay, 54 82  
W. Roxbury, Evan. ch. m. c. 21 01—162 10  
Old Colony Aux. So. H. Coggeshall, Tr.  
New Bedford, Trin. ch. wh. cons.  
AUGUSTUS P. HAMLIN an H. M.  
117,76; a mem. of 1st ch. 5; 122 76  
Rochester, C. W. H. 10 00—132 76  
Palestine Miss. So. E. Alden, Tr.  
E. and W. Bridgewater, Union ch. 3 00  
Pilgrim Aux. So.  
Plympton, Cong. ch. and so. 22 76  
Worcester co. North Aux. So. C. Sanderson, Tr.  
Athol, M. S. W. 5 00  
South Royalton, m. c. 13 00—18 00  
Worcester South conf. of chs. W. C. Capron, Tr.  
Sutton, 1st cong. ch. and so. 80; m. c. 31; 111 00  
Worcester co. Central Asso. W. R.  
Hooper, Tr.  
Barre, Evan. cong. ch. and so.  
126,78; m. c. 42,25; 169 03  
Northboro', Rev. Dr. Fay, for miss.  
to Greece, 15; cong. ch. 30; 45 00  
Worcester, David Whitcomb, wh.  
cons. CHARLES FLAGG, Mrs.  
ELIZABETH C. FLAGG, Miss  
FANNY SWEETSER, Mrs. CAR-  
OLINE G. BEANE, Mrs. CAR-  
OLINE G. PAGE, Miss ELLEN C.  
BEANE, Miss ANN E. CARTER,  
Miss ANNE MARIA W. WARD,  
Miss LYDIA D. BINGHAM, Miss  
MARIA BACHMANN, H. M. 1,000 00—1,214 03  
Chelsea, Winnisimmet ch. 11,026 30  
101 25  
11,127 55

**Legacies.**—Hadley, Rev. James W.  
Curtis, by J. B. Porter, Ex'r, 100 00  
Southampton, Warham Searl, by  
T. P. Bates, Ex'r, 10 09  
Southborough, Polly Nichols, by  
Hiram Nichols, Ex'r, 938 38  
South Danvers, Mary Eden, by  
William Walcott, Ex'r, 450 00  
Sterling, Miss Polly Willard, 400 00—1,898 38  
13,025 93

## CONNECTICUT.

Fairfield co. East Aux. So.  
Bridgeport, 1st cong. ch. miss.  
benef. so. 81 66  
Stamford, James Betts and fam.  
wh. and prev. dona. cons. Mrs.  
AMELIA D. BETTS an H. M. 62 00—143 66  
Hartford co. Aux. So. A. G. Hammond, Tr.  
Granby, Cong. ch. and so. 39; m.  
c. 6; 45 09  
Hartford, Centre ch. m. c. 10 06  
Manchester, 2d ch. m. c. 3 25  
New Hartford, Mrs. L. G. Merrill, 20 00  
Suffield, Friends, 35 00  
West Hartland, Cong. ch. 15 00  
Windsor Hill, A friend, av. of jew-  
elry, 1 50—129 81

Hartford co. South Aux. So. H. S. Ward, Tr.	
Glastenbury, Eastbury m. c.	20 00
Middletown, 1st so.	29 25—49 25
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Norfolk, Cong. ch. and so.	200 00
Sharon, do.	90 50
Woodbury, North cong. ch.	90 00—380 50
Middlesex Asso. E. Southworth, Tr.	
Haddam, 1st cong. ch.	45 00
New Haven City Aux. So. F. T. Jarman, Tr.	
Assonia, Cong. ch.	32 41
New Haven, United m. c. 21,40;	
Yale college m. c. 9,05; South	
ch. m. c. 8,25; 3d cong. ch. m. c.	
56,35; a friend, 5; J. A. Davenport, 100;	200 05—232 46
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Fairhaven, Rev. D. Smith,	3 00
North Haven, La. benev. so. North	
Hill,	20 00
Northford, Cong. ch. m. c.	4 37
West Meriden, E. H. W.	5 00—32 37
New Haven co. West Conso. A. Townsend, Tr.	
Birmingham, Cong. ch. m. c.	17 57
Waterbury, 2d do.	28 31—45 88
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
New London, 1st cong. ch. 25; m.	
c. 46,89;	71 89
North Stonington, Cong. ch.	105 00—176 89
Windham co. Aux. So.	
Collamer, Cong. ch. m. c.	15 00
W. Woodstock, Cong. ch. and so.	10 00
Windham, J. A. S.	1 50—26 50
	1,262 32

## RHODE ISLAND.

Providence, Richmond st. cong. ch.	284 29
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## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, So. of Inquiry, Theol. sem. to	
cons. Rev. GUIDO F. VERBECK an H. M.	50 00
Greene co. Aux. So. J. Doane, Agent.	
Catskill, Mrs. Hotchkiss,	10 00
Geneva and vic. Aux. So. G. P. Mowry, Agent.	
Brockport, Pres. ch.	74 63
Geneva, T. C. Maxwell and brothers,	
to cons. JOSHUA I. MAXWELL	
an H. M.	100 00
Lockport, Cong. ch. wh. and prev.	
don. cons. H. W. NICHOLLS an	
H. M.	42 10
Oswego, Pres. ch. 88,03; m. c. 65;	
Rev. Dr. and Mrs. Condit, 24;	177 03
Pultney, Pres. ch.	6 00
Youngstown, do.	21 00—420 76
Monroe co. and vic.	
Bryan, Pres. ch.	26 40
Rochester, A. Champion, 1,000;	
Central pres. ch. 54,55; la. miss.	
so. 27,29;	1,081 84—1,108 24
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. Hannah Ireland, which cons.	
Miss ELIZABETH WELLINGAN an H. M.	
100; David Wesson, 50; a friend, to	
cons. Rev. JOHN KIMBALL of Barton,	
Vt., and Rev. GOODLOB B. BELL of	
Reading, Pa., H. M. 400; Mercer st.	
ch. 692,81; Church of Puritans, 241,34;	
Mrs. A. E. Bronson, 250; 4th av. pres.	
ch. 50; E. Coan, 50;)	2,328 30
Oneida co. Aux. So. J. Dana, Tr.	
Augusta, Cong. ch.	30 00
Utica, 1st pres. ch. m. c.	10 52—40 52
Otsego co. Aux. So. D. H. Little, Tr.	
Cherry Valley, Pres. ch. 36,66; m. c.	
51,69; youth's mite so. for Armenian	
m. which cons. Rev. ALEXANDER S.	
TWOMBLY an H. M. 71; D. H. Little,	
to cons. Mrs. ALEXANDER S. TWOMBLY	
an H. M. 100; C. G. H. 10;	269 35
	4,227 17
Attica, Pres. h. m. c.	30 00
Bath, G. L.	5 50
Carlisle, J. B	5 00

Cazenovia, Rev. G. S. Boardman, to	
cons. Rev. LEWIS BODWELL of To-	
peka, Kansas, an H. M.	50 00
Clinton, Cong. ch. to cons. CURTIS S.	
PARMELE and HENRY P. BRISTOL	
H. M.	233 38
Corning, Mrs. W. T.	3 00
Cortlandville, U. H. N.	53
Dansville, Pres. ch.	10 24
Fredonia, Miss A. J.	5 50
Gilbertsville, Pres. ch.	40 41
Glenn's Falls, do.	70 00
Haverstraw, 1st do. 26; Central do.	
30;	56 00
Irvington, Pres. ch. m. c.	13 00
Jamestown, Cong. ch. m. c.	38 75
Lumberland, Cong. ch.	1 76
Milton, A friend,	1 00
New Haven, 15; H. D. 5;	20 00
New Rochelle, S. Brewster,	13 00
Schoharie, F. P. B.	6 00
Troy, John Thomas, to cons. A. SUM-	
NER STETSON, of South Abington,	
an H. M. 100; 1st pres. ch. 150;	250 00
Truxton, Mrs. L. Pope,	5 00
Walton, 1st cong. ch. to cons. Rev.	
CHARLES L. MARVIN, of Harpers-	
field, an H. M.	55 00
Waterville, Welsh cong. ch.	20 96
Yorktown, A bal.	27—934 30
	5,161 47
Legacies.—Canandaigua, W. L. Warner,	
by H. W. Taylor, Ex'r, 472,71; less exc.	
2,36; Troy, S. W. Dana, int. by R. D.	
Silliman, Ex'r, 60;	530 35
	5,691 82

## NEW JERSEY.

Belvidere, 2d pres. ch. to cons. HENRY	
N. PAUL and EDWARD CAMPBELL	
H. M.	200 00
Cedarville, Pres. ch.	25 55
Elizabeth, E. A. Babbitt, U. S. A.	36 00
Madison, Pres. ch.	151 79
Newark, High st. pres. ch.	180 00
New Milford, Pres. ch.	7 45
Orange, 1st pres. ch. m. c.	84 00
Parsippany, Brick pres. ch.	52 50
Sparta, Pres. ch.	17 00
Wantage, do. MARY A. STILES,	
which and prev. dona. cons. her an	
H. M.	50 00
West Bloomfield, Juv. miss. so.	50 00—854 29

## PENNSYLVANIA.

By Samuel Work, Agent.	
Carlisle, 1st pres. ch. 152,75; less	
exc. 75c.;	152 00
Catasauqua, Pres. ch.	21 79
Philadelphia, Green Hill pres. ch.	
100,80; union m. c. 70,37;	171 17—344 96
Cherry Ridge, M. D.	2 00
Franklin, Pres. ch.	13 00
Honesdale, do. m. c.	100 00
North East, 1st do.	42 00
North Wells, Pres. ch.	1 00
Philadelphia, Philadelphos,	50 00
Wattsburgh, Pres. ch.	5 00
Wellsboro, do.	19 00—231 09
	575 96

## DELAWARE.

Christiana, Pres. ch.	4 50
Wilmington, Hanover st. ch.	55 81—60 31

## MARYLAND.

Baltimore, for Sophia Howard, Mary Ann	
Gilman, and Jane Stewart Purviance,	
Ceylon,	120 00

## OHIO.

By Rev. G. L. Weed, Tr.	
Berea, Pres. ch.	17 00
Cincinnati, 2d pres. ch. 220; 3d do.	
m. c. 13,40;	233 40
College Hill, Pres. ch. m. c.	23 00



Columbus, 2d pres. ch. m. c.	14 60
Greenville, do.	8 00
Johnstown, By Rev. E. Garland,	3 00
Hanging Rock, Mrs. R. H.	5 00
Kingston and Potter, Pres. ch.	36 00
Oak Hill, m. c.	10 00
Pomeroy, Pres. ch. m. c.	10 00
Walnut Hills, Lane sem. ch. (of wh. fr. Mrs. E. Tichenor to cons. Mrs. SARAH E. ALLEN an H. M.)	
245,88; m. c. 8,38;	254 26
	614 26
Ded. dis.	1 00—613 26
By Rev. S. G. Clark.	
Brecksville,	2 00
Brooklyn and Parma,	3 33
Chatham,	27 25
Fitchville,	3 00
Greenfield,	10 23
Hartford,	4 00
Huntington,	6 00
Kirkland,	1 00
Lenox,	1 00
Lyme,	21 24
Mantua,	2 50
Milan,	59 35
Newburg, 27,09; m. c. 13,39;	40 48
Painesville, 5; m. c. 13,44;	18 44
Rome,	2 00
Ruggles, 16,19; N. Carter, 10,50;	26 69
Solon,	8 00
Wakeman,	10 25
Wellington,	19 25—266 00
By T. P. Handy, Agent.	
Brownhelm,	39 00
	918 26
Bazetta, Pres. ch.	3 64
Ellsworth, United pres. cong. ch.	36 07
Windham, J. D.	5 00—44 71
	962 97

Legacies.—Kinsman, E. Galpin, by Rev. S. G. Clark,	50 00
	1,013 97

## INDIANA.

By G. L. Weed, Tr.	
Bethany, Mrs. E. Walker,	5 00
Gosport, Mrs. M. Steel,	3 00
Madison, 2d pres. ch. in part.	112 00
Niconza, Shiloh pres. ch.	5 00
Rockville, 2d pres. ch.	28 00—153 00
By Rev. O. P. Hoyt.	
Lima,	13 65
Ontario,	2 00—15 65
Crawfordsville, Centre ch. young la. bible class, for Rev. Mr. Jack of the Gaboon,	5 00
	173 65

## ILLINOIS.

By Rev. C. Clark.	
Chicago, 2d pres. ch. m. c. 28,45;	
3d do. 178,70; South cong. ch. m. c. 2;	209 15
Elgin, O. G. Jenne,	15 00
Lee, Centre cong. ch.	1 00
Milwaukee, Pres. ch.	10 00—235 15
Bunker Hill, Cong. ch. and so.	45 00
Griggsville, Cong. ch.	50 00
Payson, Daniel Robbins,	50 00
Toulon,	2 00
Waverly, Cong. ch.	30 00
Woodburn, A. L. Sturges,	50 00—227 00
	462 15

## MICHIGAN.

By Rev. O. P. Hoyt.	
Adams,	3 93
Alamo,	2 00
Clinton, in part,	13 47
Cooper,	1 60
Kalamazoo, Pres. ch. F. W. C.	8 00
Stony Creek,	10 00
Tecumseh,	25 00
Wheatland,	1 68—65 68

By W. C. Voorhies.	
Ann Arbor, Pres. ch.	43 73
Webster, do.	16 38
	60 11
Ded. disc.	30—59 81
Richland, L. Brown,	25 00
	150 49

## WISCONSIN.

Geneva, Pres. ch. m. c.	8 00
Beloit, J. M. Keep,	6 00—14 00

## IOWA.

Denmark, Acad. 15; Mrs. H. Taylor, 12; K. D. 4; J. E. I. 2; J. Brown, 15;	48 09
Kossuth, Pres. ch. m. c.	3 72
Lucas Grove, Cong. ch.	19 40
Muscatine, do.	27 05—98 17

## MISSOURI.

La Grange, Mrs. E. W.	5 00
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## GEORGIA.

Savannah, John Stoddard, to cons. SARAH T. STODDARD an H. M.	100 00
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## TENNESSEE.

A lover of missions,	4 50
Bristol, J. E. Anderson, for Rev. S. A. Rhea,	10 60
Knoxville, R. C.	1 00
Rockford, Pres. ch.	40 00—55 50

## TEXAS.

San Antonia, A lady,	2 50
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## OREGON.

Forest Grove, Cong. ch. m. c. 12,50; Rev. C. Ele, 10;	22 50
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## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Madura,	10 00
Montreal, Can. Amer. pres. ch.	200 00
Nestorian miss. m. c. 62,01; Priest Elias, 13,65; Yohanan, 5,47;	81 13
Valparaiso, S. A. Cong. ch. wh. with other dona. cons. JAMES BLAKE and WILLIAM SIMPSON H. M.	122 56—413 69

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$13 60
NEW HAMPSHIRE,	12 70
VERMONT,	68 05
MASSACHUSETTS,	131 68
CONNECTICUT,	61 65
NEW YORK,	96 61
NEW JERSEY,	50 00
PENNSYLVANIA,	73 32
OHIO,	113 26
ILLINOIS,	17 00
MICHIGAN,	1 10
IOWA,	44 55
OREGON,	1 50
IN FOREIGN LANDS,	83 05
	\$768 07

Donations received in April,	24,195 15
Legacies,	2,603 73
	\$26,798 88

TOTAL from August 1st to April 30th,	\$197,137 19
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## THANK-OFFERINGS,

## TO PAY OFF LAST YEAR'S DEFICIENCY.

Every individual in a Christian land, giving thanks that he was not born a Hindoo or a Hottentot; that he was not trained under the debasing influence of a false religion; that he has ever known the enlightening, elevating, purifying influence of Christian institutions; might well unite in grateful efforts to shed on others light which shines on him, and give to others privileges by which he is blessed. Especially, may every real Christian well engage, thankfully, in such a work. Grateful not for outward light and privileges only but for inward grace;—for regenerating grace, when he was dead in sin—for sanctifying grace—for recovering grace when he has wandered—for reviving grace when he has been cold and formal; grateful, too, for like grace bestowed on others dear to him—on children, relatives and friends; grateful for works of God's rich mercy, which he has witnessed, and in which he has shared, when the work of God has been revived and many have been born again; grateful for the privilege which is given him when his own Redeemer says to him: "As my Father hath sent me, even so send I you," and when again he says: "Go ye into all the world and preach the gospel to every creature;" grateful that thus he may be a laborer together with God—joined with Christ in efforts to recover and to save the lost—instrumental, God working with him, in leading souls to LIFE; well may he "come before the Lord with thanksgiving," "enter into his gates with praise," and "bring an offering" as he comes. A mother, sending ten dollars as a thank-offering, "humbly hoping that God has begun a good work in the heart of her only son," says: "O that God's people would remember to give thanks, as well as supplicate his favor."

But when shall it once be, that the church, the *whole* church, to whom this work of enlightening and saving men has been committed, will enter on the work with joyful, grateful earnestness? When shall it be, that Christians will look for intelligence from the missionary fields with eager earnestness to learn what more and greater opportunity is given them to aid the missionaries and to spread the truth? When shall it be, that brethren toiling for the church abroad—her messengers, doing her work—shall find their hearts ever cheered, their hands strengthened and their hopes revived, by a ready response from home to their appeals?

Of the present state and prospects of the Board's treasury it is not necessary here to speak. Those who would know the facts, that they may better judge what, at such a time, the Lord would have them do, can easily compare the statements made last month with the receipts acknowledged in this number of the Herald.

## RECEIVED IN APRIL.

MAINE.—Warren, cong. ch. converts,	13 00	young converts, 19; Terryville, young christians, 44,57; an aged widow, 10;	124 57
NEW HAMPSHIRE.—Raymond, cong. ch. and so.	4 00	NEW YORK.—North Granville, two young converts, 2; Binghamton, A. 3; A. J. N. 10; Ogden S. Ware and family, 5; Oswego, two sisters, 2; New York, Miss Shaw, 1; Syracuse, friends, 5,50;	98 50
VERMONT.—Castleton, cong. ch. 32,25; a friend, 2; Derby, cong. ch. and so. 30;	64 25	NEW JERSEY.—Caldwell, a friend,	2 00
MASSACHUSETTS.—Athol, M. S. W. 2; Andover, John Aiken, 20; converts, 55,75; Cummington, E. R. W. and family, 5; Fitchburg, a friend, 10; Littleton, 50; Northampton, a friend, 379,60; Wattertown, young converts, 7;	529 35	PENNSYLVANIA.—Philadelphia, 1st pres. ch. a friend,	25 00
RHODE ISLAND.—Little Compton, members of the United cong. ch. 20; Providence, Richmond st. cong. ch. 18;	38 00	TENNESSEE.—Louisville, pres. ch.	6 00
CONNECTICUT.—Milton, G. J. H. 1; New London, 1st cong. ch. a member, 20; Norfolk, cong. ch. and so. 30; So. Windsor,		CALIFORNIA.—Yreka, a friend of missions,	4 00
			838 67
		Previously acknowledged,	9,072 18
			\$ 9,910 85

THE

# MISSIONARY HERALD.

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VOL. LV.

JULY, 1859.

No. 7.

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## *American Board of Commissioners for Foreign Missions.*

*Shanghai Mission.—China.*

LETTERS FROM MR. BLODGET, JANUARY  
AND FEBRUARY, 1859.

### *The People dull of Hearing.*

MR. BLODGET speaks of being constrained "to send up the same report of spiritual desolation and death" as heretofore. "The way of the truth, it is to be hoped, has been prepared in many minds," and a few individuals, "a teacher and two servants," manifest some interest in it. But "the preaching of the word has not been attended with power to convince men of sin, and bring them to cry out, What must we do to be saved." He writes:

During the past year I have continued to visit my chapel as heretofore, to converse and preach. The audiences have been very small, and the interest, except on the part of a few, very slight. Time after time have I gone, thrown open the doors to preach, and seen hundreds pass by, while sometimes one, sometimes a few, and occasionally not an individual, would come in to hear me. In such cases, a resort to the streets usually brings a better audience, although attended with some noise and disorder. Of late, the usual number of attendants on the Sabbath service has been considerably increased, by adding the pupils

of two day schools; one of girls, taught by a graduate of Mrs. Bridgman's school, and the other of boys, taught by a heathen teacher. Neither of these schools are supported by the funds of the Board. In Shanghai, the novelty of hearing a foreigner preach has in great measure died away, and a large proportion of our hearers have ceased to attend. The gospel of itself is not acceptable to the sordid, money-loving Chinese. Of this we are painfully convinced, day by day. Their chief concern is to eat, to drink, to be clothed, and to get wealth. There is an exceedingly small amount of thought or anxiety in respect to God, or the life to come.

### *The Church should not be Disheartened.*

But while I speak thus plainly, I protest against the abuse of such facts to the discouragement of effort, or to the turning away of young men to other fields. What I have said in respect to the Chinese only corroborates the statements of Scripture, especially those we find in the first of Romans. We ought to expect them to be such as they are—such are the deadening, stupefying effects of heathenism—and if we think the field too difficult, and the promise of success too small to induce us to prosecute vig-

rously our efforts, then we are not fit to carry on missions to the heathen. If men in Western Asia have more attentive hearers, and reap a more ready harvest, it should be remembered, that in those regions they have had the gospel for eighteen hundred years. Western Asia is not, strictly, a heathen field. The battle with heathenism was long since fought, and the names of their gods—Jupiter, Mercury, Apollo, Mars, Venus, Diana and the rest—have perished from the cities where once they were adored. The work in those regions, in which we have such abundant cause for joy, is a work of reformation, of return, of restoration, but not of laying the foundations of the Christian church among the heathen. If the American Board, and the churches which sustain it, will have a part in *this* work, they must encounter the strongholds of Satan in India, China and Japan, and in dark Africa. They must exercise their faith and patience in these more difficult fields, as well as in those easier, which yield a speedier harvest. The cold breath of heathenism, from regions not yet reached by the gospel, ought not to chill the spirit of our love. Christ has died for the Chinese also, and we are their debtors, to convey the gospel to them.

### *Preaching Tours.*

I was absent from home, on preaching tours, during the past year, in all, forty-eight days. Most of this time was spent in a circuit of towns within thirty miles of Shanghai. The population of these towns varies between 2,000 and 20,000 or 30,000 each. I visited twenty-seven towns and small cities, and several of them a second time, but my stay at each was short—not more than three or four days at the longest. My plan of operations is very simple. It is, to select several convenient, open places, by the street side, in different parts of a town, and preach there morning and evening, to any who come to hear, as I may be able; stating, explaining, defending, and

enforcing on the conscience, the facts of the gospel. In general, I have met with kindness and a good degree of attention. Some curiosity, some noise, and some rudeness are to be expected. It is encouraging to observe, in those towns which have been visited in successive years, a growing confidence in missionaries, and approval of the doctrines taught by them.

### *Romanists.*

The Romanists have establishments in nearly all these towns, and numerous converts. Their chapels are usually small native buildings, in a secluded spot, upon the premises of some one of their church members. Schools and seminaries they have also. There are not a few nuns, but whether living apart, in their own houses, or gathered in companies, I do not know. Their priests travel from place to place, to hear confessions and instruct novitiates, to administer the sacraments and attend to the oversight of the churches. So far as I can learn, preaching is not a prominent part of their duties; it is a rare thing for a foreign priest to address a promiscuous crowd. Very few converts from the Romanists are ever made by Protestants. They are strictly warned against us, and are suspicious of us and our books.

### *Visit to Suchow.*

On my last tour, in the month of December, I visited the city of Suchow. This city is at present the capital of the Province, Nanking, the former capital, being still in the hands of the insurgents. It is said to contain a population of a million and a half, within and around its walls.

As Mr. Blodget has thought of this place as one which perhaps might and should be occupied, he speaks particularly of some characteristics of the city, and of the surrounding country, with its numerous towns and villages, and its multitudes of human beings going to the grave with no knowledge of a Savior, and adds:

I spent five days at Suchow, in com-



pany with Mr. Aitchison, preaching frequently, both within the city and in the suburbs. The dialect is so near to that which we have already learned in Shanghai, as to render us quite intelligible without any effort to change. Differences indeed there are, but not such as to prevent entering upon labor at once. It seemed to be understood among the people and gate-keepers, that we were to be allowed to pass to and fro without molestation.

In another letter, dated February 14, Mr. Blodget reports a second visit to this city. He left home January 24, accompanied by a zealous native helper, furnished him for the occasion, by the Baptist mission. On Wednesday, the 26th, they reached R'wun, a city of perhaps 100,000 inhabitants, where they "preached morning and afternoon, to large and attentive audiences," in an open space, left by a recent fire, in the centre of the city. The next day they arrived at Suchow, where they spent two days making inquiries, and on Saturday went to the market town Wang Ring to spend the Sabbath; "a single day's preaching seeming to be of more avail in a town of ten or twenty thousand inhabitants, than in a great city." On Monday they went to Dung Ding San, lying at the base of a mountain of the same name, at the end of the "great lake," which is about 250 miles in circumference, and nearly circular, with several mountainous islands rising from different portions of its surface, and seven cities near its borders. Here Mr. Blodget preached to a good audience, and the next day returned again to Suchow, where he distributed many tracts and portions of Scripture. The officers and people showed no hostility to the foreign teachers. On the whole, he was not prepared to recommend Suchow as a place to be at once occupied by the Board, but thought it advisable to wait longer before deciding.

#### *A Chinese Poor House.*

Respecting some things which he saw there, and the policy of the rulers, he writes as follows:

Singular to tell, I found a Chinese poor-house, or rather collection of houses, in the centre of the city. They are built around an open plot of ground, and have an appearance of comparative neatness and comfort. There must be some hundreds, or even a thousand inmates,

who are supported by the charities of the rich. I gathered a company of these people around me, and told them the message of the gospel. There are in China, asylums for the aged and for orphans, and charitable institutions for the blind, for widows, and for the relief of sickness. All these may be had without the gospel, and without the least love of God in the heart.

It is manifest from my own experience, and that of others who have recently visited this city, that the rulers have adopted the policy of allowing foreigners to go and come, to preach and distribute books unmolested, and will even quell and keep in order the people, as occasion may require. As to a permanent residence in the city, there is no doubt that a single individual can procure lodgings there for a time. Whether he would be allowed to remain, or whether a family would be allowed to join him, can only be ascertained by making the experiment. No provision of the treaty forbids, and, on the other hand, none allows of such a residence.

### *Ceylon Mission.*

#### ANNUAL REPORT.

THE annual general letter from Ceylon, first, after recognizing the mercies experienced, refers to the "exceeding weakness" of the mission during the year 1858. The year opened with four missionaries only on the ground, Messrs. Spaulding, Hastings, Lord and Sanders. Mr. and Mrs. Lord were very soon obliged to go to Madras, and then to the Pulney hills, on account of ill health in the family, and Mr. Spaulding was absent about three months, to attend the Missionary Conference at Ootacamund. Messrs. Hitchcock and Quick joined the mission about the first of May, but their special work has been the acquisition of the language. "Thirty-three months of missionary labor only," it is said, "have been expended on the field within the year."

"Miss Agnew has continued her labors, uninterruptedly, in the female boarding school at Oodooville. Mr. Spaulding, resident at Oodooville, has had the charge of Oodooville,

Oodoopitty and Tillipally stations; Mr. Hastings, resident at Manepy, the charge of Chavagacherry and Manepy; and Mr. Sanders, resident at Batticotta, the charge of Batticotta, Panditeripo and the Islands."

### Churches.

The following table exhibits the more important statistics of the churches, for the year.

STATIONS.	Received on profession in 1858.	Received by certificate.	Dismissed by letter.	Excommunicated.	Died.	Membership Dec. 31, 1858.			Resident members.	Non-resident members.	Suspended.	Marriages.	Contributions to religious and benevolent objects.	
						Males.	Females.	Total.						
Batticotta, . . . .	8	9	20	6	3	64	35	99	76	23	9	5	£ 38	s. d. 4 7
Caradive, . . . .	2	3				10	5	15	15			1	4	17 0
Chavagacherry, . . . .	1	4	8		1	16	16	32	30	2	2		8	5 7
Manepy, . . . .	1	10	6	1	1	33	26	59	57	2	1		14	4 1
Oodooville, . . . .	13	9	13		1	45	63	108	93	15	1	3	19	1 8
Oodoopitty, . . . .			1			15	7	22	19	3			2	8 4
Panditeripo, . . . .	3	4	2			21	24	45	39	6	2	1	6	13 0
Tillipally, . . . .		3	4	1		24	18	42	37	5	2	1	4	8 9
Valany, . . . .		14				10	4	14	14					14 0
Totals, . . . .	28	56	54	8	6	238	198	436	380	56	17	11	98	17 0

The report, after presenting these statistics, proceeds to speak of the different churches, making particular statements, of which but few can be introduced here. Respecting Batticotta it is said:

Fourteen members were dismissed to form a new church on the island of Valany. The six persons excommunicated had long been in a state of suspension, and five of them were non-resident members. Six of the nine in suspension belong to the village of Sangany. They were formerly Romanists, and their suspension occurred in connection with a partial, if not a final, return to that church. The twenty-three absent members are most of them graduates of Batticotta seminary, residing in different parts of the island and on the continent. The pastor says: "At one time during the year, the Lord seemed to be very near. He was apparently knocking at the door of many hearts, and a spirit of prayer prevailed. But Satan came also, and the great blessing was not received."

The church at Caradive, formed with seven members in 1855, "seems to be growing in piety and numbers, under the ministrations of its present [native] pastor." The church at Chavagacherry has also been in charge of a native pastor since 1855, and "is in an

encouraging state of progress." The pastor reports that, "though there have not been many additions to the church during the year, there are a good number of inquirers in different parts of the field, concerning several of whom there is much hope; and the prospect respecting the increase, piety and stability of the church, was never so bright as at the close of the year."

Proceeding to general remarks, the report states:

In connection with all our churches, in addition to the regular services of the Sabbath, there is a church prayer meeting during the week. In most of them there is a female prayer meeting, a mothers' meeting, and in some a fathers' meeting. The means of grace, for the development of the churches and their growth in piety, have been faithfully used. The missionary pastors have been hard pressed with other duties and cares, yet they have endeavored conscientiously to devote to pastoral work that part of their time and strength which the emergencies of the mission and the leadings of Providence seemed to demand.

The contributions of the native Christians to various objects of a benevolent and religious nature have amounted to £98. 17., an increase of £11. 0. 7. over the contributions of 1857. In view of

the hardness of the times, this increase, though small, is a pleasing evidence of the growing interest of our little churches in the advancement of Christ's cause in the land.

### *Native Pastors—Organizing Churches.*

There are now three native pastors, Rev. Mr. Cornelius, Rev. T. P. Hunt, and Rev. D. Stickney, the latter having been ordained on the island of Valany, in September last. The report says:

It has been the object and the special care of the mission, to place the native pastors and their churches in the most favorable circumstances for success, and none of our churches are in a more hopeful state than theirs. In this department of our work, the "pillar and the cloud" have seemed to go before us, and the indications of Providence are, that we should move judiciously and steadily forward. During the past year we have spent two days with these pastors, in the discussion of subjects bearing directly and practically upon the churches. These meetings were deeply interesting to us all.

We know not what the future leadings of Providence may be, but we confidently expect the Lord will, ere long, open the way for the formation of other churches in our field. There are four or five localities to which we are looking with strong hope. Navaly, Alaverty, Sangany, Pungertive and Usan, have each Christians enough for the purpose of church organization; but in some of these localities a suitable person for a pastor is not found, and in others the membership is such that there are not persons who are fitted for office bearers.

### *Catechists.*

Twenty-eight helpers labor as catechists, each having a distinct field for which he is accountable; attending all the meetings in the field, and taking charge of them in the absence of the missionary. There have been thirty-two Sabbath morning, and thirty-five Sabbath afternoon meetings, in as many

localities, kept up during the year, with an average attendance at each, varying from 5, the lowest, to 201, the highest reported. Weekly church prayer meetings have been sustained in twelve different places. Each missionary has given to the catechists under his supervision such instruction as time and circumstances would permit, and each catechist "reports his daily labors to the missionary in charge, and at the end of the year furnishes a synopsis of his work for the previous twelve months." Extracts from these reports of catechists are included in the general letter, a few of which may be inserted here.

One says: "It has been my plan to visit regularly the members of the church belonging to my field, for prayer and for the training of their children. Respecting the people at large, it is to be noticed that there are those who are opposed to religion, those who are rather indifferent both as to their own religion and to Christianity, and those who are convinced of the excellence of Christianity but are not decided to reject heathenism, on account of worldly considerations. In looking at the state of things, I am encouraged to notice that the truth as it is in Jesus is taking hold. I am also led to feel that all our efforts, without the outpouring of the Spirit of God, will be of no avail."

Another, after speaking of the various means used, remarks: "By means of these agencies the knowledge of the gospel has been considerably diffused among the people. I believe the time will come for an unusual hunger and thirst after the word of God, and that in a few years thousands of my countrymen will be brought into the marvelous light of the gospel."

One at the Manepy station writes: "In the place where I now labor I see some encouragement. There are ten or twelve Christian families whom I visit weekly. I read and explain a chapter to them, and pray with them. In these families there are ten church members, whom I thus endeavor to lead on in Scripture knowledge. With one or two exceptions, they are somewhat regular in

attending divine service on the Sabbath. One female, the daughter of a church member, though she does not attend service on the Sabbath, seems to give evidence of being a Christian. A young man near the station is roused to feel anxious about his soul, and is regular in attending religious meetings and my family prayers in the morning. Three others manifest more or less interest, and still another is reading the Bible in course, and makes inquiries about different points from me when I go to see him." Another remarks: "The pure doctrine of the Bible has so affected the foolish notions of different classes of people as to force them earnestly to acknowledge its truth and purity, and to approve, openly, the good example of its faithful professors. Nevertheless, when they are called to embrace such a true religion, they endeavor to make excuses, some of them like Agrippa, some like the rich man, others like those called to the wedding, and many others like the Pharisees, sticking to outward purity and caste distinctions."

One connected with Tillipally says, in closing his report: "It gives me pleasure to add, that the people have certainly a wish to hear, and listen to what we have to say; but the bonds which bind them to their superstitions are too strong to allow me to hope that they will be easily broken."

Another speaks of the people as being some of them poor, some indifferent, some wishing to be inquirers, &c. "The seat of heathenism and superstition is yet on the same basis as it was with those of former times, where there was bigoted idolatry and neglected learning. There are, in my field, three schools, two vernacular and one English, supported by the students, and it is earnestly desired that the mission should establish schools in this field, where it has only one."

It is principally through our catechists that our work in oral preaching is carried on. The missionaries preach whenever they can. They generally fill some pulpit

on the Sabbath, conduct the Friday meetings at their stations, and attend and preach at the evening village meetings when other duties will admit.

#### *Schools—Book Distribution.*

Forty-five vernacular schools have been sustained during the year, embracing 1,659 pupils—1,402 boys, and 257 girls; but the tone of the report in respect to the present state of this department of the mission work, is one rather of depression and discouragement than of hope. The list of pupils in the female boarding school will be found on another page. Eight English schools are mentioned, within the field occupied by the mission, which are supported by natives. "So far as is known, the Bible is used as a reading and text book in all these schools."

Something has been done, as heretofore, in the way of publishing and distributing Christian books and handbill tracts. Two persons have been mostly employed as colporters, in selling religious works and school books. "They have sold 1,934 religious publications, of which 145 were Bibles or portions of the Bible." The catechists, also, take tracts with them when engaged in their village work, which they read and give away as circumstances dictate.

#### *Concluding Remarks.*

The brethren, in concluding their report, add the following "few remarks bearing upon the mission as a whole."

#### *Necessities.*

1. We need a new impulse in every department of our work. For the past three years our burdens, which before were all that we could bear, have been constantly increasing. One missionary, in 1858, has attempted to meet the duties of three in 1855. In these emergencies we have labored incessantly that we might not lose what had been already gained, but we have had no strength for aggressive movements. There are times when great interests are poised upon the efforts of a few months. The growth of these churches, and the salvation of this people, require that we should have the means to *go forward*, and that *soon*. Whether the necessary laborers shall be sent into this harvest, is a question which,



under God, the fathers and mothers, and sons and daughters, of the churches co-operating with the Board, must decide.

2. We need the prayers of the churches that support us;—we cannot do without them. We can make efforts for raising local funds if necessary, or we can reduce our expenditures in certain departments, but we cannot spare your prayers for Jaffna. It is with the deepest interest that we read the accounts of answers to prayer in the great awakening. We believe they are real, and we long to see evidence here, that the American Israel is wrestling and prevailing for the salvation of this people.

3. We need a special revival in our own hearts. Perhaps this is our first and greatest necessity. We have earnestly hoped that a wave of the divine influence which has touched so many hearts in our native land would reach even to our shores. For this we still wait and pray.

#### *Anxieties.*

1. As to the development of our churches. We now have a membership of 436. Some of these are under the pastoral care of missionaries and some under the care of native pastors. The currents of worldly influence are setting strong, and in various directions. It is a time when much pastoral labor and instruction are required, in order that piety may be developed and error avoided. For this great work our strength is insufficient.

2. With reference to the educated, and those who are being educated. There are few mission fields where the work of preparation has been greater than in Jaffna. The graduates of Batticotta seminary and of our village schools, are the leaders of the present generation. There are probably 300 pupils in the various independent English schools in our mission field, and one-sixth of these are the sons of our church members. We cannot be indifferent to their spiritual welfare, and yet our only hope is in proclaiming the gospel in the villages, and in acting as

spiritual guides to these young persons. The community is so far advanced that it will not stand still. We must have strength to exercise a controlling influence, or we must lose our vantage ground.

Among "encouragements" the report mentions the arrival of Messrs. Hitchcock and Quick, and the promises of the Savior, and says: "In view of the amount of labor expended, the results of the past year are far from discouraging. In benevolence; in the attendance upon, and the number of meetings; in the disposition of the church and the people to move forward in the work of education and evangelization, there are indications which promise well for the future."

#### OODOOVILLE BOARDING SCHOOL.

Mr. Spaulding furnishes the following list of pupils in the Oodooville female boarding school, and says:

The list shows, that of forty-one pupils now in school, only six are children of heathen parents. Supposing it desirable to be true to facts, both here and at home, I would state, that the number of pupils in the school, as mentioned in the annual lists and reports sent home, stand as follows: June 1, 1856, 62; December 31, 1856, 50; June 1, 1857, 36; December 31, 1857, 46; October, 1858, 28; December 31, 1858, 41.

It may be interesting to parties concerned to know, that we have found in the Herald unappropriated names for all the pupils thus far, and we are thankful that we can meet, though late, the wishes of their benefactors, and receive the prayers of those whose hopes have been so long deferred. I greatly prize specific prayer. The Bible is full of examples of such prayer; the promise is for such; God's witnessing Spirit is for such; and to secure such prayers we have appropriated these names. They are added as the middle name, not dropping the parents' name, which is put in a separate column.

To the view of the school Mr. Spaulding appends statistical statements respecting the church at Oodooville. Thirty-nine members were received during the first ten years, (com-

mencing in 1822,) 93 during the second and 105 during the third ten, and 92 during the remaining seven years, to the close of 1858—in all, 329. Of these, 68 were received by letter. There are now connected with the

church 108 members—46 males and 62 females. 142 have been dismissed to other churches, 53 have died, and 26 have been excommunicated. 250 children have been baptized.

*List of Pupils in the Oodooville Boarding School.*

Names.	Parents.	Born.	Taken.
<b>FIRST CLASS.</b>			
Emily Cope, . . . . .	Backus,		
Rebecca M. Fiske, . . . . .	H*	1842	
Jane C. Dodd, . . . . .	Carpenter,	1846	
Mary Smith, . . . . .	Emerson,		
Elvira Christiana, . . . . .	Homer,		
Eunice Smith, . . . . .	Payson,		
Mary A. Armstrong, . . . . .	White,	1844	
Eliza T. Drew, . . . . .	White,		
<b>SECOND CLASS.</b>			
Sarah H. Ayres, . . . . .	Miller,	1845	1856
Margaret Freleigh, . . . . .	Adams,	1842	1856
Mary Hewitt, . . . . .	Brend,	1845	1856
Rebecca, . . . . .	Cornelius,	1843	1856
Sophia Howard, . . . . .	Joseph,		1856
Anna Maria Hickock, . . . . .	Foreman,	1843	1856
Sarah Jane Sacknett, . . . . .	Osgood,	1844	1856
Mary Dickonson, . . . . .	Scott,	1845	1856
Anna Brigham, . . . . .	Strong,	1845	1856
Catharine, . . . . .	Merrill,	1845	1856
Ann Poor, . . . . .	Levins,		1856
<b>THIRD CLASS.</b>			
Isabella McCairnes, . . . . .	Nathanaa,		1857
Francis Deveraux, . . . . .			1857
Eliza Haman, . . . . .	Lawrence,	1843	1858
Martha Ann, . . . . .	Mather, H.		1857
Sarah Chapin, . . . . .	Mather,		1857
Lydia, . . . . .	Moses,	1844	1857
Harriet Wyman, . . . . .	Niles,	1846	1858
Catharine, . . . . .	Payson,		1857
Joanna M. Ridgely, . . . . .	Jacob,		1857
Maria Hassel, . . . . .	Hawes,	1845	1857
<b>FOURTH CLASS.</b>			
Martha Chambers, . . . . .	Coggin,	1844	1858
Louisa G. Ely, . . . . .	Soooper, H.	1847	1858
Lucy, . . . . .	Dwight,	1846	1858
Elizabeth Fletcher, . . . . .	Emerson,		1858
Martha Sheldon, . . . . .	Goodell, H.		1857
Elizabeth S. Coleman, . . . . .	Jacob,		1858
Harriet, . . . . .	Lawrence,		1858
Amelia Newton Little, . . . . .	H.		1858
Lucy Maria Smith, . . . . .	David,		1858
Anna, . . . . .	Snell,		1857
Mary G. Houghton, . . . . .	Spencer,	1846	1858
Abby M. Whittimore, . . . . .	H.		1858

\* H shows that both the parents are heathen.

*Ahmednuggur Mission.—India.*

**STATION REPORTS.**

EXTRACTS from the annual report of the Ahmednuggur mission were published in the Herald for June. Extracts from reports of some of the stations, presented here, will

furnish a fuller view of the work in different portions of that field.

**Ahmednuggur.**

*Churches.*

Mr. Ballantine writes :

Twenty persons have professed their faith in Christ during the past year, in

connection with the two churches here. Of these, ten were baptized in childhood; and four others of the baptized children of these churches connected themselves with churches in other places. It has been very gratifying to see the religious interest manifested by the children of our church members.

There has been a good state of religious feeling in the churches. Intelligence of the awakening in America, which was communicated to our native congregations, with details of the numerous conversions taking place there, led the native Christians to feel that they too needed the baptism of the Holy Ghost; and they felt, as never before, that with the rich effusions of the Spirit enjoyed as they were in America, they might hope to see the preaching of the gospel attended with unusual power even in this dark land. They became interested in the daily meetings for prayer, and in the accounts given at these meetings of the progress of the revival in America, as they were received from week to week in the religious newspapers; and the thoughts and feelings which thrilled the hearts of those who attended the prayer meetings in New York, Boston and Philadelphia, touched a responsive chord when repeated in meetings here, and led to more earnest and united supplication for a blessing on our labors. The children of the church shared in this interest, as well as their parents; and if there were no other result of these meetings than the higher state of religious feeling among the members of the church and their children, we should feel that this was sufficient to cause hearty thanksgiving to God. But there have been other results. The native brethren have labored, more than ever before, in private conversations with the heathen around them, and many of those whom they have addressed have manifested a state of mind in reference to Christianity, a readiness to listen and to acknowledge the truth of the word of God, and a feeling of regard for those

who have become Christians, which have surprised and encouraged us. Some are in an inquiring state of mind, of whom we hope to be able to say, soon, that they have chosen the Lord for their portion. And in regard to the heathen in villages around Ahmednuggur, we have been struck with the disposition to hear the truth, and the readiness to acknowledge the falsity of other religions, which has been evinced by many with whom conversation has been held on the subject. This is seen not only among the lowest castes, but among the higher classes also. We think there are indications, that the Holy Spirit is preparing the way in the hearts of men around us, for the more extensive spread of the gospel.

We have not been without occasions for grief also. The report of the pastor of the second church, presents the case of a man who exhibited great interest in Christianity, and an earnest determination to embrace it, whatever might be the temporal consequences to himself; who, in all his conduct while with us, appeared to be unusually free from all worldly motives; who had always borne the highest character for truth and honesty; and who, yet, under the influence of his wife, was led to abandon his profession, to renounce what he knew to be the truth and embrace a lie.

The statistics of the churches may be seen in the *Herald* for June.

### *Schools.*

About twenty-five young men have been connected with the school for catechists and teachers, nearly all of them hopefully pious, and the others, children of Christians. Six of the pupils have united with the church during the year. The school for smaller boys, preparatory to this, under Miss Farrar's care, "has embraced from fifteen to twenty pupils." Miss Farrar has also had charge of a large school for girls, supported by English residents. A school for girls, daughters of Christian parents, under Mrs. Ballantine's care, has numbered about forty-five pupils. Eight of these have been admitted to the church during the year.

Nine young men have gone out from the

school for catechists, and are now engaged in teaching in different parts of the field. Lectures on Theology have been given to a class of young men; and lectures on Scripture history, four days in the week, attended by the students of Theology and the larger boys in the school. Mr. Ballantine has had the editorial charge of the "*Dnyanodaya*," which has now been in existence seventeen years, and "has been the means of great good." Numerous tours have been made by the native assistants connected with the station, and some by Mr. Ballantine and his family.

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Seroor.

At this station, but one adult has been added to the church by profession within the year, while two members have been excommunicated, one of whom now professes penitence. Two weekly prayer meetings were sustained, from the first of May. The new chapel was completed, and opened for public services on the first Sabbath in June. Mr. Bissell and his native helpers have made frequent tours in the villages. "A knowledge of the truth is extending, the bitter hatred which was encountered a few years ago has in many places disappeared," and the missionary is received as a friend. A school has been kept up in the Mahar part of the town, with an irregular attendance, varying from ten to thirty. Another has been opened in a village near, attended by young men who have time to study only in the evening. In many villages, it is said, a Christian teacher would be well received; "but teachers and the means of providing for them, are both wanting."

The following extract from a letter from Mr. Bissell, dated March 10, a few days after his report was forwarded, may appropriately be inserted here.

In view of the little fruit—and much of that little, *rotten* fruit—of my labors in this field for the past year or two, I have been led to ask myself solemnly: Have I mistaken my work, or have I been unfaithful in it? That I have done all I could, or as well as I could, I dare not say; yet I have loved the work and loved to devote my energies to it. I have longed for the privilege of leading souls to Christ, but as yet meet with few who are ready to ask the question, "What shall I do to be saved?" with any earnestness. "There be many that say,

Who will show us any (earthly) good?" and for the sake of worldly gain, they are ready to come around us; but their apathy in spiritual things is so great that the truth seems powerless. Like a spent ball striking upon a rock, it leaves no impression, and hardly produces a rebound. This is the dark side of the picture, and it is not well to dwell upon it too much; but it is well to look at it calmly, and know that such are the facts in the case. It will lead us to contemplate the bright side with greater satisfaction.

The bright side is, that there is a God in heaven who hears prayer; that he has promised, that every knee shall bow at the name of Jesus; that he is rapidly fulfilling this promise in many parts of the world, and we have reason to believe he is preparing the way for its fulfillment in India also. With such promises and encouragements we are ready to work on, for we know that our "labor is not in vain in the Lord."

I have not written much of my tours for a year or two past, not because they have been devoid of interest, though the interest has not often been just of the kind I could have wished. I have had hearers in great numbers, have been listened to attentively, have held interesting discussions and have often hoped that an impression was made which would be permanent. I hope so still. I feel sure that the truth is gaining ground, and God in his own time will give me, or some one more worthy, the privilege of gathering fruit here.

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Wadale.

MR. FAIRBANK, in reporting his work in "the North-Eastern field of the Ahmednuggur mission," first remarks, that having removed to Wadale, with his family, in January, 1858, he had been permitted to reside there mostly through the year, having lived for a few months in a tent. Their house was finished in May. Stated services have been conducted on the Sabbath in Marāthi, but the audience has usually been small—from twenty to thirty. The "daily Marāthi



prayers" have been made "a more extended exercise" than formerly, with exposition of Scripture, prayer by the missionary, singing, and prayer by one or more of the native brethren. Neighboring villages have been visited frequently, when the women have met to hear Mrs. Fairbank, while Mr. Fairbank addressed the men.

To the Chande church twenty persons were added during the year, nineteen by profession and one by letter. Two members have died, and seventeen were dismissed to form the church at Dedgaum. "The timely contributions of a benevolent friend" furnished means which have enabled Mr. Fairbank to build small chapels at Shingave and Chande, and on the first Sabbath on which he preached in the chapel at Shingave, six persons were received there to church fellowship. The chapel at Wadale has not been completed, owing to "the impossibility of getting wood suitable for the roof." Repeated and urgent applications have been made for schools. One has been opened at Wadale, to which Mrs. Fairbank devotes a portion of each day, and two others have been established in villages where Christians reside. "There are now six in all; and those at Wadale and Shingave are flourishing."

"A generous subscription of twenty-five dollars per month, began in April," has enabled the missionary to retain all the native helpers who had been previously employed, and also to send four young men to the school for catechists. Arrangements for educating catechists, he says, are insufficient to supply the demand. "I have been much interested," he writes, "in watching and stimulating the beginnings of beneficent effort among these native Christians," to relieve the sick and poor among themselves, and for other purposes. The monthly concert has been well attended, and a society has been formed for sustaining home missionary effort, which "has prosecuted its work with much zeal."

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### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM DR. WRIGHT, MARCH 31, 1859.

DR. WRIGHT, in this letter, refers briefly to various topics connected with the interests of the mission, presenting, on the whole, a very pleasant view of the state and prospects of the work in that field.

### Religious Interest.

Our monthly concerts, both at the city and at Seir, the first Monday of this month, were occasions of great interest. Our helpers were assembled, as usual, from various parts of the field, and in general gave very gratifying reports relative to the work of the Lord. On that occasion, in the city, as on many other occasions of late, the subject held up before the minds of the helpers was that of taking God at his word, pleading his promises, and expecting a blessing; illustrated by the marvelous events transpiring in our native land. During the last month, the work of grace in the village of Seir has not diminished, but rather increased. It is too soon to attempt an estimate of the number of conversions.

In the male seminary, as the session was drawing to a close and the pupils were preparing for an examination, the religious interest somewhat diminished. On the 29th inst. an examination was held, when the pupils acquitted themselves much to their credit. They have evidently been diligent in their studies during the winter. Only one graduates this year. As the price of provisions has been unprecedentedly high, this season, and the means at the command of the seminary have been exhausted, the pupils were dismissed the day following the examination, though it was earlier than in former years.

On the 16th of this month, the pupils of the female seminary were dismissed, for a recess of a few weeks after their long winter session. They will assemble again next week. Up to the time of their departure, the state of religious feeling among them was very cheering. In the village of Vizierawa the work of grace has continued with unabated interest. It has been deep and pungent, and has embraced a large number of individuals. Our helper there is an excellent man—one of the very best in our employ—but he has long been an invalid, and of late able to preach very little in consequence

of a disease of the throat. Still the good work has progressed in a most delightful manner. He has probably done more for it by his prayers than by his preaching.

### *Discussions — Village Schools.*

In all parts of our field, discussion on religious topics is heated, especially during the present season of Lent. The fast is disregarded by large numbers, and this rouses the indignation of those who are zealous for *old ways*. In some places there is much angry feeling, breaking out into violent tumults; but no case has of late gone so far as to be carried to the civil authorities.

To-day an examination of the schools of the village of Geog Tapa has been held. The occasion was one of very great interest. Nearly two hundred children were assembled in the church, where the exercises were held, and the sight was most enlivening. The children appeared remarkably well when examined—greatly to their own credit and that of their teachers. While in some villages our schools are not all we could wish, we were much cheered by what we witnessed to-day, and led to hope much from this department of our work.

Provisions command so high a price here now, it is with the greatest difficulty that many people find the means to meet the demands of hunger. Many families, for weeks together, have had no bread in their houses, and here the article of bread is literally the "staff of life." Before harvest-time, the suffering among the poor must be fearful.

Asker Khân, the Government agent, has been at Tabreez for some months past. With the local authorities here, we are able to keep on tolerable terms.

Williams gave an account of the state of things at his new station which was not very promising. But from the communication now received it will be seen, that hard as the field may be, there is already much to encourage the lone missionary in his work, and to stimulate his friends and the church to pray in hope for him and his field.

### *Progress.*

I can see that we have, since my last, made progress; in external things, but more in our legitimate work. We have opened a small school for the children of the Protestants, and eleven attend. We have hired a "house of prayer," where our regular attendance is about twenty-five. We have had, since my last was written, three evening meetings every week, varying in length from one and a half to four hours, with an attendance of from twelve to twenty-five. Calls at my house as before.

The Papal force here is greater than I supposed—one patriarch, two bishops, twenty-three priests, (four of them Europeans,) and three sects. When the former unbridled lawlessness of this people is remembered, our friends here wonder that for three months and a half we have been unmolested—that we are alive. God is wonderful in working and prepared the way before us. We dwell in security; we move about, insulted indeed, but without fear. The Governor and Mejlis are friendly, and desire to carry out in good faith the Sultan's firmans for religious toleration, but are somewhat afraid of the people. As yet we have no reason to complain. They have once and again rescued our Protestants from the extortion of their enemies. The prey has been taken from between the teeth of the papal bear and restored. Six houses have asked to be set off, and though no final action is yet taken, the preliminary decisions of the Governor have been just. It is strange that these six houses were all papal, and of the twenty-five persons composing our regular audience, all but three (or possibly four) were papists. Another remarkable

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### *Assyria Mission.—Turkey.*

#### *MARDIN.*

LETTER FROM MR. WILLIAMS, APRIL 8, 1859.

IN a brief letter, dated February 4, and published in the Herald for June, Mr. Wil-

fact is, that the women of these households do not oppose.

### *Pilgrim Meekha—his History.*

But our chief progress is seen in the changed position of the most influential of the Protestants, Pilgrim Meekha, of whom I spoke before. You will remember that he then yielded to the storm, and temporarily made peace with the priests. But before giving his history further I ought to make you acquainted with the man. Originally a Jacobite, he thirty years ago became papist, and carried over one hundred houses with him. Since then there has been in their ranks no so earnest, vigorous partisan as he. The Virgin Mary has few more sincere devotees in the world than was he till six months ago. Thrice he has made the pilgrimage to Jerusalem, and last summer, when the priest Sarkis fled to Mr. Marsh and declared himself a Protestant, the Armenian papal bishop said to this man: "It would seem that these heretics would make a permanent lodgment here, what shall we do?" And he replied: "Don't worry about that, I'll be security that they don't stay in Mardin." We are here yet, and he is our stoutest champion.

### *Becomes a Protestant.*

Under God, it was on this wise. Before the priest, who is still with us and holds firmly to the truth, was forbidden the active duties of a priest on account of his evangelical views, he had sown much gospel truth among his disciples, and, secretly, not a few of them were semi-gospelers. Among these was a son-in-law of Meekha, who, returning from Bagdad in the fall, and learning what had occurred during the summer, began to speak more openly, but in great fear of his father-in-law. Last December Pilgrim Meekha had a quarrel with his bishop, about a matter of 900 piasters. Returning to his house, exasperated at the dishonesty and falsehood of his bishop, he sent for his son-in-law Sado, and said: "What is this new way of which you

have got hold? Take the gospel and sit down and read." For three days did he keep him reading, until Matthew, Mark, Luke, John, the Epistles, and all were finished. You may judge of his amazement when he found that what he had always esteemed most precious was not only without foundation in God's word, but was opposed to the whole spirit and teachings of the divine oracles. He sent for the priests and they came. "Prove me your doctrines from the Bible," said he; "silence that young man." They had no arguments but cuffs and cursings. Before this mere youth, their words were powerless. In vain he asked them to cease their revilings and *prove* their doctrines. Convinced that they had nothing to say, he ceased from Virgin worship, and every where declared himself a "prote." His wife, his sons, his sons-in-law, urged, begged him not to be so precipitate. "First collect your debts and receive what is your own, and then avouch the truth." To all their remonstrance he was deaf. "No!" he said: "If this is truth, we stand by it now and always—to-day. And "to-day" it went like wild-fire over Mardin, Pilgrim Meekha is a "prote." Scoffs, jibes, sneers, were rattled upon him; and the city was astir of this when I came, till, as I before said, he was thrown down in the streets.

The Patriarch is at Mosul, and Meekha "made up" with the priests only until he could be heard from. The answer came: "If Pilgrim Meekha, and another, will stand in the church, holding black candles while masses are said, and then pass around, saying to every one—I sinned, forgive me, what I taught was a lie, only the Roman church is truth—they may be forgiven; if not, anathematize them." They are anathematized. Meekha remained at his house, pondering his position, weighing the consequences, hearing the gospel read, (he cannot read,) until the expiration of a self-appointed period, and then publicly and fully identified himself as a Protestant.

*Decision.*

"You was born a Jacobite, became a Papist, and are now a Protestant, why not turn moslem?" is frequently thrown, tauntingly, in his face. His reply, ardent as Peter's, is, "I was a papist because I thought their religion was in the gospel; the day I knew it was not, I left them. If you will prove the Koran from the gospel, I will turn moslem." "Then you was blind all your life, hey?" "Yes, I *was* blind, but I was sincere, and, thank God, now my eyes are opened." His sincerity, his earnestness, no one questions. No one pretends that *he* was *bought* to Protestantism. His wife is as sincere and earnest as he; and when their outside friends were weeping over the terrors of the great excommunication, her soul was overflowing with joy and thankfulness that the gospel had come to them. They have five daughters. Two of the married ones live elsewhere, and they, under the teaching of the priests, believe their father bewitched; but the three at home, who see that, from first to last, the gospel has led him on step by step, go with him and rejoice. It is a wonderful instance of the power of God's truth.

*The Force of Truth.*

I never have witnessed such amazed eagerness as that with which, for the first time, they comprehended that salvation is "without money and without price"—absolutely free and gratuitous. It was to them *news*—good news—and when I call to mind Meekha's impetuous temperament and see him listen with such docility to Christ's teaching, I cannot but hope that, though he is but imperfectly sanctified, the "good work" is begun in him, which God's grace will complete. He accepts no new truth without a challenge, and nothing short of a "Thus saith the Lord," will give it currency with him. At one of my evening lectures I alluded, as bearing on what I had in hand, to Isaiah's statement, "All our righteousnesses are as filthy rags," when

two or three spoke up: "What's that?" On repeating it, they were incredulous, and wished to know chapter and verse. I gave it them next day, and it has taken hold of them like iron. I have seen Meekha since throw that verse into a crowd of opposers, with such force as to start them all from their seats, with an emphatic "God forbid," and the most positive denial that such a verse could be in the Bible. When I turned to the passage, and put the book into their hands that they might read it for themselves, they could not believe their own eyes, but continued poring over it, reading carefully from the head of the chapter; and this very day some of them came in to ask what it meant, and so changed in their manner and appearance I could hardly believe *my* eyes. Before, obstinate, dogged, unreasonable; now meek, docile, and asking what the will of the Lord is? One said: "That went like a dagger to my heart, and I slept none all that night." And when, to-day, I turned to Rom. iii. 26, Eph. ii. 8, 9, and Rom. iv. 1-4, they listened as children. Truly the word of the Lord is a sharp sword, piercing to the heart.

But I must not add more. We wonderingly wait to see whereunto all this will grow. From the first it has been in a remarkable manner the Lord's doing, with which our planning has had nothing to do. All that we can do is to pray, and beg you to pray for us. As yet we know not of many conversions. There are four of whom we have some hope—time will prove. Pray for us, that the Lord's kingdom may come here with power. Oh for a pentecostal outpouring of the Spirit.

Southern Armenian Mission.—Turkey.

AINTAB.

LETTER FROM MR. SCHNEIDER, APRIL 1, 1859.

*Discussions.*

THIS letter is dated at Aleppo, to which city Mr. Schneider had gone on business, with ref-



erence to a house which he had rented and proposed to repair, but which the Armenians were earnestly endeavoring to prevent his occupying. Their opposition he supposed to have arisen in great measure from chagrin, in consequence of their defeat in some recent discussions, which have had an important bearing on the prospects of the missionary work at Aintab. Of these discussions he writes :

The first was in a neighborhood where a number of Armenians have recently become Protestant. Several disputants on the part of the Armenians, and an equal number from the Protestants, conducted the discussion in the presence of a large number of spectators from both sides. The Armenians insisted on first presenting what they considered as defects in the Protestant system ; the errors of the Armenian church to be examined afterwards. This was the programme finally adopted. They began by maintaining, that in all Christian churches there were some doctrines of men—human inventions—and that our practice of not admitting all, promiscuously, to the church, and of baptizing only the children of church members, was of that nature. This point was advocated by the Armenians, until they were so sorely pressed by the arguments of the other side, that it virtually amounted to a defeat. It was about half past two in the morning when the meeting broke up, and a place was appointed for discussion on another evening.

A large number of spectators, probably as many as one hundred and fifty, were again collected, and the discussion was resumed from the point where it was left the previous evening. Though some matter extraneous to the real point under consideration was introduced, the main particular examined was the one previously considered ; viz., whether our custom of entirely restricting the Lord's supper, and the baptism of the children, to those who are members of the church, was right and scriptural. Various arguments were adduced to show that it was untenable and contrary to Scripture ; but they

were all rebutted with such force that at last the Armenians admitted it to be scriptural. The meeting was dissolved about three o'clock in the morning, with the mutual understanding, that on the next evening the errors of the Armenian church should be taken up. The place of meeting was again appointed.

### *Retreating.*

According to the appointment, a large crowd collected at the specified place ; the house and yard being filled to overflowing, and some standing outside, in the street. Some of these began to cry out : "Get a larger place. We, too, want to hear. Don't exclude us from the discussion." The proposition was then made to the Armenians, to open a large public room of theirs, near by ; but they refused. Finally it was concluded to open our church, and all were invited to repair thither. About three hundred were soon assembled, but the Armenian disputants did not appear. A request was sent to the Vartabed to send them, but he replied that they did not wish a discussion before such a crowd, and proposed that ten persons from the one side and ten from the other carry on the debate. Many of the Armenians present were much dissatisfied with this proposition, it being obvious to them and to all, that the Vartabed feared to proceed. After a little farther delay, no one coming from the other side, it became still more evident that they considered themselves unequal to the task of defending their church. As it had been designed this evening to examine its errors, and the way being now fully prepared to do so, one of our brethren rose and took them up, and, one after another, exposed their unscripturalness. It was done with no sparing hand. The effect on the Armenians present was very marked. At the close of this exposé the assembly was dissolved, but before the people were scattered, it was proposed that our church should be opened one evening in the week, and the Armenian church another

evening, for discussions of this kind; that all might have an opportunity of nearing, if the Armenians would consent to it. The evening for the opening of our church was fixed upon.

When this evening arrived, the church was again opened, and a large number of Armenians and Protestants assembled—from 300 to 400, it was supposed. They waited in vain for the Armenian disputants; none of them dared to show themselves. After a sufficient time had passed, one of the Protestants took up the points of difference between the Protestants and Armenians, and gave the Bible view of them. All listened with great attention, but none more so than the Armenians. They could not have been otherwise than happily affected. Some of those present on these occasions had been great opposers to the truth, and had never been inside of our church before.

#### *Private Debates.*

This was the last public meeting, only because the Armenians were unwilling to prolong the discussion. But public attention had been so much directed to these matters, that many private and more circumscribed discussions took place, some of which continued till two or three o'clock in the morning. Not unfrequently have I found, that my theological class had spent most of the previous night in these discussions.

The effect of all this is an unusually awakened state of the public mind. Though there have often been times of very active inquiry, never since the gospel first began to be preached in Aintab, has the Armenian population been so much interested in these matters. Reading and examining the Scriptures, conversations, inquiries and discussions, have become exceedingly common. One marked result has been a decided increase of our Sabbath audience. Though the number was not counted, yet, for the last few Sabbaths, there could not have been many less than 1,000 hearers. Our

large church seemed filled beneath; there was a sea of heads. We may have to throw the gallery open before long. Doubtless some of these new hearers will prove only temporary, but many of them, it is to be hoped, will remain permanently.

As a whole, the state of things in Aintab is very hopeful. What is most needed, is that special influence of the Divine Spirit which has been so richly experienced in our native land. O! that this might be speedily received.

#### *Northern Armenian Mission.—Turkey.*

##### *BRUSA.*

LETTERS FROM MR. BARNUM, MARCH 3,  
AND APRIL 29, 1859. -

BRUSA, formerly occupied as a station, has been for several years an out-station of the Northern Armenian mission, occupied by a native pastor, active and earnest in his work. Mr. Barnum spent the winter in that place, studying the Turkish language, and in this letter he gives a very interesting account of various matters connected with the missionary work there and in the vicinity. He first speaks of

#### *The Protestant Church.*

The church here has a very neat and substantial house of worship, built of stone, with a school-room in the basement, and finely located near the centre of the city. The actual growth of the church has not been rapid, deaths and removals conspiring with other causes to keep the number small. The present number of resident members is about thirty. I have seen, however, both in this and in the Syria mission, during the past year, that the number of members in any given mission church does not properly represent the real progress which the truth has made in the community. Brusa has a population of 50,000 or more, and it is very confidently believed that the great proportion of the families here have the Bible and other religious books in their possession, and that they are so far familiar with the truth as to be satisfied, at heart, that Protestantism

is the only valid exponent of the gospel system. The past twenty years, though by no means destitute of visible, precious fruit, have still been chiefly characterized by the sowing of seed. We hope, ere long, to see the harvest. Worldliness, spiritual insensibility, and the natural hardness of the human heart, have the same power here as in every other part of the world, to prevent sinners from seeking after salvation. The Protestants, though few in number, are well known, and universally respected for their uprightness and consistency; yet they are poor, and for that reason unattractive to worldly men. Hence the number of those who are under the direct influence of the preaching of the word is quite small. The male members of the church are generally active. They are especially earnest in searching the Scriptures, and from the first this church has been conspicuous for its brotherly love and Christian unity.

#### *A Prayer Meeting Commenced.*

When Mr. Barnum went to Brûsa, he found that the afternoon of the Sabbath, and two evenings each week, "were devoted to the exposition of Genesis, Isaiah and Hebrews;" but he soon thought he saw reason to fear that the study was too much from a desire to gratify a merely intellectual thirst, and too little with reference to spiritual improvement. Pastor Sdepan concurred with him in this feeling. The church, he found, sustained no prayer-meeting, though several attempts had been made to sustain one, and he writes:

The pastor and myself, conversed much on the subject, and determined to make one more effort. The second Sabbath after I came, he preached a very thorough sermon upon the subject of prayer, and appointed a prayer-meeting for the next Saturday evening. During the week this was a topic of frequent conversation and prayer, and our first meeting was well attended, and very interesting. The indications were such, at the very outset, as to give us much hope for the future.

#### *Good News from Bebek.*

About ten days after the first meeting, a student from Bebek came to spend a vacation of two weeks with us, and tell us what the Lord had wrought in the seminary there. This intelligence thrilled me through and through, both from a sense of the value of the blessing to the school itself, and because it seemed to be a proof that God was now coming, by his Spirit, to this land, in answer to the prayers and confident expectations of many of his children. I immediately went out to ask the brethren to come to my room that evening, to listen to the narrative of the student and to inquire whether God, by his providences and by his Spirit, was not speaking directly to us. The meeting was well attended and the narrative very impressive. All had heard much about the revival in America, but America was a great way off, and as they had never seen or known of such a work of grace in this land, they scarcely appreciated the possibility of a similar blessing here.

#### *Religious Interest.*

Letters from Constantinople, with reference to the interest there were read, and the inquiry was pressed: Why does not God work in Brûsa as in Bebek? and our brother writes:

From that time to the present, the prevailing feeling on the part of Christians has been, that they were not to look beyond their own number and their own hearts, for the hinderances to an immediate, thorough work of grace; and many a troubled soul has often turned to the Master and inquired: "Lord, is it I?" At that meeting, there seemed to be a general desire to come together every evening for prayer and religious conversation. That plan was adopted, and since that time—now more than two months—on every evening except Thursday, when there is a lecture in the chapel, a prayer-meeting has been held, from house to house, among the brethren. And we have had increasing

and unmistakable proofs of the presence of the Holy Spirit among us. The meetings have gradually increased in interest and spirituality, as well as in the number of attendants. The brethren are free to pray and speak, and both by their prayers and remarks show that there is a good work in progress within their own souls. Their remarks are not mere exhortations to others, but a statement of personal convictions and experiences, and the results of self-examination.

### *Searchings of Heart.*

The last day of the old year was observed by the church as an occasion of fasting and prayer. Many of the best brethren, on that day, seemed to experience an almost overwhelming sense of sin. Some, who had already been much affected by recent discoveries of inbred depravity, and had made hearty confession, came to us that day, almost in despair, and with bitter tears begged to know whether we thought there could be any hope for them. They now felt, that all former hopes and confessions were insufficient, and perhaps wholly groundless. Nor did this knowledge of self stop here. From week to week there has been progress—a growing sense of the fearful depravity of the heart, of dependence upon God, of the necessity of entire consecration to Christ, and of responsibility in respect to laboring for those who are still in darkness. Thus a most striking and delightful change has been wrought in the bosom of the church itself. It has not, however, been confined wholly to the church. Several members of the small congregation were soon awakened, and two or three from among the Armenians, who came to the prayer-meetings at first from curiosity, have been convicted of sin and led, as we hope, to Christ. There are eight or ten in all who give very satisfactory evidence of a change of heart. This does not seem a great work in itself, and yet it em-

braces one-eighth of the whole Protestant community; a proportion which in America would be characterized as a precious revival. Still, thus far, the change effected in the church itself is more striking than among those who never professed to be Christians.

But to me it appears as if the Lord were preparing the way for a more wonderful display of his grace among sinners. The brethren find more willing ears, and we begin to hear, that little reading circles have been formed among the Armenians, for the special purpose of searching the Scriptures. Every member of the church, so far as I know, has been quickened, and displays an unwonted activity in the service of Christ, and this gives us the hope that He who is thus preparing the way for himself, will come in his own time and manner, and grant such a blessing as shall embrace not only the thousands in Brûsa, but shall spread through the land.

### *A Greek Priest Persecuted.*

Three or four weeks ago, at the intermission of our church service on the Sabbath, a courier rode up to our door, who had been dispatched from Bilijik, two days' distant, to bring us letters from the preacher and other Protestants, informing us that a Greek priest of a neighboring village, whom they had previously mentioned as a student of the Bible, had been seized and put in chains by the chief of the Greek community, and after three days' imprisonment, had been taken by the Bishop, two priests and a Turkish officer, from his home. As they thought he was on his way to Constantinople, and perhaps to the dungeons of Mt. Athos, they wished us to appeal to the Pasha in his behalf, and take measures to have him brought to Brûsa, through fear that if he should reach Constantinople he would be lost to the world, and perhaps never heard from again. We could not tell, of course, where he had been carried; but as the only crime alleged against him was tha-



he read and taught the Bible, we determined to make an effort to intercept his captors on their way to Constantinople. I immediately went to the English consul, and he laid the case before the Pasha, and procured an order, that if the priest should be found he should be brought to Brûsa.

#### *A Rescue.*

As it was a clear case of man-stealing, he having given no permission for such an arrest, one of the Protestants went to Ghehluk, the port of Brûsa, six hours distant, to see that the order was executed, in case the priest should be found. He arrived in the night, just before the time for the steamer to sail, and going on board with the officer who had the order, the priest was found in the custody of the bishop and two other priests. They made a good deal of resistance, evidently disliking to relinquish their prey after so much painstaking. They had brought him by an unfrequented road, and partly by traveling at night, so as to avoid the danger of having him wrested from them. The officer was faithful and the ecclesiastics were forced to yield. They left the steamer in the same boat with the priest, and did not proceed to Constantinople, although they had secured tickets for the voyage. The priest returned here with the Protestant brother, and gave bail to the Pasha to appear and answer any charges which might be preferred against him, but no man has appeared as his accuser. In our country, the bishop would be cited to appear and answer for this attempt to carry off a subject of the government without trial, but here the government concerns itself only with such cases as are pressed upon its notice. This priest is very ignorant, as are all the village priests, but he expresses a strong desire to learn, and to prepare himself to teach the true gospel to the poor, deluded Greeks.

#### *Interest at Yeni Shehir.*

In Yeni Shehir, a village ten hours from Brûsa, on the way to Bilijik, a very

interesting work has been in progress during the winter, among the Armenians. The population is chiefly Turkish, though there are about three hundred Armenians. One or two Protestants have lived there for two or three years. Last summer, a preaching service was commenced by Baron Krikore, who had been a helper in Bilijik. A few months ago he began to receive invitations from Armenians to meet them at their houses in the evening, to read and explain the Scriptures to them. These meetings are now held nearly every evening, and often continued till near midnight. About half of the male members of the Armenian community, have so far learned the truth as to be satisfied that their church has departed widely from the simplicity of the gospel; and although nothing is said about Protestantism, they are forsaking the foolish practices of the church and insisting upon reform. The language of the place is Turkish, but in the church the Bible, as in all Armenian churches, is read in the ancient Armenian, a language which, to these simple people, is practically as unintelligible as would be the Hebrew. Those who are now becoming enlightened are insisting, strongly, that the Armeno-Turkish Bible shall be substituted in the church service for the ancient Armenian; for, say they, What is the value of a revelation, and why should it be read in our church, if it is to be in a language which neither we nor our priests can understand? The priest, finding the current of feeling too strong for him, and not wishing to take a proscribed version into the church, copies from the Armeno-Turkish Bible the portion which is to be read, and reads this copy in the hearing of the people. We have abundant proofs from every quarter, that the word of God is making progress in the hearts of the people. The heaven is working, and no power can stay it.

#### *Later Intelligence—Progress.*

On the 29th of April Mr. Barnum wrote again, from Constantinople, to which place

he went "for a brief visit, to secure needed relaxation;" but he was detained by the necessities of the station, Mr. Washburn being unwell, and Mr. Bliss "on the eve of departure for Antioch." It was, he says, "a great trial to relinquish the plan of returning to Brûsa, on account of the religious interest in that little church." Respecting the progress of the work there, he writes:

At the time of my leaving Brûsa, the state of religion continued very much as when I wrote, March 3. About two weeks after I left, pastor Sdepan, who writes to me every week, stated that the work had received a new and remarkable impulse. The interest had been, as I have written, confined chiefly to the Protestants, who were few; but now the swollen stream had overflowed its banks. The prayer meetings, which are still continued every evening, were filled to overflowing, and the attendance upon the Sabbath services was nearly doubled. The members of the church were more active than ever, and in the bookstore and the market they found large numbers of eager listeners. Many came to the pastor to inquire after the way of life, and he wrote that they were so persistent, it was difficult to get rid of them, and find time to eat and sleep.

#### *Persecution Arising.*

In a few days, however, violent persecutions were commenced, by the families and friends of those who were becoming interested in the truth, and this at once reduced the meetings to nearly their former number. But seven new and very promising men are mentioned, who, in this new movement, had learned too much of the preciousness of the truth to be turned away, and persecution only served to drive them nearer to Christ. Those who were too weak to withstand these assaults are, it is hoped, not wholly lost to the truth. They are said to retain much interest in it, and to be reading their Bibles and conversing freely whenever opportunity presents. It cannot be doubted that God will carry forward his cause as rapidly as the church

is prepared for it. Two students from the Bebek seminary are to leave tomorrow for that part of the field, to spend the vacation, which has just commenced, in an endeavor to help forward this work. May we not confidently commend this struggling church, in its present crisis, to the earnest prayers of Christian friends in America.

#### *The Greek Priest again.*

The Greek priest, mentioned in the former letter, went with Mr. Barnum to Constantinople, hoping to find opportunity to study and prepare himself to preach; but it was finally judged to be best for him to return to his own village and study privately, with a good Protestant brother, or under the direction of a native pastor. Mr. Barnum writes:

He then returned to Brûsa, and afterward to Sughut, his own village. The fanatical Turks had, in his absence, cut down the mulberry trees in his garden, from which he has been in the habit of deriving a fair revenue in the culture of silk, and in other respects had damaged his little property. His return among them was the signal for a general and violent persecution, and during the two weeks of his stay he was scarcely able to go out of his house, through fear of the violent mob who were watching an opportunity to inflict personal injuries upon him. He at last found an opportunity to escape and come back to Brûsa, to secure from the Pasha a firman, which should guarantee to him protection and security in his own house. This he obtained, and about a week ago started on his return home. I learned yesterday, however, that the Government here, through the solicitations of the Greek Patriarch, who represents this priest as a blasphemer and worker of seditions among his own people, has issued an order to the Pasha of Brûsa, demanding that he shall be kept in Brûsa, or, at least, that he shall not be allowed to return to his own village. He seems to stand firm in the midst of all his trials, and is still earnest in his advocacy of the truth as far as he has yet learned it.

*Cheering Prospects in other Places.*

Our brother does not write respecting good things in one region only, but adds, what will cheer many readers :

Just after my return from Brûsa, I went home with Mr. Parsons, who had been here, and spent five or six days at Nicomedia, Baghchejuk, and Adabazar, among the three churches of his field. At the latter place we spent the Sabbath, when the sacrament of the Lord's supper was administered and five persons were admitted to the church. It was a very pleasant and interesting season. The brethren in all these churches appear to be active, working Christians. Yet they are wholly dissatisfied with present attainments, and manifest that earnest longing after a better state of religion, both in their own hearts and in their respective communities, which is at the same time an evidence of progress and an earnest of blessings yet in store for them. Throughout the whole of the Baghchejuk field, the evidences of improvement are of the most encouraging and gratifying nature. I was especially interested in one of the schools in Nicomedia, for little girls. It contains about seventy-five pupils, chiefly from Armenian families, is entirely self-supporting, and in it the Bible and Catechism are freely and prominently taught.

From all parts of our mission, we receive encouraging reports. In almost every business letter which I receive, mention is made of increased congregations, and of an increasing spirit of prayer and attention to the subject of true religion. The Lord is evidently preparing the way for new displays of grace among the people. Oh, will not Christians, both here and at home, be encouraged by the "signs of the times," to pray—to pray in faith—to pray without ceasing—until we shall see the kingdom of God coming with great power, not only in this land, but in all lands.

*The Work among Turks.*

Never before has the prospect for

reaching the Turks been so encouraging as at this moment. A wonderful change has been noticed in this respect within the last two or three months. Mr. Williams told me the other day, that he can speak freely to the Turks of all classes, in places where he was, only a short time ago, assailed by jeers and insults, and scarcely a word is spoken in opposition to him now. The Grand Vizier himself came to our bookstore the other day to purchase a Bible, (though our bookseller did not recognize him at the time,) but, unfortunately, not a single copy of the Turkish Scriptures could be found. If there should be any general movement among the Turks, it would without doubt occasion a great outburst of violence; but the truth is stronger than man and must prevail. Letters received this week from Mr. Morse, of Adrianople, announce the fact that a young Turk, of whom he has I think already written, is now on his way to Constantinople as a prisoner, to be tried here for becoming a Protestant. He was in the military school of Adrianople and supported by the Government, and his is a case which will be likely to excite a good deal of attention, and which will give to the Government an opportunity to demonstrate the sincerity of its pledges, to secure religious liberty to all classes of its subjects.

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*KHARPOOT.*

LETTER FROM MR. WHEELER, APRIL 4,  
1859.

*A Cheering Tour.*

VARIOUS incidents mentioned by Mr. Wheeler in this letter—the increasing call for Bibles; the interest in learning to read; the improved state of feeling at Palu; and the perseverance of two young men at Haboosi in seeking instruction, under many difficulties and in the face of great opposition from friends, that they may be helpers in the missionary work; as well as our brother's remark—"We are more encouraged than ever before"—all tend to deepen the impression made by other letters, that there is still much of progress and encouragement in Turkey.

I have recently returned from a brief tour in the eastern part of our field, with my heart rejoiced by the signs of promise in some villages. Hagop Agha, the head man of the Protestants and a prominent and excellent member of the church, was my companion. The first night we spent in Hoghi, a new out-station. At the request of the helper there, we had taken with us two royal octavo Armenian Bibles, costing \$1.60 each; but they were somewhat like the few loaves for the crowd. They were immediately seized, a priest taking one, while a man standing by eagerly asked whether a Bible brought for him was to be taken by another. I settled the matter by sending to the city for three more, all of which were sold, making seven Bibles sold in that village within a few days.\* At evening our room was filled till a late hour, by men apparently interested in learning the truth. The priest who had bought a Bible urged all present to do the same, and to read God's word. To those who said they could not read, he replied: You can and you must learn to read, and study the Bible.

Among the visitors was the Hojabashi, or head-man of the 1,200 Armenians of the village, who promised to begin at once and learn to read, another man present promising to give him a daily lesson. He is notorious for profanity, drunkenness and licentiousness, and the people were much pleased by his promise. One asked him: "Have you given heed to those who reproved you for your wickedness?" When he replied, "No." "Neither," said he, "should you listen to those who will deride you, calling you a 'prote,' because you learn to read." Early next morning we were roused from sleep to admit a number of men, who remained with us till we left, and most of whom had considerable knowledge of the truth. They listened with apparent interest to

our exhortations to a prayerful study of the Bible.

From Hoghi the brethren went to Hooeli, the next out-station. They designed to visit Choonkoosh, but finding the road over the mountains impassable, by reason of snow, they "turned to the north-east, and passed along the edge of the plain, at the foot of the mountain range."

### *Influence of Truth extending.*

Upon the road an incident occurred which shows how truth is spreading into villages as yet unvisited by us. A horseman from Ghenefik, near which is a monastery, told us that during the winter the building had suffered such injury, that the vartabed had left it and gone to a neighboring village. I asked him when they would repair it; and he, in return, asked me where they would get the money. "The people will give it," I replied. "O no!" said he, "we have learned better." "From whom?" I asked. "From you," was his answer. Yet that man could not read, nor had we ever seen him before, or visited his village.

### *Favorable Change at Palu.*

Arriving at Ichmeh at evening, I preached to an attentive company of twelve persons, and leaving the next morning, reached Palu at three P. M. As we entered and rode through the market place, the looks, words and actions of the people showed that a change had taken place since my last visit, some months ago. As we approached our chapel, several boys from the school came running with joyful faces exclaiming: "The bodvelly has come, the bodvelly has come." A few men came immediately to bid us welcome. One, a merchant, taking his seat by my side, instead of giving the usual welcome exclaimed: "I don't know any thing." Pointing to the Bible, I replied: "With that book in your hands it is your fault if you remain in ignorance." "But I can't read," said he. "You must learn," I replied. "Buy an A, B, C, book, and I will give you the first lesson, teaching

\* You may get an idea of the call for books in our field from the fact, that since Dec. 15, we have received more than \$270, chiefly for Bibles and Testaments.



you five letters in as many minutes." No! he could not, he was too old to learn; but, after half an hour's conversation on other things, he said: "Give me a book; I will try to learn." He took and paid for it, and in two and a half minutes, learned six letters.

The next day, which was the Sabbath, he requested me to give him another lesson, saying playfully, that he had forgotten his letters. But he had only *left* them, and was reading in the a, b, abs. "Oh that we had been born later," said he, "and were boys now." I read to him the parable of the householder hiring laborers, and told him that, though called at the eleventh hour, yet, if faithful, he might expect his reward. His wife also wished to learn, and if she does so now, she will be the first woman in the city able to read.

Sabbath forenoon 50 persons—35 men and 15 boys—were present in the chapel, and listened in silence and with apparent interest for an hour and a quarter, to a sermon from, "Strive to enter in at the strait gate," &c. This was indeed remarkable in a city where, three months since, I thought it a fact worth mentioning, that during a stay of several days, fourteen men, some of them, like Nicodemus, only by night, dared to visit the chapel. One feature of the work grieved me, and that was the prevalence of discussions, sometimes angry and violent, upon the doctrines and ceremonies of the Armenian church. These discussions were raging in the houses, the churches, and the streets; and one cause of joy at my coming, on the part of the Bible-readers, was the hope to find in me a champion in debate. They were somewhat disheartened when I told them that during my stay here I had not once engaged in discussion with the enemies of the truth, nor did I intend to, and that my first object was to persuade men to search the Scriptures, because they testify of Christ.

In the evening another service was held by Mr. Wheeler.

### *Seeking Knowledge under Difficulties.*

On Tuesday we reached Haboosi. Among those who visited us were two young men, both very anxious to come to the city and study, that they might labor for the spread of the gospel. To one we gave the privilege of attending one of the schools, if he could support himself. His relatives are exceedingly bitter against him, and threatened to give his wife to another man if he came; yet he did come, and is supporting himself by such work as he can find, and spending the remainder of his time in study. The other young man, who is a son of the head priest of the village, is about twenty-two years of age, and also has a wife. For a year and a half he has suffered much persecution from his father and other relatives, for his love of the gospel. The determined efforts of his friends have generally succeeded in keeping him away from us, though Bedros, our helper there, has frequently seen and conversed with him. Judging him by his fruits, he is a Christian. He has for some time desired to come to the city and study, but as we are very cautious about thus receiving men, we delayed giving permission till we could see and converse with him. Escaping from his keepers he came to our chapel, and I had a long conversation with him, in which I set before him the difficulties in his way. He must forsake father and mother; must suffer persecution; must study hard, supporting himself upon a very small sum; and, if he should ever be accepted as a helper, must expect no honor, and but very small pay in this world. To this he replied: "No matter, since it is for Christ's sake." Becoming satisfied of his sincerity, I gave him leave to come and remain so long as we should think best.

The next day he came, having been twice beaten by his father and once by an elder brother, to dissuade him from his purpose. His mother followed him to the city, and spent a night in the vain endeavor, by threats, promises, entreaties

and tears, to induce him to return. A few days afterwards she came again, accompanied by her husband and another priest, and four men from the village, hoping, perhaps, to intimidate him. Failing in this, they again resorted to entreaties and tears, begging him not to break their hearts, and offering, if he would but return, to buy for him whatever books he might wish.

The mother then took from her purse a \$4.40 gold piece, and offering it to Mardiros, our native preacher, (who being ill, has returned from Palu,) she said: "O sell me my son!" When he told her that her son was perfectly free to go or stay, as he pleased, she begged him to persuade him to return for at least two or three days, that they might not have the shame and disgrace of coming so far in vain. Meanwhile the father came to me, begging that I would send his son home for a short time, promising that he should be free to return. To this I replied: "He is of age; persuade him if you can;" and they returned to their village, leaving the young man to pursue his studies. He shows signs of more than usual promise, and will, we hope, make a useful helper. We are more encouraged in our work than at any previous time.

#### BAGHCHÉJUK.

LETTER FROM MR. PARSONS, APRIL 12, 1859.

BRIEF letters from Mr. Parsons, published in April and June, have given very pleasing intimations as to the state of things in his field; and statements in the present communication are still more full of interest and promise. They are very suggestive also, and may be profitably pondered by pastors, churches, and individual Christians. Many a "Garabet" might find himself called to some "Ovajuk; and many a church be ready to respond to calls, by giving up "Paul" and "Barnabas," if the right spirit existed among all.

#### The "Call" of Garabet.

In my last, (dated February 12,) I mentioned that Garabet, the deacon of the church in this place, was about removing with his family to Ovajuk, to

labor there as native helper. The manner of his "call," as he related it to me, may not be uninteresting to you. On the day of special prayer, near the beginning of this year, he said, while revolving in his mind the destitution of means of grace in this region, and reading the account of Paul's vision of the man of Macedonia; a brother from Ovajuk came into his house, with the purpose of persuading him to go over and help them. But how could he leave his native place, his business, and his flattering worldly prospects! There was a great mountain before him! As he looked at it, however, it began to lower. Then it came down so much that he gave encouragement that next winter he would go. Little by little the value of souls and the love of Christ grew upon him, and the high mountain of difficulties still went down, and down, till it became a plain with a narrow path—narrow but unobstructed—before him. After more reflection and prayer, it was an inclined plane, down which he went per force.

#### His Appointment.

On the 14th of February, by the church in public meeting, he and his pious wife were "recommended to the grace of God for the work" in Ovajuk. It was a season of great interest. The deacon gave a brief account of his Christian experience, and of the circumstances of his present call. "His desire to do good to others had come back, a blessing to his own soul. He hoped the church would abound more and more in labors for others, as that was the way to grow in grace. He was sure, that in proportion to their devotedness to Christ, and their self-sacrificing efforts to extend the knowledge of his name, they would prosper and be happy." Special prayer was made for the parents and friends of the deacon and his wife. The spirit of the meeting was Apostolic, aye more, it was *Christian*.

#### Interest Increasing—Opposition.

That meeting was the beginning of a

season of special interest. The brethren requested that at the same hour the next day, a prayer meeting might be appointed. This request was granted, and the meeting was well attended. The next day also, so many came that it was necessary to adjourn to the chapel. Then followed a series of twenty meetings or more, and a period of unprecedented religious interest. We have never had more precious meetings for prayer and Christian conference. Never had the coffee-shops offered such quiet and attentive audiences. The brethren, two by two, visited among the old Armenian families, finding a wonderful door of access to those who had never attended the public meetings. The enemy became aroused, and persecution followed. Children were turned out of house; partners in business were divided; property tried its power to retain its worshipers; and wives were separated from their husbands. One wife kept her husband from attending the meetings by threatening to hang herself. She kept the rope tied in a convenient place, with the noose for her neck ready to use, if she should hear that he had become a Protestant. The priests were awakened, not *by* the truth but *to oppose* the truth. Then came help from abroad. At one time we had four Vartabeds in town. But the Lord has wrought by his almighty Spirit. The heaven has been working, and the good seed is widely scattered. There will be other harvests like the one just enjoyed, only more abundant. The recent addition to the community amounts to about thirty souls.

The season for labor in the fields and mountains opening, daily meetings were discontinued, but indications of the special presence of the Spirit still rejoice the hearts of Christians.

#### *How a Laborer was Obtained.*

To give you an idea of the way in which we do things, I will describe the process of getting the brethren to give up one of their most reliable and useful men, to labor in the villages about us.

A committee of the church called upon me, requesting my aid in supporting a helper, in addition to the preacher in this place, and I took the subject into consideration. After one of the refreshing meetings of the series above mentioned, I invited the brethren to come to my house, and spread out before them this field, with the geography of which they are now pretty well acquainted. I pointed out Beuli and Chalgara, the darkest and most distant places in the field, and asked them what the law of love required of us in regard to them: "To give them the gospel." "Our men and means being limited, what shall we do? The helper you ask for could find enough to do here, it is true, but you are all helpers. Your preacher has more than forty helpers. Beuli and Chalgara have not one soul to give to them the bread of life." "It is more blessed to give than to receive," was their reply. They had given Paul, they were now ready to give Barnabas, and named the teacher of the school as a suitable offering on their part;—the person next to the preacher most depended upon.

#### *Report of Laborers from Nice.*

The two brethren who were sent to the district of Nice last winter, returned about the first of last month; "and when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door" before them. They went to Beuli, where however they were permitted to stay but one night, the head men of the village ordering their departure. The fact that they could stay *one* night was full of encouragement to the Baghchejuk brethren, who remember that but a few years ago a Protestant could not enter this place except at night. Beuli is a wild place, some two thousand feet above the sea. Its mountain-bred men and women will make sturdy evangelists, and glorious champions of the truth, when converted. The place of greatest interest in the

Nice district is Chengiler. One of the friends of the truth has been driven from the place, from his family and home, on account of his disturbing the peace of the town by his preaching.

### *General Statements.*

These two brethren are now absent visiting the villages on the Sakarius. In one of them, Mooratchai, there has been for two years or more, a timid, but I think a sincere lover of the truth. Within the winter, one of the priests of that village has been brought under the power of the truth. In one of the villages near Adabazar there is now sustained a regular Sabbath service, and in another, more distant, an occasional service is conducted, and frequent visits are made by the brethren at Adabazar. To get the church in Njcomedia interested in the work in the villages surrounding that place, appears to me to be a most desirable thing in reference to that church, and there are some encouraging indications in that direction.

I have thought much of what was said to me last October—"Give the churches enough to do"—and have repeated these words to the native preachers. We have recently had another refreshing quarterly meeting of these preachers. Our aim is becoming more and more simple, viz., to bring every lover of Christ to work for him; and these meetings aid in carrying it out.

Mr. Parsons closes his letter with expressions of his great joy that he is at last to have a fellow missionary laborer in his wide and promising field, Mr. and Mrs. Greene having been designated there.

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### *Recent Intelligence.*

SANDWICH ISLANDS.—Mr. Lyman, of Hilo, wrote March 2:

The boarding school under our care is in about as nearly its usual condition as the state of the nation will allow. We have had evidence, the last year, that some parents estimate the comparative advantages of the school more correctly than ever before. They find that, as a general rule, in the purely English schools their sons obtain a slight

knowledge of the English language only, and are off at sea or elsewhere—lost to every thing good; while in the boarding school they get about the same amount of English, and in their own language acquire an education in some measure qualifying them to become teachers, and to engage in the duties of life. But, with a large proportion of parents, a mere smattering of English is still the one great thing desired in education.

For nearly two years I have had a small class in Theology, which I have met twice a week. The present number of pupils is four. They had all been members of the school for a number of years, and are still connected with it, supporting themselves by rendering assistance to the school in different departments. Their interest in Biblical studies seems unabated; and I have much hope that some of them will become efficient laborers in the Lord's vineyard.

Mr. W. O. Baldwin wrote from Hana, Maui, March 4. He speaks of having been disappointed, on his arrival at the Islands, finding the people less advanced in civilization and refinement, and professing Christians less established and complete in Christian knowledge and character than he had anticipated. Others, doubtless, going from lands which have been long under the influence of Christian institutions, would feel a like disappointment; but Mr. Baldwin adds; "As we learn more of native character, native habits and native ignorance, we can believe that notwithstanding all that appears, God has wrought a great work in the hearts of many of this people." He says:

There has been a gradual improvement in the outward appearance of the people in this field both in manners and morals since our arrival; subject indeed to many drawbacks, but on the whole our course has been onward. We have had many visits for religious conversation and inquiry, especially during the past year, and some have given pleasing evidence of the operations of the Holy Spirit upon their hearts, but there has been no general awakening. We have had much to do in the way of discipline for intemperance and adultery, and in several cases for absolute idolatry. But our greatest trial has been from what the natives call *Laulimas*, a sort of fair, the main object of which seems to be to feast the body, and give the loose rein to whatever appetite or propensity happens for the time to be in the ascendant. We called the church officers together, (after having expostulated repeatedly with the people in vain,) and agreed to require, as a prerequisite for coming to the Lord's table, that each member of the church should pledge himself to have nothing more to do with *Laulimas*. This course seems to have effectually quelled, for the present, that soul ruining scheme of Satan. We praise and bless the conquering grace of our blessed Master, who has drawn so large a portion to yield their own wills to the obvious claims of the gospel. Our hearts are encouraged by these tokens of the Lord's presence among his people, by the still small voice of his Spirit restraining them from apostasy in the hour of manifold temptation, and



leading some, even in this time of general declension among us, to avouch the Lord Jehovah to be their God.

**GABOON.**—Mr. Bushnell wrote, March 19:

The members of the mission are all now in good health, and we are pleasantly pursuing our work with more or less encouragement. Our meetings are generally well attended, the truth is listened to with attention, and a few individuals seem disposed to seek and enter the narrow way. We have recently received a visit from the U. S. Ship Marion. Captain Brent was sent to Corisco, by the Government at Washington, to inquire into the right of the Spanish officials to molest American missionaries, who have been for so many years peacefully and successfully prosecuting their labors on that island. Finding no official representative of Spain there, Capt. B. proceeded to Fernando Po, where he had an interview with the Spanish Governor-general. Having fulfilled his mission, on his return south he came into the Gaboon, and remained several days, during which time the officers were with us on shore, and all the members of the mission passed a pleasant day on board the ship. The Captain and officers treated us with much kindness, and manifested an interest in the work to which we have devoted our lives. They left on Tuesday last for the south coast, where the Marion is to cruise for some time to come.

We learn that the slave-trade, under the American flag, is being carried on extensively on that part of the coast. The French vessel in the Gaboon is filling up as fast as the Mpongwe factors can purchase the so called "free emigrants," from all the surrounding tribes. Our native assistant who was left in care of the mission premises at Olendebeik, has left the place in consequence of war in that region, and it is probable that the native town near that station will be broken up.

**CANTON.**—Mr. Bonney has rented a building for a chapel "near the centre of the old city." The room to be occupied for preaching is forty feet long and twelve feet wide, and "there is another large room which would answer well for a boys' school," he says, "if we had the means of paying a teacher." "The English Wesleyans have also opened a new chapel in the old city, under favorable circumstances, and have a free school for boys connected with it. The applications for admission are more than can be granted." In a letter from Mr. Bonney from which extracts were published in December last, Macao is spoken of by mistake as having been attacked by troops in July, 1858. It should have been Canton.

**FUH-CHAU.**—Mr. and Mrs. Peet of this mission, who sailed from New York in October last, arrived at Fuh-chau, March 18.

**SHANGHAI.**—Mr. Bridgman, writing March 4th, thus refers to his work in connection with the translation of the Scriptures: "On the whole, I believe our version gains favor as we progress. It is a great work and cannot

be accomplished without great labor. My love for God's word, and my desire to give it to all the people, increase as I advance in life and in these delightful labors. How I do wish the Bible were more studied in all the schools of Christendom." He also says: "Next Sabbath another of the pupils in Mrs. Bridgman's boarding school expects to profess Christ. The Spirit, we hope, is working on the hearts of others."

**MADURA.**—The company who sailed from Boston for this mission, in the *Como*, December 8, 1858—Rev. Edward Chester and wife, Mrs. Taylor, Mrs. Noyes, and Miss Ashley—arrived at Madras, April 7, after a remarkably pleasant voyage of 120 days. Mr. Chester speaks in the highest terms of the ship and its officers, "in respect to every arrangement for the comfort and convenience" of the passengers. "Our cabin, state rooms and table," he says, "were all that we could ask for, and he must be hard to please who would have aught to say in complaint."

**NORTHERN ARMENIANS.**—Mr. Ladd wrote from Smyrna, April 25. He had just returned from a visit to Thyatira, where he found that the former feelings of hostility towards the Protestants, on the part of Greeks and Armenians, had nearly disappeared. The native helper in the place seems quite useful. One woman had recently joined the Protestants, and gave evidence of piety. Mr. Ladd succeeded in settling a case of difficulty in the church, which for a time gave him much solicitude. At Smyrna, he says, "the house for worship and the school, has just been completed. We have not yet had services in it."

Mr. and Mrs. Meriam reached Adrianople, April 22, and would remain there for some time, studying the Turkish, before the place or another Bulgarian station would be selected. "The work among the Bulgarians," Mr. Meriam says, "does not open so rapidly as was hoped a year ago, yet there seems no reason for discouragement."

**CHOCTAWS.**—Mr. Edwards writes, May 3: "Two more were received to the church at our last communion, at the meeting of the Presbytery. The number reported as received during the year, within the bounds of the Presbytery, is 188. Surely the Lord has not forsaken us."

## Home Proceedings.

### EMBARKATION.

Rev. William M. Thomson of the Syria mission, with his wife and daughter, and

Mrs. Jane B. Rendall, of the Madura mission, with two children, sailed from New York May 21, in the steamer Ocean Queen, for Southampton, returning to their respective fields of labor.

Rev. James F. Clarke, of Winchendon, Ms., and Mrs. Isabella G. Clarke, of Holden, Ms., Miss Myra A. Proctor, of Townsend, Ms., and Mrs. Catharine Parsons, with two children, sailed from Boston, June 14, in the "Race Horse," Capt. Searles, for Smyrna. Mr. Clarke is a graduate of Amherst College and Andover Theological Seminary, and goes to join the Northern Armenian mission, to which Mrs. Parsons is returning. Miss Proctor is on her way to Aintab, in the Southern Armenian field.

#### MEETINGS IN BEHALF OF THE BOARD.

As usual, in connection with the May anniversaries, meetings were held in behalf of the American Board, in New York and Boston. That in New York was at the Academy of Music, on Friday, May 13; Hon. William Jessup, Vice President in the chair. Prayer was offered by Dr. DeWitt, the chairman made some remarks respecting the present calls of Providence on the American churches to engage earnestly in the missionary work, and Rev. G. W. Wood, Secretary, made a statement in regard to the condition and prospects of the Board. Addresses were then delivered by Rev. C. C. Baldwin, of the Fuh-chau mission, China, Rev. B. C. Meigs, of the Ceylon mission, Mr. Charles Dana, from the Sandwich Islands, Rev. Henry M. Scudder, of the Reformed Dutch mission at Arcot, India, Rev. Justin Perkins, of the Nestorian mission, and Rev. Mr. Eells, of Cleveland, Ohio. Dr. Asa D. Smith, of New York, pronounced the benediction.

The meeting in Boston was at the Tremont Temple, on Thursday evening, May 26, Hon. William J. Hubbard presiding. Prayer was offered by Rev. Mr. Waddington, of London, England. Dr. Anderson made a statement in behalf of the Board, and the audience was addressed by Rev. Allen Hazen, of Bombay, Rev. B. C. Meigs, of Ceylon, Rev. J. Perkins, of Oroomiah, and Dr. Asa D. Smith of New York. The benediction was pronounced by Mr. Meigs.

☞ Statements respecting the present condition of the Treasury, to which attention is earnestly invited, will be found on the last page of this number of the Herald.

## DONATIONS.

RECEIVED IN MAY.

### MAINE.

|                                                 |               |
|-------------------------------------------------|---------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |               |
| Cumberland, Cong. ch. and so. m. c. 3 10        |               |
| Portland, Fem. miss. asso.                      | 110 00—113 10 |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |               |
| Monmouth, H. S. C.                              | 6 00          |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |               |
| Thomaston, Cong. ch. m. c.                      | 7 54          |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |               |
| Bangor, 1st cong. ch. and so.                   | 80 00         |
| Brewer, do.                                     | 37 00         |
| Orono, m. c.                                    | 13 32—130 32  |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |               |
| Biddeford, 2d cong. ch.                         | 43 55         |
| Buxton Centre, North cong. ch.                  |               |
| m. c.                                           | 6 00          |
| Newfield, Rev. J. Fiske,                        | 1 50          |
| Norridgewock, Juv. sew. sò. 20;                 |               |
| Mrs. Tappan, 5;                                 | 25 00—76 05   |
|                                                 | 333 61        |

|                            |            |
|----------------------------|------------|
| A friend, Avails of ring,  | 5 00       |
| Castine, J. H. Jarvis,     | 10 00      |
| Lowell, M. D.              | 3 00       |
| Machias, m. c.             | 24 12      |
| Searsport, Cong. so. m. c. | 17 00      |
| St. Albans, Mrs. E. W.     | 1 00—60 12 |
|                            | 393 13     |

### NEW HAMPSHIRE.

|                                              |               |
|----------------------------------------------|---------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr. |               |
| Dublin, Cong. ch. and so.                    | 2 50          |
| Harrisville, do.                             | 8 50          |
| Keene, m. c. 10, 14; la. miss. asso.         |               |
| 32, 03; 1st cong. so. extra coll.            |               |
| 23, 50; a young man, 12; Z. S.               |               |
| B. 3;                                        | 80 67         |
| Roxbury, B. Nims,                            | 10 00         |
| Sullivan, Cong. ch. and so.                  | 11 00         |
| Walpole, do.                                 | 6 44          |
| Winchester, A friend.                        | 1 00—120 11   |
| Grafton co. Aux. So. W. W. Russell, Tr.      |               |
| Haverhill, 1st cong. ch. and so. to          |               |
| cons. Rev. JOHN D. EMERSON                   |               |
| an H. M.                                     | 62 00         |
| Orford, West cong. ch.                       | 20 36         |
| Warner, Cong. ch. and so.                    | 30 00—112 36  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.     |               |
| Antrim, Pres. ch. and so.                    | 6 25          |
| Francestown, Cong. ch. and so.               |               |
| m. c.                                        | 18 33         |
| Goffstown, Cong. ch. and so.                 | 34 10         |
| Hancock, Gent. 11; la. 13, 50; m.            |               |
| c. 22, 30;                                   | 46 80         |
| Manchester, Chris. miss. ch. C. B.           |               |
| 1; Miss M. G. 50c.                           | 1 50          |
| New Ipswich, 1st cong. ch.                   | 57 00         |
| Nashua, 1st ch.                              | 205 65        |
| Temple, Gent. 17, 64; la. 14, 36;            | 32 00—401 63  |
| Merrimack co. Aux. So. G. Hutchins, Tr.      |               |
| Henniker, Mrs. A. S.                         | 50            |
| Hopkinton, Cong. ch. and so.                 | 107 12        |
| Salisbury, 1st cong. ch. and so.             | 75 00         |
| W. Boscawen, do. 67, 80; H. L.               |               |
| Dodge, 25;                                   | 92 80—275 42  |
| Rockingham co. Conf. of chs. F. Grant, Tr.   |               |
| Deerfield, Cong. ch. and so.                 | 18 25         |
| Exeter, 1st and 2d do. m. c.                 | 7 88          |
| Hampstead, Cong. ch. and so.                 | 20 00         |
| South New Market, do.                        | 32 43—78 56   |
| Strafford Conf. of chs. E. J. Lane, Tr.      |               |
| Laconia, A friend,                           | 10 00         |
| North Wolfboro', Indiv.                      | 20 00         |
| Ossipee Centre, Cong. ch. and so.            |               |
| 42; m. c. 8; to cons. Rev.                   |               |
| THOMAS L. AMBROSE, of Per-                   |               |
| sia, an H. M.                                | 50 00—80 00   |
| Sullivan co. Aux. So. N. W. Goddard, Tr.     |               |
| Goshen, 1st cong. ch.                        | 8 68          |
| Lempster, do. 12, 50; MILTON                 |               |
| BINGHAM, wh. cons. him an H.                 |               |
| M. 100;                                      | 112 50—121 18 |
|                                              | 1,189 26      |

*Legacies.*—Swanzy, Elisha Rockwood, by Mrs. Emily W. Rockwood, Ex'r, wh. cons. WILLIAM OTIS ROCKWOOD of Indianapolis, Ind., Mrs. HANNAH A. BRIGHAM, of Westboro', Ms., and HENRY R. DENNY, of Leicester, Ms. H. M. 300 00

1,489 26

### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr. 20 00  
Orwell, Rev. J. Hall,  
Caledonia co. Aux. So. E. Jewett, Tr.  
Barnet, Cong. ch. and so. 22 72  
East Hardwick, J. M. S. avails of maple sugar, 13 59  
St. Johnsbury, 2d cong. ch. and so. extra coll. 108,85; m. c. 90,64; 199 49—235 80  
Chittenden co. Aux. So. E. A. Fuller, Tr.  
Burlington, Mrs. E. W. Francis, to cons. DORA L. MERRILL an H. M. 100 00  
Williston, Cong. ch. m. c. 4,18; E. S. 10; 14 18—114 18  
Franklin co. Aux. So. C. F. Safford, Tr.  
St. Albans, 2d cong. ch. 7 00  
Sheldon, W. M. 2 00—9 00  
Orange co. Aux. So. L. Bacon, Tr.  
Thetford, 1st cong. ch. m. c. 35 90  
Orleans co. Aux. So. Rev. A. R. Gray, Tr.  
Albany, Cong. ch. and so. 6 50  
Brownington, do. 12 00  
Coventry, m. c. 17,16; E. M. 1; Mrs. H. dec'd, 50c.; 18 66  
Charlestown, C. C. 3 00  
Derby, Cong. ch. and so. 10 00  
Morgan, Mrs. C. C. 5 00—55 16  
Rutland co. Aux. So. J. Barrett, Tr.  
Fairhaven, Cong. ch. m. c. 4 60  
Rutland, m. c. 12 24—16 24  
Windham co. Aux. So. F. Tyler, Tr.  
Windham, Gent. and la. 40 00  
Windsor co. Aux. So. J. Steele, Tr.  
Sharon, Chester Baxter, wh. and prev. dona. cons. Mrs. ANN ELIZA BYINGTON, of Windsor, an H. M. 50 00  
Springfield, Cong. ch. 60 00—110 00  
636 28  
Johnson, Cong. ch. 1,25; Stowe, cong. ch. 25,60; 26 85  
663 13  
*Legacies.*—Cornwall, Phineas Ketchel, by Joseph Ketchel, Ex'r, (prev. rec'd, 4:8,75;) 49 75  
712 88

### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.  
Truro, Cong. ch. and so. 20 00  
Harwich, do. m. c. 18 00—38 00  
Berkshire co. Aux. So. H. G. Davis, Tr.  
Pittsfield, 1st cong. ch. and so. m. c. 42 81  
South Adams, A friend, 1 92—44 73  
Boston, S. A. Danforth, Agent,  
Essex st. ch. and so. gent. and la. 7,358; m. c. 170,16; mater. asso. 4,11; 7,532 27  
Park st. church and so. gent. 3,193,68; la. 1,048,71; m. c. 179,23; Park st. miss. asso. 40; 4,461 62  
Old South ch. and so. gent. and la. 3,976,34; m. c. 49,67; 4,026 01  
Mount Vernon ch. and so. gent. and la. 3,867,01; m. c. 144; bible class, 4; 4,015 01  
Central ch. and so. gent. and la. 2,824,10; m. c. 59,23; 2,883 33  
Bowdoin st. ch. and so. gent. 1,300; la. 363,50; m. c. 299,12; juv. miss. so. 45; 2,007 62  
Salem st. ch. and so. 1,125 00  
Shawmut ch. and so. 925 35  
Maverick ch. and so. 568 60

Phillips ch. and so. 404 50  
Pine st. ch. and so. 381 49  
Springfield st. chapel, 2:8 52  
United mon. con. Park st. ch. 93 36  
Mass. Home miss. so. inc. from Mrs. Osborne's legacy, for prop. the gospel among the Indians of No. America, 77; Penitent Fem. Refuge, 11,25; other dona. particulars of wh. have been published, 627,87; 716 12

29,398 80

Ded. prev. ack. 24,540 32—4,858 48

Brookfield Asso. W. Hyde, Tr.  
W. Brookfield, Mrs. E. Howe, 30 00  
Ware, H. R. 2 00—32 00  
Essex co. North Aux. So. J. Caldwell, Tr.  
Amesbury and Salisbury, Fem. miss. asso. 13 50  
Georgetown, Cong. ch. 31 32  
Haverhill, East, Cong. ch. m. c. 9 00  
Newbury, 1st ch. 18 43  
Newburyport, 4th ch. (to cons. MAJOR GOODWIN an H. M. 100;) 145 88—218 13  
Essex co. South Aux. So. C. M. Richardson, Tr.  
Essex, 1st cong. ch. to cons. FRANCIS BURNHAM an H. M. 100 00  
Hamilton, Cong. ch. and so. 81 00  
Rockport, 1st do. 125 00  
Salem, South ch. a lady, 5 00—311 00  
Essex co.  
Andover, Chapel ch. and so. 286; prev. ack. 124; L. C. J. and sisters, 15; North par. evan. ch. and so. 30; 207 00  
Beverly, M. Trask, 20; a friend, 7,50; 27 50  
Boxford, 1st par. 75 50  
Danvers, 1st ch. gent. to cons. AUGUSTUS MUDGE an H. M. 103,25; la. to cons. Mrs. SUSANNAH PUTNAM an H. M. 100; 203 25  
Lawrence, Central cong. ch. 60,43; Lawrence st. ch. 38,53; 98 96  
Methuen, Cong. ch. and so. to cons. GEORGE F. HARVEY an H. M. 100 00  
Topsfield, Cong. ch. and so. 142,54; Mrs. Judith Perkins, dec'd, wh. and dona. fr. cong. ch. cons. Mrs. LUCY PERKINS an H. M. 40; 182 54—894 75  
Franklin co. Aux. So. L. Merriam, Tr.  
Whately, 2d cong. ch. 10 00  
Hampshire co. Aux. So. S. W. Hopkins, Tr.  
Chesterfield, Cong. ch. 20 00  
Greenwich, do. 52 00  
Hadley, Russell gen. benev. so. 42 41—114 41  
Middlesex co.  
BillERICA, Ortho. cong. so. m. c. 25; Rev. J. G. D. Stearns, 10; 35 00  
Charlestown, 1st par. 70 00  
Cambridge, Shepard ch. la. miss. so. 41 77  
East Cambridge, Evan. cong. ch. m. c. 30 63  
Medford, Mystic ch. and so. 93 50  
Newton Centre, Cong. ch. and so. wh. and prev. dona. cons. ASA COOKE an H. M. 87 60  
North Chelmsford, Rev. B. F. Clark, 10 00  
South Malden, Winthrop cong. ch. and so. m. c. 27 17  
South Reading, B. Yale, 20 00  
Wilmington, Cong. ch. and so. 137,05; la. miss. asso. 35,75; m. c. 32,54; wh. cons. TIMOTHY D. BOND and Mrs. FRANCES A. BOND H. M. 205 34—621 01  
Middlesex North and vic. C. Lawrence, Tr.  
Pepperell, Cong. ch. and so. 34 44  
Westford, do. 29 55—63 99  
Middlesex co. South Conf. of chs.  
Framingham, Hollis evan. ch. and so. (of wh. to cons. Mrs. P. H. VOSE an H. M. 100;) 134; m. c. 166; 300 00

|                                                                                           |               |
|-------------------------------------------------------------------------------------------|---------------|
| Holliston, Cong. ch. and so.                                                              | 81 47         |
| South Natick, "The new enterprise," 1st m. c.                                             | 3 00—384 47   |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                |               |
| Dorchester, Mrs. Lusanna Tucker to cons. CHARLES HOWE and H. M.                           | 100 00        |
| Foxboro', D. Carpenter,                                                                   | 100 00        |
| Jamaica Plain, Harry and Alice,                                                           | 3 00          |
| Roxbury, Eliot ch. and so. m. c. 14,67; Vine st. ch. and so. m. c. 15,54;                 | 30 21         |
| Stoughton, S. Gay,                                                                        | 636 00        |
| W. Roxbury, Evan. ch. and so. m. c.                                                       | 28 56—837 77  |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                    |               |
| Middleboro', Central cong. ch. and so. to cons. PHILANDER WASHBURN and RANSOM PRATT H. M. | 223 17        |
| New Bedford, 1st cong. ch.                                                                | 20 00—243 17  |
| Palestine Miss. So. E. Alden, Tr.                                                         |               |
| Bridgewater, Trin. cong. ch. and so. 38,67; m. c. 10,68;                                  | 49 35         |
| Easton, Cong. ch. and so. wh. and prev. dona. cons. EDWARD J. W. MORSE and H. M.          | 75 00         |
| North Scituate, Cong. ch. and so.                                                         | 13 36         |
| Weymouth, North, 1st do. 88,35; m. c. 16,21;                                              | 104 56—242 27 |
| Worcester South conf. of chs. W. C. Capron, Tr.                                           |               |
| Milford, Cong. ch. m. c.                                                                  | 20 00         |
| Northbridge, do. 80; m. c. 75;                                                            | 155 00        |
| Upton, L. F.                                                                              | 6 00—181 00   |
|                                                                                           | 4,296 70      |

|                                                                                                                                                                                                                                                                            |               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| A friend, to cons. AUGUSTUS CHANDLER, JOHN H. DODGE, ZENAS GOSS, BENJAMIN LABAREE, Jr., J. H. SHEDD, A. L. THOMPSON, JAMES A. BATES, GEORGE A. BECKWITH, GEORGE S. BISCOP, and ALBERT A. YOUNG, of the Theol. sem. Andover, H. M. 500; A. G. B. 6; H. T. C. 5; unknown, 1; | 513 00        |
| Attleboro', 1st cong. ch. and so.                                                                                                                                                                                                                                          | 8 81          |
| Chelsea, Winnisimmet ch. and so. m. c.                                                                                                                                                                                                                                     | 30 00—550 80  |
|                                                                                                                                                                                                                                                                            | 9,705 98      |
| <b>Legacies.</b> —Boston, Ira Greenwood, by J. J. Foren, Ex'r,                                                                                                                                                                                                             | 500 00        |
| Leicester, Polly Osland, by Joseph Murdock,                                                                                                                                                                                                                                | 200 00—703 00 |
|                                                                                                                                                                                                                                                                            | 10,405 98     |

## CONNECTICUT.

|                                                                                                                                                                                                                                                                                                            |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Fairfield co. East Aux. So.                                                                                                                                                                                                                                                                                |              |
| Bethel, Cong. ch.                                                                                                                                                                                                                                                                                          | 57 10        |
| Stratford, G. S. C.                                                                                                                                                                                                                                                                                        | 5 00—62 10   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                                                                                                |              |
| Torringford, A friend,                                                                                                                                                                                                                                                                                     | 50 00        |
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                                                                                                                                                                                                                                   |              |
| Enfield. For. miss. so. to cons. H. A. GRANT and H. M.                                                                                                                                                                                                                                                     | 100 00       |
| Hartford, Centre ch. m. c. 19,50; a friend, 4;                                                                                                                                                                                                                                                             | 23 50        |
| Hartland, L. M.                                                                                                                                                                                                                                                                                            | 10 00—133 50 |
| Hartford co. South Aux. So. H. S. Ward, Tr.                                                                                                                                                                                                                                                                |              |
| South Glastenbury, Cong. ch.                                                                                                                                                                                                                                                                               | 24 90        |
| Middlesex Asso. E. Southworth, Tr.                                                                                                                                                                                                                                                                         |              |
| East Lyme, A friend,                                                                                                                                                                                                                                                                                       | 1 00         |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                                                                                                  |              |
| New Haven, Prof. E. E. Salisbury, 50; Centre ch. a lady, to cons. Rev. STURGEON F. WOODIN and H. M. 80; Miss Lucy Starr to cons. Rev. ABRAHAM E. BALDWIN of Akron, Ohio, and H. M. 50; united m. c. 18,50; North ch. m. c. 12,51; Davenport Chapel, m. c. 5,15; South ch. m. c. 5,71; 3d ch. m. c. 127,10; | 348 96       |
| New Haven co. East Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                                                                                              |              |
| Meriden, Centre cong. ch. m. c.                                                                                                                                                                                                                                                                            | 30 00        |
| New Haven co. West Conso. A. Townsend, Tr.                                                                                                                                                                                                                                                                 |              |
| Seymour, Cong. ch.                                                                                                                                                                                                                                                                                         | 21 00        |
| New London and vic. C. Butler, Tr.                                                                                                                                                                                                                                                                         |              |
| Stonington, 2d cong. ch. m. c.                                                                                                                                                                                                                                                                             | 37 00        |

|                                         |              |
|-----------------------------------------|--------------|
| Tolland co. Aux. So. E. B. Preston, Tr. |              |
| East Stafford, Cong. ch. m. c.          | 12 00        |
| Kelloggville, m. c.                     | 30 00        |
| North Coventry, Gent.                   | 25 00        |
| Tolland, A. L. B.                       | 10 00        |
| West Stafford, Cong. so.                | 24 57—101 57 |
| Windham co. Aux. So.                    |              |
| Plainfield, 1st cong. ch.               | 32 50        |
| Putnam, Cong. ch. m. c.                 | 11 00        |
| Woodstock, East, Cong. so.              | 24 57—68 07  |
|                                         | 881 10       |

## RHODE ISLAND.

|                                                                 |        |
|-----------------------------------------------------------------|--------|
| Barrington, Cong. ch. and so. to cons. LEWIS B. SMITH and H. M. | 122 61 |
|-----------------------------------------------------------------|--------|

## NEW YORK.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Auburn and vic. I. F. Terrill, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                     |             |
| Auburn, Theol. sem. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 20 00       |
| Delaware co. Aux. So. Rev. D. Torrey, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                 |             |
| Meredith, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 3 00        |
| Greene co. Aux. So. J. Doane, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                      |             |
| Durham, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 20 00       |
| Monroe co. and vic.                                                                                                                                                                                                                                                                                                                                                                                                                                                       |             |
| Rochester, 1st pres. ch. a friend, 200;                                                                                                                                                                                                                                                                                                                                                                                                                                   |             |
| Plymouth ch. 30;                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 230 00      |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                             |             |
| (Of wh. fr. Abner L. Ely, 250; a mother, a thank off'g, 10; Mrs. J. F. Worth, 100; H. T. Morgan, 50; Fisher Howe, 100; H. B. Washburn, 100; C. P. Baldwin, 100; W. L. King, 250; W. A. Butler, 50; Mr. and Mrs. James Boorman, 200; Mrs. Jane B. Corning, 50; Mary E. Dodge, 500; J. T. Joy, 50; W. A. Ransom, 75; Mrs. B. W. MERRIAM, wh. cons. her and H. M. 100; 13th st. pres. ch. to cons. WILLIAM H. CHRISTIE and H. M. 131,66; H. P. C. 50; John W. Quincey, 100.) | 2,807 42    |
| Oneida co. Aux. So. J. Dana, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                          |             |
| New Hartford, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 42 17       |
| Utica, 1st pres. ch. m. c. 9,95;                                                                                                                                                                                                                                                                                                                                                                                                                                          |             |
| Miss J. S. 3;                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 12 95—55 12 |
| Plattsburgh and vic. L. Myers, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                        |             |
| Plattsburgh, Pres. ch. and cong.                                                                                                                                                                                                                                                                                                                                                                                                                                          | 71 00       |
| St. Lawrence co. Aux. So. C. T. Hulburd, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                              |             |
| Brasher Falls, Pres. ch. m. c. 3;                                                                                                                                                                                                                                                                                                                                                                                                                                         |             |
| penny a week, 1,50;                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 4 50        |
| Potsdam, E. F.                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 50          |
| Suckholm, H. H.                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 15 55—20 55 |
| Watertown and vic. A. Ely, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                         |             |
| Watertown, Mr. Richter,                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 4 00        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 3,234 09    |

|                                                                                                                                                                                                                                           |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Bath, G. L.                                                                                                                                                                                                                               | 5 50   |
| Brownville, Pres. ch.                                                                                                                                                                                                                     | 5 00   |
| Canterbury, do.                                                                                                                                                                                                                           | 16 00  |
| Clinton, Unknown,                                                                                                                                                                                                                         | 3 50   |
| Coventryville,                                                                                                                                                                                                                            | 17 00  |
| Coxsackie, Mrs. S. R. Lombard,                                                                                                                                                                                                            | 20 00  |
| Crown Point, 1st cong. ch. to cons. Rev. JOHN BRADSHAW and H. M.                                                                                                                                                                          | 83 00  |
| Dansville, Mrs. MARY CRANE wh. and dona. fr. a friend cons. her and H. M.                                                                                                                                                                 | 30 00  |
| Essex, Pres. ch.                                                                                                                                                                                                                          | 28 00  |
| Fort Covington, 1st pres. ch.                                                                                                                                                                                                             | 21 25  |
| Fort Hamilton, Mrs. M. C. D.                                                                                                                                                                                                              | 2 50   |
| Franklin, 1st cong. ch. (old) to cons. AMOS DOUGLAS and H. M.                                                                                                                                                                             | 100 00 |
| Gloversville, Cong. ch. and so. Mrs. M. A. Hosmer to cons. JAMES S. HOSMER and H. M. 100; Charles Mills, 50; Darius C. Mills, 50; to cons. BETSEY GOODRICH and H. M.; A. Judson, 50; Mr. and Mrs. DeWitt Smith, 20; indiv. 141,33; 411 33 |        |
| Hannibal, A. Watson,                                                                                                                                                                                                                      | 20 00  |
| Hinsdale, Mrs. D. E.                                                                                                                                                                                                                      | 2 00   |
| Ithaca, Pres. ch.                                                                                                                                                                                                                         | 58 74  |
| Lyons, do. la. for miss. so. 30,75; ch. 32,58; m. c. 6,69;                                                                                                                                                                                | 70 02  |
| New Lebanon, A friend, 10; Mrs. S. C. 3;                                                                                                                                                                                                  | 13 00  |
| New York, E. C. Bridgman,                                                                                                                                                                                                                 | 25 00  |
| Northville, Cong. ch. young people's miss. so.                                                                                                                                                                                            | 12 79  |



|                                      |               |
|--------------------------------------|---------------|
| Ovid, A friend, avails of gold ring, | 1 05          |
| Oswego, A friend,                    | 5 00          |
| Pembroke, 1st pres. ch.              | 5 00          |
| Rensselaerville, Pres. ch. m. c.     | 30 00         |
| Rutland, W. P.                       | 10 00         |
| Yonkers, 1st pres. ch. m. c.         | 20 00         |
| West Town, H. H.                     | 3 00-1,018 68 |
|                                      | 4,252 77      |

|                                                                    |              |
|--------------------------------------------------------------------|--------------|
| <i>Legacies.</i> —Lansingburgh, Hester Allen, by David Judson,     | 100 00       |
| Turin, Morgan L. Cummings, by O. Woolworth, Ex'r, (prev. rec. 80;) | 20 00—120 00 |
|                                                                    | 4,372 77     |

## NEW JERSEY.

|                                          |             |
|------------------------------------------|-------------|
| English Neighborhood, Rev. A. B. Taylor, | 2 00        |
| Morristown, E. E. S.                     | 10 00—12 00 |

## PENNSYLVANIA.

|                                                                                                                                     |              |
|-------------------------------------------------------------------------------------------------------------------------------------|--------------|
| By Samuel Work, Agent.                                                                                                              |              |
| Big Spring, Pres. ch. Miss T. L.                                                                                                    | 10 00        |
| Harrisburg, 1st pres. ch. m. c.                                                                                                     | 24 40        |
| Meadville, 1st pres. ch.                                                                                                            | 20 00        |
| Northumberland, do.                                                                                                                 | 12 50        |
| Philadelphia, J. Constable, 20; Mrs. Eliza A. Smith to cons. WILLIAM W. FULMER an H. M. 100; Clinton st. ch. K. 25; W. Darling, 15; | 160 00       |
| West Chester, Pres. ch.                                                                                                             | 10 00—234 90 |
| Athens, G. A. P. 5; Mrs. J. A. P. a tithe, 2; Mrs. C. S. 5 c.;                                                                      | 7 50         |
| Bethany, A friend,                                                                                                                  | 1 00         |
| Girard, S. H. S.                                                                                                                    | 2 00         |
| Montrose, Coll. 7; m. c. 6; la. cent. so. 1;                                                                                        | 14 00        |
| Pittsburg, A friend,                                                                                                                | 25 00        |
| Pleasant Mount, Pres. ch.                                                                                                           | 40 00—89 50  |
|                                                                                                                                     | 326 40       |

## DISTRICT OF COLUMBIA.

|                                    |        |
|------------------------------------|--------|
| Washington, B. F. Larned, U. S. A. | 100 00 |
|------------------------------------|--------|

## OHIO.

|                                                                                                                                                        |              |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| By Rev. G. L. Weed, Tr.                                                                                                                                |              |
| Cincinnati, 3d pres. ch. to cons. Miss ELIZA LATTA an H. M. (of wh. for Dr. Pierson, Micronesia, 50; for Rev. D. Wilson, Syria, 50;) 100; m. c. 10,80; | 110 80       |
| Columbus, 2d pres. ch. m. c.                                                                                                                           | 6 00         |
| Dayton, 3d st. pres. ch.                                                                                                                               | 83 00        |
| Walnut Hills, Lane sem. ch. m. c.                                                                                                                      | 10 00—209 80 |
| Glendale, Mrs. S. S. P.                                                                                                                                | 5 00         |
| Hebron, Pres. ch.                                                                                                                                      | 10 00        |
| Newton Falls, do. 19,68; B. Walker and fam. 20,32;                                                                                                     | 40 00—55 00  |
|                                                                                                                                                        | 264 80       |

## INDIANA.

|                         |            |
|-------------------------|------------|
| By G. L. Weed, Tr.      |            |
| A friend,               | 5 00       |
| Fort Wayne, Pres. ch.   | 36 50      |
| Pittsburg, do.          | 15 00      |
| Putnamville, do.        | 7 00—63 50 |
| La Porte, Rev. J. W. C. | 5 00       |
|                         | 68 50      |

## ILLINOIS.

|                                                     |             |
|-----------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                  |             |
| Springfield, Pres. ch. 50; Joseph Thayer, 50;       | 100 00      |
| Augusta, Pres. ch.                                  | 34 00       |
| Brighton, do. 6; F. S. and A. B. V. 5; L. P. S. 12; | 23 00       |
| Carlinville, Pres. ch.                              | 10 00       |
| Galva, Cong. ch. m. c.                              | 12 00       |
| Morris, Cong. ch.                                   | 55 40       |
| Sandwich, Pres. ch. m. c.                           | 5 00—139 40 |
|                                                     | 239 40      |

## MICHIGAN.

|                          |               |
|--------------------------|---------------|
| Ann Arbor, A friend,     | 35 00         |
| Kalamazoo, do.           | 2 06          |
| Nankin, Cong. ch.        | 7 26          |
| Ransom, 1st do.          | 3 85          |
| Saline, Pres. ch. m. c.  | 7 00          |
| Wayne, Cong. ch.         | 4 49          |
| Ypsilanti, 1st pres. ch. | 112 16—171 82 |

## WISCONSIN.

|                                   |            |
|-----------------------------------|------------|
| Hartford, Cong. ch. and so. m. c. | 29 52      |
| Lodi, Cong. ch.                   | 7 00       |
| Milton, do.                       | 5 00       |
| Fewaukie, do.                     | 5 00—46 52 |

## IOWA.

|                                |            |
|--------------------------------|------------|
| Bentonsport, Cong. ch.         | 17 15      |
| Davenport, J. A. Reede,        | 16 50      |
| Garnaville, L. P. M.           | 2 50       |
| Grinnell, Miss. so.            | 20 47      |
| Kossuth, N. S. pres. ch. m. c. | 2 00       |
| Washington, Cong. ch.          | 6 00—61 62 |

## MISSOURI.

|                         |              |
|-------------------------|--------------|
| Little Osage, Pres. ch. | 5 00         |
| Palmyra, do.            | 100 00       |
| St. Charles, J. Cary,   | 10 00—115 00 |

## MINNESOTA.

|                     |      |
|---------------------|------|
| Stillwater, Childs, | 5 00 |
|---------------------|------|

## OREGON.

|                                                       |       |
|-------------------------------------------------------|-------|
| Oregon City, Cong. ch. m. c. 4; Mrs. A. H. Steele, 6; | 10 00 |
|-------------------------------------------------------|-------|

## TENNESSEE.

|                  |      |
|------------------|------|
| Maryville, P. T. | 4 00 |
|------------------|------|

## ALABAMA.

|               |       |
|---------------|-------|
| Mobile, C. H. | 30 00 |
|---------------|-------|

## SOUTH CAROLINA.

|                                            |       |
|--------------------------------------------|-------|
| Charleston, Circular ch. 20; Mrs. M. 2,50; |       |
| R. W. B. 10;                               | 32 50 |

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

|                                         |       |
|-----------------------------------------|-------|
| Hazlewood, Min. coll. 4,13; m. c. 4,04; | 8 17  |
| Montreal, Can. A mem. of Zion ch.       | 20 00 |
| Tuscarora, N. Y. m. c.                  | 2 50  |
|                                         | 30 67 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                             |          |
|-----------------------------|----------|
| MAINE, . . . . .            | \$64 00  |
| NEW HAMPSHIRE, . . . . .    | 33 35    |
| VERMONT, . . . . .          | 19 49    |
| MASSACHUSETTS, . . . . .    | 19 20    |
| RHODE ISLAND, . . . . .     | 12 00    |
| CONNECTICUT, . . . . .      | 35 40    |
| NEW YORK, . . . . .         | 14 44    |
| NEW JERSEY, . . . . .       | 15 06    |
| PENNSYLVANIA, . . . . .     | 39 39    |
| DELAWARE, . . . . .         | 10 00    |
| MICHIGAN, . . . . .         | 1 40     |
| OHIO, . . . . .             | 10 33    |
| ILLINOIS, . . . . .         | 43 10    |
| INDIANA, . . . . .          | 5 00     |
| GEORGIA, . . . . .          | 10 00    |
| OREGON, . . . . .           | 1 25     |
| IN FOREIGN LANDS, . . . . . | 50 00    |
|                             | \$383 26 |

|                            |           |
|----------------------------|-----------|
| Donations received in May, | 19,112 47 |
| Legacies,                  | 1,169 75  |

\$20,282 22

|                                      |              |
|--------------------------------------|--------------|
| ☞ TOTAL from August 1st to May 31st, | \$217,419 41 |
|--------------------------------------|--------------|

## CONDITION OF THE TREASURY.

It is certainly a remarkable, as it is a painful fact, that the receipts of the American Board for the last three months, (March, April and May,) have been less than during the corresponding three months of any previous year since 1849. The average annual amount for these months, during the previous *three* years, (1856, '57 and '58, including payments to the deficiency fund in 1857,) was more than \$92,000; and during the previous *nine* years, the average has been \$84,000. But for the present year, the amount received in the corresponding time, (now also including special contributions for the debt,) is less than \$65,000!

The aspect of the case is not so bad, indeed, (yet it is by no means bright,) if we look at the receipts for the whole past portion, (ten months,) of the financial year, up to May 31. The receipts for these ten months have been, this year, less than in any previous year since 1850, excepting the last, (1858,) when the financial pressure was so severe. The whole amount for the ten months this year is but about \$228,000, while the average annual amount for the same portion of the previous eight years has exceeded \$242,000!

The operations of God's providence abroad, throwing fields open, were never before so encouraging. We "marvel," now, "at the workings of Omnipotence" in this direction, not in Turkey only, but in China and Japan, and may we not add, in Africa and India also. The workings of the Spirit too, in connection with the missions, and the indications that the church may expect ere long to see mighty results, if she is earnest and faithful in this work, were never, looking on the world at large, more cheering. The missionaries were never more animated by hope, and stimulated by the expectation of beholding "greater things." And at home, the churches have seldom considered themselves more favored with spiritual blessings; and financial embarrassments, though by no means universally removed, have been extensively relieved. It has certainly seemed reasonable to look for renewed zeal and increased benevolence, to expect progress and not retrogression in the action of the churches. Yet, at such a time as this, the facts are as stated. Ten months of the financial year have passed, and \$170,000 remain to be received, to meet the current expenses of the year and pay off last year's deficiency!

Could the Prudential Committee have anticipated such a state of things? Ought they to have so distrusted the churches, in advance, as to make provision for receipts not only so inadequate, but so diminished? Would either the missions or the churches have considered them as justified, if they had made appropriations for 1859 on a scale so reduced that such an income would have met them all? But having, with great difficulty, cut off \$20,000 from the estimates of the missions, that they might keep current expenses down to the standard of last year, they are likely, still, to find the debt upon their hands, instead of being removed, more than doubled at the close of the year; for, surely, what has been promised to the missions must be paid. In this emergency, may God give wisdom to the Committee and the Board; patience and courage still, to the missionaries; and grace to his people to discern the signs of the times, and to do towards the laborers abroad, and for the cause of their Redeemer, as he would have them do.

## Thank-Offerings, to pay off last year's Deficiency.

## RECEIVED IN MAY.

|                                                                                                                                                                                                                                                                                      |        |                                                                                   |             |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|-----------------------------------------------------------------------------------|-------------|
| MAINE.—Machias, a brother, 2; a sister, 1; a friend, 88c.; Whitneyville, a lady, 5;                                                                                                                                                                                                  | 8 88   | CONNECTICUT.—Terryville,                                                          | 1 00        |
| NEW HAMPSHIRE.—Amherst, a friend,                                                                                                                                                                                                                                                    | 30 00  | NEW YORK.—Gowanda, Rev. A. Cooper, 5; Middlebury, 4; New York, E. C. Brigham, 25; | 34 00       |
| MASSACHUSETTS.—Buckland, E. A. D. 5; Concord, a friend, 2; Medford, Mystic ch. and so. 8; Newbury, 1st ch. 30; Reading, Old South ch. 43.25; Somerville, unknown, 1; Stockbridge, cong. ch. 38.50; Hampshire County, a friend, 337.50; South Reading, cong. ch. and so. friends, 40; | 505 25 | OHIO.—A friend of Christ,                                                         | 5 00        |
|                                                                                                                                                                                                                                                                                      |        | MICHIGAN.—Dover, S. C. Jones,                                                     | 10 00       |
|                                                                                                                                                                                                                                                                                      |        | INDIANA.—A friend,                                                                | 5 00        |
|                                                                                                                                                                                                                                                                                      |        |                                                                                   | 604 13      |
|                                                                                                                                                                                                                                                                                      |        | Previously acknowledged,                                                          | 2,910 85    |
| RHODE ISLAND.—Newport, G.                                                                                                                                                                                                                                                            | 5 00   |                                                                                   | \$10,514 98 |

THE  
MISSIONARY HERALD.

VOL. LV.

AUGUST, 1859.

No. 8.

American Board of Commissioners for Foreign Missions.

Ceylon Mission.

SEMI-ANNUAL STATION REPORTS.

EXTRACTS from the "general letter" of this mission, reporting the year 1858, were published in July. Semi-annual letters, dated April 1, have since come to hand from several of the stations, but they do not add very much to intelligence previously received. Mr. Spaulding wrote, that since his report of December 31, four pupils of the Oodooville female boarding school had united with the church, "fruits, most of them, of the awakening in the latter part of last year." Six others were then candidates, and in a note, added to the letter April 11, he says they were "re-ceived yesterday, with one lad." Mr. Hastings, of Manepy, mentions several cases of individuals whom he is watching with interest, hoping that they will come fully under the influence of the truth; and a few things among the people,—the establishment of a small girls' school, and "less zeal manifested this year than usual in sustaining the annual festival,"—which give him pleasure. But "as an offset to these gleanings of encouragement," he speaks of some other things—in-temperance, vicious amusements, the heathen festivals connected with five temples within about a mile of the station, and the waywardness and indifference of church members— which, he says, "try our faith, though I trust they do not dishearten us in our work." Respecting Chavagacherry he writes: "There has been no time during the past three and a half years, while I have had charge of the station, when the work has appeared more

hopeful than at present. The native pastor is much encouraged, and I think he is doing a good work." Mr. Hastings had recently attended a meeting of that church and congregation, which was called for the purpose of contributing "first fruits," after the harvest. "There was a good attendance; about \$4.80 were contributed; in the afternoon the Lord's supper was administered, and an aged female was received to the church. The occasion was one of much interest."

Mr. Quick, who has been put in charge of the Batticotta and Panditeripo stations, removed to Batticotta the first of March. Mr. Hitchcock entered upon the care of Tillipally in January. The church there, he says, "cannot be said to have been in a good state at the beginning of the year." "But matters have been brightening, and I have been constrained to say: Surely the labors of the Lord's servants have not been in vain. I am constantly meeting with facts indicating the benefit of past labors and the answer to former prayers." One excommunicated member of the church "has come back to us; to the church prayer meeting; to the Sabbath-school; to family worship; and so far as I can learn, to a humble and child-like daily walk before the world." He also writes:

The schools meet at the station Sabbath morning, as a Sabbath school, after which there is a short sermon. We expect all the church to attend, either as teachers or Bible-class pupils. The average attendance for January was 130 children and 28 adults, and for March,

206 children, and 52 adults. We are encouraged by this increase of attendance, but we are more encouraged by the increase of interest, as manifested by several of the larger boys.

In one school there are five boys who meet together for prayer; in another there are four; and in the other schools, there are at least three boys who manifest a similar interest. We know not whether this be of the Spirit, but it is certainly hopeful. These boys, with two exceptions, are children of heathen parents, and several of them are opposed by their friends. One of these lads earnestly entreated his heathen father, on Sabbath morning, to attend church; and once, as the family were about to boil rice for a heathen ceremony, the boy broke the vessel. The father was angry at the time, but afterward was much affected by it. The teachers have appointed a prayer meeting for themselves and the praying pupils, to be held once in two weeks. Our Sabbath afternoon meetings are held at the station and three other places. I attend each once a month. Quite a number assemble to hear the missionary preach, but the catechists report small meetings. The moonlight evening meetings are well attended, and usually good attention is given. On Sabbath evening a meeting is held at our house, and is well attended, i. e., by all the Christians we could expect and their children, and by some young men from the heathen. At the Friday lecture we do not yet secure the attendance of all the Christians; we are aiming at it. The independent members, all of whom are poor and work for their daily food, think it is hard for me to require them to come to meeting on the week day.

On the whole, we are encouraged in our work, and think often of the passage: "In due season we shall reap if we faint not."

Mr. Sanders sends a copy of a report on the statistics of the Batticotta church since its formation, in 1816, prepared by a committee of native brethren. They divide the

time into three periods; from 1816 to the end of 1834; from 1835 to 1846, inclusive; and from 1847 to 1858. During the first of these periods it appears that 74 persons united with the church; during the second, 178; and during the third, 104. The "heathens professing Christ" were, in the first period, 58; in the second, 150; and in the third, 65. During the last period, two "branch churches" have been formed; one at Caradive, in May, 1855, and one at Valany, in August, 1858; and a church edifice has been built at Sangany.

### *Training School.*

The mission appointed a committee some time since, (Messrs. Spaulding, Sanders and Hitchcock,) to report on "the formation and plan of a school for the training of mission helpers." The report recommends, among other things, "that the object of the school be, definitely, the training of mission helpers;" "that it be called the Training and Theological Institution;" "that the pupils received be members of the church—if there are exceptions to this they are to be made by the mission;" "that the age of the pupils be eighteen years and upward;" and "that the term of study be three years, two years, and one year, respectively, for teachers, catechists, and pastors;" (that is, as Mr. Spaulding writes, the pupils are "to remain, for schoolmasters, three years, for catechists two, [more,] and for pastors one; giving a six years' course to those who give promise of becoming pastors.") The subject was finally acted upon, and the plan adopted, in November last. The seminary buildings at Batticotta were repaired, "on the 29th of March the young men selected by the mission to enter the school were called together," and they have commenced their studies, under the care of Mr. Sanders as principal. There are 14 pupils, two in a "Catechetical Class," and 12 in a "Teachers' Class."

### *The (Native) Batticotta High School.*

In this connection it may be proper to speak of some movements in behalf of education among the native Christians of Jaffna, which, though they are no part of the mission work, have grown out of that work, show its influence, and are a part of its happy fruits. After the suspension of the Batticotta seminary, in October, 1855, "a call for some means of securing an education arose in the country parts of the province." The printed "First Biennial Report of the Batticotta High School," (1858,) says: "It is



almost half a century since European science was introduced into Jaffna, accompanied by the Bible. There have been many hundreds of native youth sent out of western fashioned seminaries and schools, to mingle among the uneducated mass of the people, to open the all-pervading shroud of ignorance, and to dispel the darkness of idolatry and superstition, by shedding forth the ennobling rays of true knowledge and religion which they have imbibed. Now, after the lapse of so long a time, there are already indications that the native community may commence maintaining its own schools and seminaries, teachers and pastors, and attempt to stand upon their own feet, under a most humane government.

"In consideration of these circumstances, an English High School was opened at Batticotta on the 24th of March, 1856, at the request of some Christian and other parents. The then resident missionaries at Batticotta, with some educated native gentlemen, encouraged the attempt. A friend of education named the Institution, 'Batticotta High School.' \* \* The school commenced study on the 24th March, 1856, in a mission bungalow adjoining the station. After occupying the same for three months, an additional bungalow was put up in connection with the old one. On the 6th of July, 1857, the American mission kindly allowed the temporary use of a part of the old seminary buildings on a small rent. \* \*

"The object of the Institution is to impart religious and secular knowledge both in English and Tamil, to native youth, and to fit them for the varied duties of life. A considerable number of the students are children of Christian parents, others of Christian connections, while another portion is composed of children of native headmen in government employ, and still another portion are the children of respectable farmers and traders. A few only are poor. These students come from almost every parish of the district. Fees are promptly paid in advance quarterly. \* \* The Christian religion shares the attention of most of the students; many are friendly to Christianity, while a few have received it upon public profession."

An amended constitution of this school, recently adopted, provides, that "its object shall be to impart to native youth useful knowledge, upon a Protestant Christian basis;" that "the course of instruction shall be Biblical, scientific and literary, both in English and Tamil;" and that "a body of men, not less than four in number, including the Prin-

cipal—all Protestant Christians—shall form a Board of Trustees." The present Principal is Mr. Breckenridge, a native gentleman, educated and subsequently a teacher in the mission Batticotta seminary. Four at least of the other teachers were also educated in the seminary, and one of them was a teacher there. Mr. Spaulding, the venerable missionary, is one of the trustees, and "the American and other missionary gentlemen have manifested much pleasure in view of the progress of the school, and have encouraged it by their most obliging counsels, by attending the examinations, and by many other tokens of regard." Many natives, educated in the mission seminary, "have expressed their approbation of the undertaking. Some have already sent in their subscriptions, and others have indicated their willingness to assist."

There are 140 pupils in the school, divided into seven classes. Of these, Mr. Breckenridge says, "nine are members of the church, thirty-four are inquirers after the truth, and about sixty are disposed towards the true religion." He writes: "It is our constant prayer that the Lord will be with us, and shape our interests of the heart and workings of the hand." "Our object is to impart education, but not a merely secular one." The native Examining Committee reported, in 1858: "The establishment of such a professedly Christian school as this, has been a source of gratification to the Committee, as well as to persons of philanthropic views in the country." \* \* "The school having been opened under circumstances of an extraordinary character, in an unprecedented manner, and without the possession of any sort of endowment, was looked upon with anxiety as to its continuance by all parties interested in it. But in spite of all causes of anxiety, it has already become characterized with an unexpected degree of rapidity of growth, both in the number of pupils and in the extent and variety of the branches of study pursued. It can be safely asserted that now, in the lapse of scarcely two years from its commencement, it has attained the celebrity of not ranking behind any other school in the Province. In the opinion of the Committee, it is productive of many benefits at present, and promises to rise, in future, so high and comprehensive in its plan and character, as to become one of the happiest literary and Christian institutions in the Province. The importance of such an institution to the proper development of the native community can hardly be overrated." All this is greatly encouraging, and will gladden the hearts of

many who look for the full Christian civilization and enlightenment of the people of Ceylon.

### *Female Education.*

There is also a movement among native Christians in Jaffna in favor of female education, to be sustained and conducted by themselves. At the suggestion of some of the missionaries, a meeting was held at Oodoo-ville on the 24th of March, and "after a long discussion" it was resolved, "that it is our duty, as native Christians, to manage and carry on the female education in Jaffna." A committee was appointed with the design of forming a society for this purpose, and a circular, prepared by this committee, was sent to each of the native churches, calling another meeting, to be held at Oodooville, May 4.

## *Madura Mission.—India.*

### *MALUR.*

LETTER FROM MR. BURNELL, MARCH  
24, 1859.

THIS letter was written while Mr. Burnell was on a preaching tour, and has reference to various matters which fell under his observation while thus engaged in his missionary work.

### *Arrack and Toddy.*

One great obstacle to the truth in this region is arrack and toddy drinking. This matter I have mentioned before, but I am newly impressed respecting it in this village, as the arrack-shop is over the rest house, where I am stopping. The arrack and toddy rent paid to the Government from this village is, for five years, 2,000 rupees, or an annual rent of \$200! When we remember that the wages of a day laborer in this country rarely amount, on the average, to six cents, it is probably safe to say, that this is equal to license fees in America of ten times that amount, or \$2,000 per annum, and this, too, from a not very large village.

The revenue from this source in the Madras Presidency for 1857, increased thirteen per cent upon the previous year, or more than two lacs of rupees! The renting system is working great evil among the people. Mr. Clark, our new,

excellent, and truly Christian collector, has told me he had the greatest reason to believe that brahmins, in the city of Madura, were to a large extent consumers of liquors, and that the sale to natives was the largest item in the business of the principal shop-keeper in the city, having for sale European goods. Of course the brahmins drink secretly; but the fact that they do drink, and that so extensively, shows how little they regard their own caste system, when removed from observation.

### *The Queen's Proclamation—Misunderstanding.*

In reference to the work of preaching Christ to this people, I feel encouraged by the general good attention I receive wherever I go. The people of the Madura district do not so greatly misapprehend the Queen's Proclamation as some in Tinnevely and Travancore have done, of whose riotous conduct you will have heard. Still, there has been misunderstanding here to some extent. In illustration of this I may mention, that in December, when preaching in the streets of Sivagunga, several allusions were made to the Proclamation. That part of it in which Her Majesty expresses a firm reliance upon the truth of Christianity, and makes an acknowledgment of gratitude for the solace of religion, and at the same time disclaims alike the right and the desire to impose her convictions on any of her subjects, &c., is much misunderstood. The Tamil translation of the Proclamation, which has been read in all the large towns and in very many small ones, seems to favor the idea which the heathen wish to have prevail. The expression, "impose our convictions," which involves to the English reader an idea of force, or constraint, like imposing a tax, is so rendered in the Tamil as to imply, to many heathen minds, that the Queen, Christian though she may be, has no desire whatever that her subjects should become such. They forget the first part of her declaration, in their

anxiety to make the most of that which follows. In several other places I have heard the people speak of the subject in this light, and have been told of its being so spoken of in many quarters. It is unfortunate, that at the beginning of a reign from which so much is expected, an unhappy impression like this, respecting the most important of subjects, should prevail. It will, I fear, be a long time ere the native mind, in its ignorance and inherent love of wrong and perversity, will be set right upon the important point of the Queen and her Government being *Christian* and at the same time strictly *neutral*.

#### *Congregations—The Church.*

In reference to the congregations connected with this station, there is, I trust, progress, though it is not near as marked as I wish to see. The long continued scarcity has had a depressing effect. The members of the congregations are nearly all very poor. From several of them persons go to Kandy, to work upon the coffee estates, which operates unfavorably upon the people so far as learning their lessons is concerned. It also, oftentimes, causes great hardship to the families who remain; as the husband goes and leaves no provision for the support of his wife and children, and sometimes the husband dies abroad.

At the preparatory meeting before the communion, held at Malûr about the 1st of November, the Spirit of God seemed especially present, and there was an apparent hearty spirit of confession, and desire for peace and harmony on the part of several who had been at variance. Hands were given in token of reconciliation, and voices were choked with feeling as we uttered our petitions before God. It seemed as though the Lord was about to bless us with the spirit of love and joy in the Holy Ghost; and though this hope has not been fully realized, yet there is now, I trust, a good degree of harmony among all the members of the church.

#### *Ahmednuggur Mission.—India.*

##### *K H O K A R.*

LETTER FROM MR. BARKER, APRIL 5, 1859.

MR. BARKER writes, specially, "to give some reminiscences of a tour in the western part of the Khokar field," with his family; during which they visited many villages, and found, in nearly all, "attentive and interested audiences of men and women, among the Mahars," were "occasionally received with apparent cordiality by the Cultivators," and "generally met with much abuse from the Brahmins." At the close of his letter he speaks of the happy influence of native Christian example, and earnestly calls for a missionary to occupy the field he had visited.

#### *Influence of a Christian Family.*

During those thirty-four days we were accompanied by Cassumbhaee, (a member of Mr. Ballantine's theological class in Ahmednuggur,) and his wife, who is a graduate from the girls' boarding school there—both excellent and faithful helpers. It was interesting to observe the influence upon the people of a native Christian family, governed and regulated by love and mutual respect. The Hindoos looked on with astonishment to see a native man and his wife *eating together*, and the heathen women could scarcely trust the testimony of their senses, when they saw one of their own sex actually reading a book and giving instruction. I have reason to believe, that such practical exhibitions of the influence of Christianity will have more effect among this ignorant people than many sermons. I trust the number of such Christian families will speedily be multiplied.

#### *Call for a Missionary.*

I cannot close this letter without trying to tell you how much a missionary is needed for the region we have recently traversed. It now forms the western part of the Khokar field, but its largest and most promising villages are from 15 to 20 miles distant from us, so that it is

impossible for us to visit them more than once in the year, and that in the cold season. It should be borne in mind, too, that in order to visit them at all, we are compelled to neglect villages within a radius of ten miles from Khokar, where all our time and strength are greatly needed. With such a dense population as we have here, a field twenty miles in diameter is as much as a man can cultivate well.

In behalf of that most needy region, I earnestly beg of you to send at once the first man you can find, who is willing to come and labor in the valley of the Godavery. I plead in behalf of many who are earnestly inquiring what they must do to be saved; of hundreds who have little or no confidence in Hindooism, and who ever give the missionary a cordial welcome; and of thousands who care for none of these things, and who are yet joined to their idols. My heart is burdened for that people, and I beseech of you not to forget or disregard this request.

To any one who may be disposed to entertain the question of coming and laboring among them, I would say: It is a most inviting field, and one for which I would cheerfully exchange the one I at present occupy, should it seem duty to do so. There is an abundance of uncultivated soil there, so that no one will need to feel that he is building on another man's foundation; and there are also places ready for the harvest, where one may at once engage in the joyful work of ingathering.

Should this meet the eye of the Christian brother whom the Lord of the vineyard would have to labor there, I would say: Come and welcome, my brother. This is a goodly land, with as healthy a climate, I venture to say, as can be found in the same latitude in the world; and it is inhabited by a people endowed with natural gifts by no means to be despised. Make no delay in coming, for thousands wait to hear from your lips the words of life.

### Station Report.

The report of Khokar was not received in season to be noticed in connection with other station reports of the Ahmednuggur mission, in the July Herald. It is mentioned, as a cause for special gratitude, that the mission family have been enabled to remove, with their effects, and commence, under favorable auspices, "village occupation during the rainy season;" so that they can say: "Our delightful rural residence has become to us, in reality as well as in name, a home;" and they will probably be able to occupy it permanently. Mr. Barker has spent much time in itinerating, as he is among "a scattered village population." "The church in Khokar has been greatly blessed during the year. Two churches have been formed from it, so that the single band has become three." "Twenty-three have been added to the church by profession, and five by letter. Fourteen children have been baptized. There has been a growing spirit of prayer on the part of Christians, which has given much encouragement."

### AHMEDNUGGUR.

LETTER FROM MR. DEAN, APRIL 9, 1859.

### Report of the Southern Field.

IN this letter Mr. Dean reports his labors in the southern portion of the Ahmednuggur mission field, which has been specially assigned to him, and in which, heretofore, there has been less labor than in some other sections. "As soon as the rains were over," he says, "we left Ahmednuggur for our field, where we have spent our time in one long tour, only coming in once, (in November,) to attend a mission meeting. We returned last month, not being able to remain out longer in a tent, on account of the heat." During this time he had baptized five children, and admitted three persons, one man and two women, to the church under his care, at Kolgar. Two catechists, (for a few weeks three,) and for ten months a colporter, have been employed. A small school of twelve pupils, has been in operation at Kolgar. No residence for the missionary has as yet been secured in the field. Of the readiness, and even desire, of the people to hear the truth, Mr. Dean gives a very encouraging account, and calls for help.

### Preaching—Willing Hearers.

During the year, I have preached in eighty villages, in some of them several



times, and my assistants have visited more than three hundred. We have been treated with great kindness wherever we have been, and usually have had large and attentive audiences. This is especially the case among the cultivators of the soil. In many of the smaller villages the people listen with great interest, and usually say: "All that you tell us is true."

In a few instances I have seen the eye moisten as I have spoken of the guilt of the sinner, and Christ's love in dying for him. Our assistants find the same interest exhibited when we are not with them. One, who has been about in some of these villages for three or four years, is surprised. He says that he never saw so much interest manifested before. The assistants have several times talked till long after midnight—the people all listening and unwilling to let them go, saying: "Tell us more about your religion before you leave." On one occasion, as the catechist left, every man of the village arose and followed him a long way, asking questions and listening to his remarks. Finally they persuaded him to sit down and tell them more about the Christian religion, and there, a mile from any village or dwelling, they sat and listened to the story of the cross till after midnight. The interest exhibited is the more strange because these are the *village* people and the catechists were formerly *Mahars*, the despised outcasts.

Mrs. Dean finds ready access to the women, and often has more than a hundred attentive listeners around her. The Lord is evidently opening the hearts of this people to receive the gospel, and will not the children of God send it to them? Should I spend only one day in each, there would not be days enough in a year for me to visit all these villages, and for hundreds of miles to the south and east of me, there is no one to tell the people the way of salvation.

#### *Extended Tours—The Field still open.*

After writing the above in January, we

continued our tour two or three months, extending it to the south and southeast of Ahmednuggur, 60 or 70 miles, to within sixty miles of Sholapoor. The railroad from Bombay to Sholapoor is now nearly completed. In the nearest place it is about forty miles from Ahmednuggur. As we continued our tour by its side, towards Sholapoor, and also as we returned, by another way, farther east, we found no want of interest. If there was any difference in this respect, the people manifested more interest than they did in the villages spoken of above. It was seldom that we found any one to oppose Christianity, or to defend idolatry. Probably there will be more opposition after they have heard more of the truth, and when some of their number have embraced it. Satan is most active when he finds that he is losing his servants.

During this tour, we traversed more than two thousand square miles of the country, including more than four hundred villages, sending a native assistant to preach in each village that I did not visit myself. I preached, with a very few exceptions, every day, much of the time two and three times a day, and usually had from fifty to seventy-five listeners, sometimes many more. Mrs. Dean had about the same number of women to listen to her, but not quite so many would assemble to hear a native assistant. Much of our time was occupied in conversation with individuals and small companies, who daily came around our tent.

#### *Laborers needed.*

It seems to me, that this portion of the country should be occupied at once. One hundred villages are as many as one missionary can attend to properly. There should be at least three or four missionaries here, besides us. I presume, that if we had extended our tour farther, we should still have found as much encouragement for missionary labor. Two of our assistants went, last year, some thirty miles beyond where we have been, and

brought back very encouraging accounts. Sholapoor, I think, should be occupied as soon as possible.

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LETTER FROM MR. BALLANTINE, APRIL 23, 1859.

*New Points of Interest.*

THIS brief letter from Mr. Ballantine, like the preceding from Mr. Dean, pointing to new openings and the extending influence of truth, is calculated to encourage the hopes and quicken the zeal of Christians, with reference to the missionary work.

On the first Sabbath of this month I had the privilege of baptizing four adults, who were received into the Lonee church. They were the wife and parents and aunt of a young man who was received to the church last year, and who is now studying in the school of catechists. The parents belong to a village thirty miles west from here, with no Christians nearer to them than Lonee, which is ten or twelve miles distant. Their place is in a very hilly district, many parts of which are inaccessible except on foot or on horseback. Our native assistants frequently traverse that district, for there are many persons there interested in the truth.

Last month Hurripunt visited a village about ten miles north-east from here, beyond the line of eastern hills which forms such a prominent object when looking from this place eastward; and in that village he baptized a man and his wife of the Mahar caste, in the presence of their friends, under interesting circumstances. This village is so surrounded by hills that no cart can reach it from here. Very few of our Christians have visited it, and those at long intervals. Hurripunt, and the Christian brethren who went with him, met with a good deal of opposition from the people, who at first were unwilling they should lodge in the usual rest-house; but after they had remained there two or three days the people became more gentle and kind, and listened with attention to the truths of

the gospel. The man and woman who were baptized are unusually intelligent and energetic for their class, and will do much good among their friends and acquaintances. Indeed they are exerting, even now, considerable influence on those around them. Thus both on the east and on the west, we have new centres of interest, and from these we trust the light will spread more and more.

Mr. Ballantine mentions the death of Ye-sooba, of Pimpulgaum,—“a good man, gone to his rest, whose influence will continue to be felt by many who knew him when he was alive.”

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*Nestorian Mission.—Persia.*

*OROOMIAH.*

LETTER FROM MR. COAN, FEBRUARY 28, 1859.

*Religious Interest.*

PREVIOUS letters have shown, that the Nestorian mission has been again favored, of late, with special reviving influences of the Holy Spirit. This gives more particulars, shows the progress of the work and the prospects and wants of the mission, and with obviously good reason, calls for reapers to gather the ripened harvest.

Since the January monthly concert, which was observed as a day of fasting and prayer, but more especially since another day of fasting and prayer subsequently observed, a marked religious interest has been noticed in the male seminary, and in the village of Seir. The work has been very silent, but nevertheless powerful. About a third of the pupils were hopefully pious at the commencement of the term; now only about a third remain who do not appear to be savingly affected, and most of these are among the number admitted last fall. The boys are at present having a short vacation. Our prayer is that they may do much good, and be the means of the revival of God's work in their villages. Those best informed think there never was so deep, prevalent, and genuine a work, in the village of Seir, as the pres-

ent. Stout hearts, which have withstood all the influences of the Spirit in former revivals, have been made to bow, and many are rejoicing in the hope of eternal life; but time alone will test the sincerity of their professions. The work is still progressing. O, may it not cease, till all these are brought into the kingdom.

Nor has the female seminary been passed by. Several are rejoicing in the sense of pardoned sin, and others are still anxious, while some appear unconcerned. As yet, there seems to be no special religious interest in the Nestorian part of the city, though our congregations on the Sabbath are full and attentive, and many are praying that God will visit their families and neighbors. The days of prayer and fasting which have been observed, have been blessed seasons.

### *The Villages.*

In nearly all the villages where we have helpers stationed, the seasons of prayer appointed here have been observed. In some cases, however, without any suggestion on our part, they have themselves set apart days of fasting and prayer, in reference to their particular villages. Deacon Yacob, of Supergân, writes, respecting the state of things in his village and those adjacent: "My beloved Mr. C.: Be it known to you, that in these days God appears near to us by his Spirit, inciting us to greater diligence in prayer. I have endeavored to see each one of those who come to our evening meetings, and pray with them separately. Many weep when I talk and pray with them. This day, Friday, we have observed as a day of fasting and prayer. Our earnest desire is that God will pour out his Spirit upon us." The day thus observed was a good day to all these villages. But since then Satan has stirred up his emissaries there, to oppose and try to break up our schools, and get Yacob banished from the village. There has been a temporary diversion, but I trust that God will cause this wrath of

men to praise him, and restrain the remainder.

In several other villages there is more than usual interest, and many are inquiring. Priest Siad, of Wagerowa, says he never was more encouraged than now. The congregations there have never been so large as at present. In Geog Tapa, while there is no general revival, the congregations are very large. The church has been enlarged somewhat by the removal of a partition, but still the place is much too strait for the hundreds who come on the Sabbath, and there are hopeful indications that God is indeed near them. Some are anxiously inquiring what they shall do to be saved.

### *The Harvest Ready.*

I have visited the villages extensively, within the last two months, and have passed many nights among them, and I can assure you I never was more encouraged in reference to our whole field than now. There is no active Government opposition at present. The superstitions of the people are fast giving way before the steady light of the gospel, and the conviction, even among our enemies, is fast gaining ground, that the truth is with us and will prevail. One who, by his property, standing, and influence among the people, was able to do much in the way of opposition, and who in former years has done much, has recently died. Others, who have formerly been very active against the truth, are now regular in their attendance upon the means of grace. I see a great harvest emphatically ripe, and ready for the sickle.

### *Reapers Wanted.*

But the reapers, where are they? Do you say, Press the native agencies? That we are doing as far as possible, but the native helpers need careful superintendence. They do nobly, if properly directed and watched over, better, perhaps, in some circumstances, than we can; but it is not the work of a day or a

year, thoroughly to eradicate the habits of the mind, and heart, and life, of those who, in childhood and youth, are brought up amid gross superstition. Six years ago, we numbered twenty male and female missionaries; but now, when Mr. Rhea leaves, which will be in a few weeks, only ten are left, including Mr. Ambrose, recently arrived. Labors have rapidly accumulated, while there has been a steady and rapid diminution of strength, so far as the missionaries are concerned.

#### *Poverty of the People—Schools.*

We look, and long, for the day when all our schools shall be self-sustaining, but that day has not yet come. The poverty of the people is extreme, and many are to-day crying for bread, while their haggard countenances betray long want. Circulating as much as I do among the people, I see their poverty staring me painfully in the face, and I cannot yet ask them to pay for the education of their children. If they will send them to school I will be glad. Their poverty compels them to put the little ones at work, as soon as they can earn a crust of bread. This is the chief drawback, at present, to our schools—that many of those who have begun to learn are obliged to leave, either to beg or to work. There are, at present, fifty-six schools under my care, and for the most part, they are doing well this winter. They are fuller than they have been for some years past, and are recovering, in great measure, from the shock given them by Government opposition. The children are, mostly, very bright and quick to learn. Many have advanced already, this winter, from the alphabet to the New Testament.

Our Sabbath schools are doing a good work, and our helpers are gathering in the fruits of other years of labor expended in village schools. Many young men are thus brought in, and, as we hope, made savingly acquainted with the truth. It is from those who, in former years, have

learned to read the Bible in our village schools, that many of our hopeful converts are gathered. Indeed the number of communicants who cannot read is very small. May God give you wisdom and ability, and us grace and strength, to do all for this people which the Master requires.

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#### *Syria Mission.—Turkey.*

##### APPEAL FOR MORE LABORERS.

THE following communication is from Messrs. Eddy and Jessup, who write as a committee in behalf of the Syria mission, appealing for a reinforcement. The general statements of the letter may well be spread out before, and pondered by, the Christian public; especially at a time when there seems to be so much danger that the want of pecuniary means, rather than the want of men, will compel the Prudential Committee to curtail, instead of expanding, missionary operations. Some of the more specific statements, relating to the wants and promise of particular places, are omitted. The public well know that such appeals for enlargement do not come from Syria alone, but that, in very many fields, the missions sigh for such increase of men and means as will enable them to follow what would seem to be plain leadings of the providence of God, calling for progress.

We respectfully beg your attention to the following statements respecting our field.

1. *At no time in the history of our mission have we occupied at once so many points.* True, our field was wider when it embraced Mosul, Aleppo, and Jerusalem, but the stations then occupied were fewer. To supply these multiplied stations, now eight in number, we need a larger number of laborers than were ever before engaged.

2. It is strongly our impression, that *at no time since the mission has been permanently established has the number of its missionaries been so small.* Sickness and death have sadly thinned our ranks, and new laborers have not taken the places of the departed. We have only *ten* preachers now—too few, by far, for such a work.



3. Our expansion and wider distribution was a matter of necessity, owing to the calls for labor presented; and as a result of this distribution, *in all but two of our stations (Beirut and Tripoli) we have missionaries laboring alone*; and they consented to give up their companions, or went forth singly, with the confident expectation that the Prudential Committee would fill up the vacated ranks, and strengthen the advancing column. It was an act of faith, in those who went forth and in those who remained—faith in God, in the church, and in the Committee—that they would be supported and sustained in their onward movement.

But lest it should, perhaps, be said: You have learned now by experience the possibility of thus conducting your work with fewer laborers, we add

4. *It is our sincere conviction, that a system of singly-manned stations is not the one best adapted for carrying on the work of missions in this land.* Were this the place to argue the point, we would reason from Christ's example of sending forth his disciples two by two, and from Paul's experience. We would state what we know of the influence of isolation upon the feelings, and through them upon the physical system; impairing energy, inducing despondency, undermining health and shortening life. We would urge the necessity, to the missionary and his family, in this land of limited intelligence and partial civilization, of the quickening, stimulating influence of another mind, to prevent the decay of mental vigor and the stagnation of thought. Besides all this, we could show that, at most of our stations, a great part of the work devolving upon the missionary is outside of the city or village in which he dwells, necessitating his absence from home much of the time. Where there are two missionaries at a station, they can be alternately absent, without suspending their work at the central post, or leaving their families unduly exposed; but where there is but

one, he can only imperfectly, and under much anxiety of mind, perform his duties abroad, and he is compelled to neglect duties at home. Whatever may be the experience of other missions, our own belief is strong, and our experience decisive, against carrying on our work here with singly-manned stations. The exceptions are, where the stations are contiguous and the field of labor circumscribed. But Homs, Tripoli, Beirut, Deir el Komr, and Sidon, can never be regarded as hopefully, profitably, economically manned, while there is only one laborer at each.

5. *There is now a call for increased labor here, without the means at hand to meet it.* New fields are disclosing themselves, ready for the casting in of the seed of truth. Old prejudices, which have acted upon the heart, as the frosts and snows of winter upon the earth, to keep it cold and impenetrable, are now dissolving. It is hopeful spring-time in Syria, after a long winter of centuries. Now is the time for earnest, successful effort. Satan is sowing tares industriously. The seeds of infidelity are being wafted from France and Italy, and find a genial soil in hearts from which superstition has been eradicated, but into which the seed of the word has not fallen. Jesuits are seeking to preoccupy the field and to shut us out. Their nurseries of Romanism, their seminaries, convents, hospitals and churches, spring up as by magic, on every side. We need, therefore, to be strongly reinforced, that we may strengthen the things that remain, counteract opposing influences, and carry forward, successfully, the work of the Lord.

Making these preliminary statements the basis of our appeal, we request of the Prudential Committee the following additional missionaries: One for Homs; one for Sidon; one for Deir el Komr; one for Hasbeiya; and a female teacher for the girls' seminary. It saddens us to think, that were these laborers, so much needed, even now landing upon these

shores, nearly or quite three years must elapse ere they would be able to preach the Gospel, effectively, in the tongue of this people; three long, weary years of delay, while they are needed *to-day* to take the places of the fallen, or to enter in where the providence of God calls for laborers! But they are not here! they are not even on their way hither! May we not urge you, in this view of the case, to take immediate measures for securing laborers for Syria; that months more of delay may not be added to these three long years, while souls are perishing and the banner of the cross is drooping.

We shall watch, with no small interest, the result of this appeal. We shall follow it with our prayers. Upon the conclusion to which you come respecting it, will depend much of the future welfare of this land. Not, by any means prominently, for associates for ourselves do we plead, dear as the face of such companions may be, but that the work of saving souls in Syria may not be stayed; that fields now occupied may not be abandoned; that, as we pray for the outpouring of the Spirit, and the preparation of hearts to receive the Gospel, our prayers may not be checked by the thought—"Yet who is there to enter new fields and instruct new inquirers?"

We know that similar appeals are coming to you from all parts of the globe; that Armenia, India, China, and Africa, plead earnestly for more laborers. We would not have their claims set aside, but we ask that those of Syria may find a place with theirs. *Send us a strong corps of energetic laborers*, and thus give a new impulse to the missionary work in this land; give encouragement to the little band of missionaries laboring singly and in so widely scattered stations; strike despondency into the hearts of those who would shut out light, and foster superstition on this people; turn the attention of the church at home to this field, as needing many prayers as well as calling for new laborers; and thus, in answering our requests,

you will be answering also the prayers of those who have gone to their rest from among us; whose latest petitions were for the dawn of a brighter day upon Syria, and the pouring of the blessed light of the Gospel over all her sin-darkened plains and mountains.

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B' HAM D Ū' N.

LETTER FROM MR. BENTON, MAY 24,  
1859.

### *Violent Expulsion from Zahleh.*

TAKING into account the character and circumstances of the people in the Turkish empire, it is remarkable, not that such excited and lawless violence against Protestant missionaries as is here reported sometimes occurs, but that it has been, of late, so seldom witnessed. It would not seem, from Mr. Benton's narrative, that the central Turkish Government is to be regarded as in any other way blameworthy or accountable for this outrage, than as it is accountable for its own weakness and inefficiency; and there is as yet no evidence, that the proper subordinate officers of that Government will not be ready to do what they can to inflict merited punishment, and prevent the recurrence of such scenes. Generally our missionaries dwell, in very good degree, safely in Turkey, notwithstanding the ignorance, rudeness and customary violence of the people, and the bigotry and fanaticism of ecclesiastics.

It is my unpleasant duty to inform you of the recent expulsion of myself and family from Zahleh, by a mob, on Friday the 13th instant. We removed there on the Wednesday previous, and took possession of a house which we had engaged for a few weeks, without the least disturbance or appearance of opposition from any quarter. Many called to see us, wishing for medicine, and some for Christian knowledge. All seemed friendly and welcomed us with much apparent cordiality. During our twelve years' residence in Syria, (six years at B'hamdūn,) we had never witnessed so much eagerness for religious instruction, and so much apparent preparation of heart in different persons to hear the gospel, as we found at this visit among our friends in Zahleh. We continued our inter-

course with the people till near midnight each day, and from Wednesday to Friday, P. M. anticipated no violence, and received no intimation of the approaching uproar, from our visitors. In the autumn of last year we had spent three days at Zahleh, without any interruption to our missionary labors.

But as we were informed that the Greek Catholic Bishop, and his hundred priests and his council, were consulting together to prevent our residence at Zahleh for any length of time—that they had denounced us in the church, sought to hinder us from engaging a house, and summoned the owner of the house we occupied and commanded him to turn us out of doors—we confined ourselves for the most part to our own premises, receiving those who came to us, distributing medicines, conversing in the most friendly manner, and without controversy giving instruction, and directing all to “the Lamb of God which taketh away the sin of the world.”

While thus quietly engaged we heard the report of two guns, and soon the voices of children in the streets, calling loudly for Assaad, our native helper. Presently stones were thrown at the house, and some of them came in at the windows. We immediately went out, and saw a large crowd of boys, with clubs and stones, striking and throwing at us and ordering us to go away. We sought to pacify and send them away, but in vain, and returned into the house. When they rushed into the opposite room, we went in and saw them carrying off our books. We wrested them from their hands, turned them all out of the room, and locked the door. Several men came, friends of order, who dispersed the boys, obliged them to bring back the books, more or less, and for a short time order was restored. But presently a mob of older persons returned, with the children, and renewed the attack with greater violence than before. Several persons were injured, and some resisted unto blood. The owner of our residence at

length came in, with the blood running down his face and clothes, saying: “This is for Christ. You must leave, but my house is your property.” We all felt in the greatest jeopardy of our lives. Then the crowd passed into the room, and with much force and violence seized us, carried us out of the house, amid their clubs and stones, and hurried us, with our children and servants, and attended and followed us, out of the town to Maallika, where we sought and secured the aid and protection of the Turkish authorities.

The next morning, as all our effects remained in Zahleh, I requested an escort of soldiers to accompany me, that I might look after our things there. But as Zahleh is in the pashalic of Beirut, and Maallika in that of Damascus, it was deemed inexpedient to grant my request; and the subject was referred to the consul at Beirut.

#### *Return to B'hamdun.*

Resting on the Sabbath, according to the commandment, and learning that the enemies of the truth had followed us from Zahleh and convened the priests also at Maallika for consultation, and that they had decided, if possible, to expel us from M. ; being assured also by the sheikh at whose house we were guests, that my family could not be safe with him while I was absent, we concluded that, in the circumstances, it was advisable, with the sanction of the Turkish Government, to leave all our property in Zahleh and return to B'hamdun. This we did, without further molestation, on Monday, the 16th instant.

The following day I hastened to Beirut, and reported this outrage, and violation of treaty, to our consul, J. A. Johnson, Esq., who lost no time in bringing it in person, with myself, before the Pasha, and demanding redress and satisfaction. He who has the entire right of direction, will direct the issue, I doubt not, to the furtherance of the gospel and the best interests of his kingdom.

This was the first disturbance I have witnessed in Lebanon, though it was my sixth visit to Zahleh, which is the largest town of this mountain, almost like a city. Its inhabitants are all nominal Christians, mostly of the papal sects, and without other government than that of the Bishop, with his council and priests. The council, as I was informed, declined to concur and act in our expulsion, and cast the responsibility upon the Bishop and his party. In the absence of any civil government, their hatred of the light has excluded and hindered us, for a time, from preaching Christ to much people there.

Some may think that the expulsion of Mr. Dodds, last year, should have dissuaded us from making this visit. But as we had often visited the place since 1853; as it is included in B'hamdûn district and we had repeatedly sent our native helper there, and had many invitations from our friends to come over and visit them; as we needed a change of air, for the benefit of our health and that of our children; and especially, as the proprietor of our house in B'hamdûn desired to occupy some of our rooms during the time of the silk worms; it seemed, in the circumstances, to be at once our duty and our privilege to go and spend a few weeks there. Messrs. Dodds and Beattie had contemplated an early return, and had just spent a night there, and we had no reason to apprehend the least violence to them or other missionaries from the people. But this power of the Bishop, and a hundred Jesuits and priests, must have an end; and many of our friends in that town have entreated us to prosecute and maintain our right of residence—a question of civil right and privilege with us, but of religious toleration and salvation to them.

During the past year, a large family, some forty men, were driven out of Zahleh, and as yet have not been allowed to return. Indeed this town is regarded as already a republic, and independent of the Turkish Government; and this anomalous

position must of course retard the course of justice, and delay the hope and prospect of evangelizing that great multitude of people. We ask for them the earnest prayers of our friends and of the friends of missions in the United States. May the capital of Mount Lebanon soon be open to the missionary, and its many precious souls be speedily converted to the Lord.

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### Northern Armenian Mission.—Turkey.

#### ADRIANOPLE.

LETTER FROM MR. MORSE, APRIL 27, 1859.

MR. MORSE is not able, in this letter, to report very much which is of special interest in regard to the work among Armenians or Bulgarians, at Adrianople. Among the Armenians, "the audience remains about the same, but the truth is obviously gaining ground among the families of the Protestants, and in the community generally." "The Bulgarian printing, notwithstanding the energetic efforts of the committee on the press, at Constantinople, has proceeded slowly," and "the pressure of other duties, as well as insufficient acquaintance with the language," has, as yet, prevented much direct effort for the Bulgarians. At Adrianople, "they are more Hellenized than in any other part of European Turkey, and to the same degree, they are less accessible. But some of them are making special efforts for more freedom and separation from the Greeks. Last year they procured the privilege of having *Bulgarian* services half the time in one of the churches," and they are now asking for the same in another church. In the church already opened for such services, "they read, on certain Sabbaths, our edition of the Bulgarian Testament, and on these days, it is said, the number in attendance is much larger than at other times." During most of the year the missionaries have been without a supply of Testaments in the Bulgarian. The teacher who came thirty miles in the Autumn to procure them for his pupils, has been again on the same errand, and promised to return yet again, after a few months.

#### *A Turkish Student coming to the Light.*

But the most interesting portion of this letter has reference to Turks, and specially to an individual whose case was alluded to in a



letter from Mr. Barnum, published in July. Mr. Morse says :

I mentioned, in October last, a young man from the Pasha's school, taking lessons from our bookseller in Armeno-Turkish. This man, whose name is Saihit Effendi, is about twenty years of age, and one of the most influential members of the senior class. He is from Basina, where he has a young wife. His mother was the daughter of the Pasha, and his father was evidently a person of distinction, and cousin of Abraham Pasha at Constantinople. His parents are both dead and he inherits considerable property. During the winter, this young man has brought to us about forty different persons, mostly young, upon all of whom we have endeavored to make a good impression, and to about half of whom we have given Testaments, as tokens of friendship, conversing upon the subject of religion. We have learned, that in several instances they have read this precious, and to them new book, with much interest. In one case, the whole was read through in six weeks. Saihit Effendi read it through twice in a short time, and is now able to repeat several passages. Of the persons to whom the Testament was given, one is in another school here, six are students in the same school, three are graduates from this school, now in the Government school at Constantinople, but residing here, where they are now spending their vacation, during Ramazan, and most of the others are graduates from the Government schools.

There are some facts of interest communicated to us by our colporters. We might especially mention the son of a bey at Kirk Kelisia, who has been reading the Testament and giving and selling copies to others, and who has once called to see us, while on business here. But we can, at present, only mention more fully the case of Saihit Effendi.

#### *Intercourse with the Missionary.*

The first time we saw this young man

he was in the bookstore, learning to read Armeno-Turkish. He has a love for languages, speaking four or five more or less perfectly ; and this was probably the only reason of his wishing to learn this character. I was surprised to see a Turk, and one evidently of rank, in the bookstore, and invited him to call and see us, which he did in the afternoon. This was in the latter part of Autumn. He continued to call, usually with some of his associates, every Friday, which is the only day they are at liberty. We at first looked upon the whole affair as boyish curiosity, but being unwilling to let so good an opportunity of benefiting them, spiritually, pass unimproved, we resolved to speak to them, guardedly. The first time Saihit Effendi came alone, we asked him if he *knew* that the Koran was *true*. He replied only by a pressure of my hand, and said : "If I become a Protestant they will cut off my head. They cut off the heads of soldiers as they cut off the heads of sheep."

He has never said a single word in favor of the Koran, nor expressed any doubt of the truth of Christianity. A few weeks after the above question was put to him, he asked, with apparent earnestness, what it was to become a Christian. We endeavored to instruct him as well as we could, with our imperfect knowledge of Turkish. He prayed, as he now tells me, for sometime, in the name of the Prophet and of Christ also, till he found this would not do, when he prayed in the name of Christ alone. Last week we asked him if he thought his sins were forgiven. He replied : "Yes. God says he will forgive us if we ask in the name of Christ, and I asked him in the name of Christ to forgive my sins." He spoke as if he thought there could be no doubt that God would do just as he had promised in his word, and we hope it may prove a genuine exercise of faith.

#### *Persecution Arising.*

To our great surprise, these young

men called from week to week, in broad day, to visit us, and openly saluted us in the streets. We expected that, sooner or later, something would be done. Ramazan, the great Turkish fast of thirty days, came. Saihit and some others did not observe it. He once attended our public meeting on the Sabbath, which he was unable to do during term time, and in the shop of an Armenian, in the great bazar, he read a tract on salvation, while many Armenians gathered around. Things continued thus, apparently without a breath of air in motion, till Friday, the 15th inst. On that day, one of the students from Constantinople accused him of being a Protestant; and upon going to the school, he was met with the same accusation on every hand, with threats of informing the Pasha. That evening he came to see us, filled with fear of the consequences. We read together select passages of Scripture, and prayed. On Saturday the Zabiti (the highest Turkish officer in charge of the schools) came to see him, roughly demanded why he had become a Protestant, said they should send him bound, the following week, to Constantinople, and put him partially under guard. That evening he was able to come and see us, the school not being more than thirty or forty rods distant. He expressed his willingness to die if it was the Lord's will, and he deliberately willed a check of eight or ten thousand dollars, which he had previously put into my hands for safe keeping, to the cause of Christ in Turkey, in case he should be suddenly taken away. Arrangements were also made to despatch a faithful relative, who has read the Testament (he is the one who read it through in six weeks) for his wife, and to dispose of the rest of his property.

The Sabbath was evidently the great day of conflict, in which Satan greatly tried Saihit Effendi. The feelings of a young military officer, who had been accustomed to look forward to distinction, going bound to Constantinople, amid the

taunts of friends and enemies, and when all his previous training had been adverse to the Christian religion, cannot well be appreciated by those whose associations are different. He evidently had wept much, and as he said in the evening, had prayed much. We directed his mind to particular passages of Scripture, mentioned the cases of Daniel, of the three worthies, of Paul and Silas singing in the prison, and of Peter and John, saying we should fear God rather than men; and he himself repeated the verse: "I will forewarn you whom ye shall fear," &c.

#### *Advice given Him.*

Monday he was cheerful. We advised him, as we had done before, by all means to make no attempt to escape, which his enemies would, very likely, desire him to do; as, in this case, he would probably be taken and put to death as a "deserter." And if he should succeed in getting away, he could never return to the country, which, so far as the Turks were concerned, would be equivalent to his death. We told him we had no fear of his public execution, but poison or sickening medicine might be used, when he would be sent to the hospital with instructions "to cure him," which would mean, "to despatch him." He immediately said, the physician of the school had that day called him, felt of his pulse and said he was sick, and he would prepare him some medicine for the morning. After being thus warned, he was ready to reply, laconically, the next morning, that he had no need of medicine; it would rather make him worse than better. He was also advised to take with him his faithful cook, who had served him five years, to eat nothing which was not prepared by him, and to call an English physician in case of sickness.

#### *He is taken to Constantinople.*

Tuesday afternoon we were expecting him to make his last call. The time ar-

rived, but he did not come. Two hours passed and we began to be solicitous, when to our great joy he came, and brought good news of the overruling providence of God. The officer who had immediate charge of him and his class, was a personal friend, and more than once had they read the good book together. The whole class would have to go to Constantinople after Ramazan, and this officer would have to go twice with him and them. He therefore went to the Pasha and demanded that they might all go together, which was granted.

We afterwards had an introduction to this gentleman, and he requested letters of introduction to friends in Constantinople, where he would remain two months. One of the students in the class is also friendly, has read the Testament, and will give any necessary information. During his last days here he went out freely, without interruption, though the whole affair had become known. He purchased a French Testament to give to one of his classmates before his departure, and said he should pray before and for his class on the road. They were unexpectedly delayed and did not leave until Sabbath morning. Six or seven days will be necessary for them to reach Constantinople, whither all necessary information has preceded them.

Abraham Pasha is the relative and family friend of this young man, and to him he addressed a letter before his departure asking his release from military service, and he thinks it will be granted simply on the ground of this request.

#### *Review of the Case.*

In reviewing this case, the overruling providence and grace of God are plainly seen. That such a channel of influence should be opened in such a quarter, and among those who, by education, are rendered more susceptible and intelligent; that the whole affair should be carried to Constantinople, where far more can be done for the young man than here; that

friends should be raised up as the reward of his faithfulness; that, in reference to religious liberty, every thing seems so favorable, the young man being a soldier, placed above the fanatic rabble, and in the hands of Government officers, who are more intelligent and have made professions of liberality and tolerance;—all these things mark the providence of God, and call for the deepest gratitude. Other students have since called to see us, and we have experienced no marks of disrespect, but on the contrary, among the Greeks and Armenians, increased respect and confidence.

#### *Requests for Special Prayer.*

In closing, permit us to ask the prayers of God's people for specific objects:

1st. That this young man and his associates who have received the Testament, may be specially favored and blessed of God. 2d. That the few Protestants here, who have never witnessed any marked displays of God's power, may have the Spirit powerfully poured out upon them. 3d. That our Bulgarian teacher, who is capable, as soon as he shall receive a new heart, of becoming a preacher of the word, may be converted. 4th. That the Jewish teacher, and the two Bulgarian teachers—the one who came for Testaments, and the one present at our February concert—may be converted. And, 5th. That the Bulgarians of this city may be led by the Spirit and providence of God, to look for light to the only source from which it can be obtained. There is wonderful power in specific prayer, and if but one earnest, praying person, however humble, in each congregation, should make each of these cases the subjects of special prayer daily, we believe it would not be long before we should witness the powerful displays of God's grace. God can answer prayer offered in America for those here, as readily as for the nearest neighbor; and it is the privilege of the humblest Christian to be a sharer in this great work.

## CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, MAY 11,  
1859.

MR. DWIGHT refers, in this letter, to various incidents and facts, (a part of which have been mentioned by others,) presenting a condensed view of the general aspect of the missionary work at Constantinople. Some of his first statements should call forth sympathy and prayer, as other portions of the letter, especially that relating to missionary children, and the last paragraph, will elicit renewed thanksgiving.

*The Churches.*

We do not yet see a general revival of the work of God here, as I fondly hoped we should. There appear to be obstacles yet in the churches, unremoved. There is a lamentable want of harmonious feeling and action among the members. I fear there are old grudges yet unsettled, and that by these the Spirit of God is prevented from appearing among us with his full power. Nevertheless there are praying souls here, and every now and then incidents occur that give us much encouragement. The work of grace during the past year, in our seminary at Bebek, is a bright page in our history. The students are now having their long vacation, and a number of them are laboring with earnest zeal, in various parts of our field and that of Baghchejuk. We trust the blessing of the Lord will go with them, and that they will every where prove to be great blessings to the people, besides keeping alive the warmth of Christian love in their own hearts.

The congregation in Haskeyu is gradually increasing, and on almost every Sabbath some new individuals are present from the ranks of the Armenians. This is true also, to some extent, in Pera. In the latter place, the native brethren are making a vigorous effort to build a church. In the first place they subscribed largely themselves, considering their fewness and poverty, the whole amount thus raised, or pledged, being about \$1,000. About \$1,500 more have

been subscribed by foreign Protestant residents on the spot, and \$650 in England, up to the present time. More is expected. They have purchased a commodious piece of ground, and they need about \$11,000 more, to enable them to pay fully for the land and erect a plain and substantial church. We all regard this as a most important object, and I am glad to see that an appeal has been made to American Christians for their sympathy and material aid. May God put it into their hearts to give, of their abundance, to aid in this important undertaking.

*Children of the Mission Families.*

We have recently had a communion season, at which two of Mr. Peabody's children, and two of my own, were received, for the first time, to the Lord's table. Others of the missionary children appear to have given their hearts to the Savior, who have not yet come forward. There are some very interesting facts respecting the children of the mission families at Constantinople, which I would here state for the encouragement of Christian parents. There are now living thirty-six children of these families, some of them in America and some here. Of these thirty-six, twenty-eight are either communicants or give us evidence of being truly converted. Of the eight remaining, four are still in infancy and as yet incapable of understanding any thing.

Some twelve or thirteen children of the same families have been called away, and none have yet been removed without leaving evidence that they were truly converted to God. Verily, the Lord has been good to his servants, and we may trust him in time to come.

*The newly-elected Catholicos.*

The ex-Patriarch Matteos, who has sometimes been called the founder of the Protestant church in Turkey, (because it was first organized in consequence of his anathemas and persecutions,) has



been lately elected Catholicos of all the Armenians, whose seat is at Etchmiadzin, in Russian Armenia. Three Armenian ecclesiastics, and one Russian general (!) have been sent to escort him to his See; and he is to be carried by the Turks to the Russian shores of the Black Sea, in a steamer of war!

Thus the greatest possible honor is done to a man whose proud and vain heart is tickled by just such attentions and honors as these. "Pride goeth before destruction, and a haughty spirit before a fall." If this proverb shall prove true in Matteo's case, I fear that his downfall and destruction are very near. I pity the Armenian church that it must have so unworthy a head, and thousands of the Armenians here participate in this feeling and are exceedingly mortified that he has been appointed.

### *The Student from Adrianople.*

Mr. Dwight mentions the case of the converted Greek priest from Sughut, near Brûsa, some account of whom will be found in letters from Mr. Barnum, in the July Herald. Respecting another Greek he says: "An interesting young Greek here, a merchant's clerk, has lately been very much awakened by the truth, and there is some reason to hope, truly converted. He is ardently desirous of pursuing a course of study, to prepare himself to preach the gospel to his countrymen." The Mohammedan student from Adrianople, the early history of whose case is given so fully in the letter from Mr. Morse, on another page, is then referred to, and the reader will be glad to learn how he had fared, for a time, after reaching Constantinople.

The case of a young Mohammedan who became convinced of the truth in Adrianople, and was sent here under arrest, on charge of having denied the faith and become a Protestant, has recently attracted much of our attention. God's providence has been truly wonderful concerning him. He was put in charge of a Turkish colonel, and sent here by the military authorities, as he was a cadet. But it afterwards turned out that the colonel himself had been reading the New Testament and was very

favorably disposed; and on their arrival in this city, he came himself, with his prisoner, and called upon the missionaries! Subsequently the young man, who being in the military line was obliged to live in a barrack, was removed from one where he was comparatively comfortable to another where he was put to hard work and kept very closely confined, because of his Protestantism. He asked leave, one day, to go out for a few hours, intending to visit us. After questioning him very closely as to where he was going, the officers consented, but sent another soldier with him, to watch him and bring him back. They came together to my house, and I found that his guard was nearly as much inclined to be a Christian as he himself! He had been reading the New Testament.

For a week or two our friend was grievously vexed by the hard work they put upon him in the new barracks to which he had been carried, but the commandant of the place is a high Turkish officer, who has been in England and is exceedingly liberal in his views of religion, (too much so in fact,) and when he was informed respecting the case, through some of the missionaries who had previously known him, he immediately gave orders to have the young man well treated, and now he is at his ease.

At the close of his letter, Mr. Dwight alludes to the general promise of the work among the Turks as follows:

The work among the Turks is looming up, and if not hindered by some untoward event, or by our neglect and sluggishness, it will by and by assume very large proportions. That the Turkish officials through the country have been instructed not to persecute Mohammedans who embrace Christianity, is very evident. The governors of Sivas, Cesarea, and Diarbekir, have to our knowledge, within a short time, and with actual cases before them, openly and publicly declared that a Mohammedan who became a Christian could not be molested.

## BAGHCEJUK.

LETTER FROM MR. GREENE, MAY 16,  
1859.

At the close of a letter from Mr. Parsons, in the last number of the Herald, the fact was mentioned, that Mr. Greene had been designated to be associated with him, in the large and interesting field connected with the Baghcejuk station. Mr. Greene writes from Nicomedia, where he has "secured a pleasant and comfortable house," and for a week, when he wrote, had been "enjoying the luxury of home."

*First Impressions.*

My first impressions in regard to this people are, in many respects, agreeable beyond what I anticipated. Especially in some of the inland towns, simplicity of faith, conscientiousness, an eagerness for the truth, and an eagerness to impart it to others, characterize the people. They are quick of apprehension, glad to enjoy the privilege of instruction, industrious, and in most places, temperate. Yet there clearly appears to be a great work still to be done. The people need more light, but above all, they need a quickening conscience to apply the truth already known. Among too many of the members of the city churches, the spirit of worldliness rules. These imperatively need an outpouring of the Holy Ghost, to quicken their spiritual life and lead them justly to prize the gospel of Jesus. And they need to feel that with themselves rests the responsibility of enlightening the minds of their countrymen, and of extending the knowledge of pure religion; that it is *their* duty not only to save their own souls, but to seek the salvation of others.

*Fears of Persecution—Examples.*

In some of the towns connected with this station, persons in whose minds the truth as it is in Jesus has found a lodgment are restrained from acknowledging themselves Protestants by fear of persecution. Not fear of persecution in any organized or legal way—for this is forbidden by the Turkish authorities—but of mob per-

secution—of being driven from home and separated from friends, of suffering the loss of worldly goods, or injury in their persons.

On the first Sabbath of this month, while Mr. Parsons was conducting a religious service with about twenty Protestant brethren and sisters in the town of Ovajuk, an excited crowd, principally of women, surrounded the house where they were assembled, and finally succeeded, by their tumultuous proceedings, in breaking up the meeting.

A few weeks ago, about twenty persons in each of the towns of Geol Dag and Mooratchai, wrote to Mr. Parsons, expressing their readiness to declare themselves Protestants if only they could have a religious teacher, and offering to furnish a place for worship, if one could be sent. To both of these towns two native brethren accordingly proceeded; but so strong was the feeling against them on the part of the Armenians of the old church, that from one of the towns they were driven away, while they were starved out of the other. Yet it is not an unimportant circumstance, that they remained in the latter place long enough to dispose of six copies of the word of God. Prudence and courage are indispensable prerequisites in the work of preaching Christ in this region.

*Colporters.*

Recently, five students have come from Bebek seminary, to do work as colporters in the towns of this field. On the evening before they started on their tours, the brethren of the Nicomedia church assembled at our house to counsel them, and commend them to the care of a gracious heavenly Father. It was a pleasant, and, we hope, profitable season. Encouraging news from one of the companies has already been received.

And so the work goes on. It is a great, a holy work. Precious is the privilege of engaging in it. It demands patient and loving hearts, and willing hands. Who is sufficient for these things?

## Southern Armenian Mission.—Turkey.

## STATION REPORTS.

REPORTS from most of the stations of the Southern Armenian mission have been received, but as communications from the different missionaries, published from time to time during the year, have mentioned most of the facts of special interest, a very brief abstract only of these reports will be presented here.

## Marash.

At this station, "the number of Protestants has been much increased. It is thought that the community numbered, at the end of the year, not less than 900 persons," of whom about 550 were males, and 180 tax payers. The schools for boys and girls have had the same teachers as the previous year. The average number of names of boys on the monthly roll, has been 149, and of girls 49. The people have paid more than half the expenses of the schools, and have contributed for other objects—"support of the poor," "expenses of chapel," "diffusion of the gospel," "house of worship at Killis," and "their own house of worship"—\$540. Yet, under various taxations and oppressions, "many have found it very difficult, and others impossible, to obtain sufficient food for their families."

"In the early part of the year, a sermon was preached Sabbath morning at the first chapel, when the congregations were united, and at noon and in the afternoon in both the chapels." Subsequently, catechetical classes in both chapels, for the whole congregation, were substituted for the noon sermon. There is also a Sabbath school for boys in the first chapel immediately after the morning service, and one for girls at Mr. Perkins's study; making "four flourishing Sabbath schools," numbering, in all, 600 persons. The church increased during the year 1858, from 49 to 98, (i. e. it was just doubled,) and in March last, 37 more were added to it by profession; making 86 in all, (84 by profession,) since the beginning of 1858. The "spiritual state of the church generally has been pretty good." A firman for the building of a house of worship had just been received from Constantinople, when the report was written, but some opposition was made and the order for building had not yet been given.

Respecting the out-stations, it is reported that at *Albustan*, (where a small church was organized in June, 1848,) the Protestant community has more than doubled, numbering

70 at the close of the year 1858. But the Protestants are ill-treated by the authorities. At *Yarpuz* "there has been encouraging progress. Several families have been added, increasing the community to 30 souls." At *Kishifti* little encouragement was found, and that place is not now occupied as an out-station.

## Antioch.

"The working force of this station has been increased by the addition of another mission family," (Mr. and Mrs. Powers.) Dr. Pratt was also at Antioch during the winter. "The little Protestant community remains much the same." "The congregation has numbered from twenty to thirty, and has been characterized by marked attention to instruction." No church has yet been formed. "Perhaps the most important part of the labor of this station during the year, has been the instruction of a theological class" of seven.

The work at *Bitias*, an out-station, has been steadily progressing. "The congregations now average over a hundred. The church has received an addition of five members, of whom two are women." A Protestant community has been formally set off from the Armenians. At *Kessab*, various circumstances have occasioned several changes as to a resident native preacher; but "the readiness of the brethren there to get along in this half deserted way," and to "deny themselves for the sake of the theological class," is mentioned as worthy of commendation. The church received 21 new members in 1858, (making the whole number at the close of the year 97,) and 10 more were admitted at a recent communion season. The school has continued to flourish. It numbered 86 in December, and "schools and missionary labor among the scattered population around *Kessab* have produced their usual results." "The brethren of *Kessab* very much need a new place of worship."

Hopes expressed a year ago respecting *Adana* have not been realized, though a few additions have been made to the Protestant community there. In *Tarsus*, also, it is, as yet, "a time of seed-sowing, and not of fruit-gathering."

## Aleppo.

Respecting this station Dr. Pratt reports :

During the year just passed, it has not been permitted to your missionary to reside for any considerable portion of time in Aleppo itself. One month immedi-

ately following the last annual meeting, and two weeks in August with his family, with three weeks alone, at different times, make up the whole. Nor has the place had the benefit of regular helpers. At times with inferior men, at times alone, it has struggled on, and we have almost no good report concerning it. The sad difficulties reported last year are not healed. Two church-members have been excommunicated, and are, long since, separated from us. One of them, however, manifests some signs of softening. On the other hand, the two individuals implicated at first, have not conducted themselves discreetly, and are not now willing to take a proper position before the church and community. One man, however, not a member of the church, has died during the year, giving cheering evidence of a living faith. One of the new comers also is an Arabic-speaking, middle-aged man, of unusual seriousness of character. The audience at Sabbath services, composed in large part of strangers, numbers from 30 to 50. During the year we have commenced a school, and in addition to Protestant children, have several from the Armenians, the whole, however, being only twelve. Still we hope this will be an entering wedge. Education is appreciated in Aleppo, and it is believed that more use of it ought to be made there.

We resided at Killis nearly three months in the summer, but did not find the climate as salubrious as we hoped. The principal event of the year there, is the completion of their church, a neat and commodious place of worship, which on Tuesday, the 12th of April, was dedicated to the service of God and the preaching of the blessed gospel, missionaries from Aintab, Marash and Oorfa, taking part in the services. Hardly a Sabbath has passed since it was opened, without many hearers, both men and women, from among the Mussulmans, who in this place are remarkably ready to manifest friendly feelings. The church

is built of stone throughout, both walls and roof, is about forty feet square, and admits of easy extension in length whenever this may be necessary.

#### Oorfa.

At this station "there has been evident progress." At the close of the year 1857 the average congregation was 22, at the close of 1858 it was 33, and from March 20 to April 10, 1859, it was 57. The number and the proportion of females attending is also increasing. The school has increased from 7 to 20 boys. There have been no additions to the church, and three of the seven members do not give, it is thought, very satisfactory evidence of Christian character; yet there are several in the congregation of whom much hope is entertained that they are the children of God. At the out-station *Adiaman*, the Sabbath congregation has increased to about 40, and for the last few months there has been a school there numbering 18 pupils, of whom three or four are girls. The missionaries think it will be of advantage to their health to spend at least a portion of the summer at *Adiaman*, in and around which place there is a large field for effort. At *Severek* also, "there has been much increase within the last three months, so that for some weeks the congregation averaged 40, of whom 10 were females." No other out-stations have been occupied.

### Zulu Mission.—South Africa.

#### ANNUAL LETTER.

IN reporting for the year 1858, the missionaries among the Zulus first record their grateful sense of the Divine goodness, in that none of their number had been removed by death during the year, and but one member of their families—an infant child of Mr. Melten. "Our hearts have also been made glad," they say, "by the recent return of our brother, Rev. A. Grout, and his family, from the United States, with, as we hope and trust, renewed health." They then remark:

But while we feel our hands strengthened and our hearts encouraged by this event, we call to mind the fact that another missionary brother of our number, (Rev. D. Lindley,) is about to leave us for a time, having already arranged to do so. We also remember one of our stations which has long been destitute, for



want of a man to occupy it, and call to mind four or five other places, where fields worthy to be occupied are inviting us to enter, two or three of which could be occupied with Government consent, and most probably with an allowance of land, if we had the men to occupy them. And on account of these places, where it is very desirable that we should have stations, and because we expect soon to part with one, and perhaps ere long, with others whose health may require their withdrawal, we make our earnest appeal to the Prudential Committee, and through them to the churches, to send us more missionaries.

We also desire to record with gratitude the fact, that we have enjoyed peace and tranquillity in this colony, (in the parts near us,) during the year, and, consequently, a time comparatively favorable for the prosecution of mission labors among the people.

#### *Civilization—Lands appropriated by Colonists.*

With regard to the progress of the natives at and near our stations in civilization, we notice a constant improvement. There are increasingly more who go clad, and more who build upright houses, and own cattle and wagons and agricultural implements; and there is advance with reference to the kinds and the quantity of articles produced by their labor.

About eighty upright native houses, it is said, are now to be seen in the mission field, "some of them good and convenient, and several of burnt bricks." The station natives have among them about four hundred oxen, with a number of wagons and carts; and besides cultivating for their own use, some of them plant sugar-cane, arrow-root, and other articles of produce, for the market.

Within the past year the Government has been active in appropriating, and causing the coast lands to be surveyed for companies and individuals. This process has gone on till all the land about us, not previously appropriated, has been taken up. This of course confines the natives to the old locations and station

reserves, except as they stay by sufferance on the property of others. It has caused great changes, and will continue to do so. One effect which we look for from this appropriation of the lands about us, from the settlement of white men in our vicinity, on every side, and the consequent expenditure of money for labor and appliances, is a stimulating of the native mind to labor and learn and acquire means, and the creating of new wants. Another effect which we anticipate is, that the natives will be gathered in greater numbers on our station reserves, and thus made more accessible. A third natural effect, which we hope may be counteracted by the labors of missionaries and others, would be the evil influence upon natives which always seems to attend the occupation of a country by a more civilized and powerful race.

#### *Schools.*

At the several stations, there have been, most of the time during the year, in all, ten schools. Five native teachers have been employed, and five schools were taught by missionaries, "for a small part of the day." The aggregate number of pupils is 210.

Our seminary for the natives has been in session three months during the latter part of the year. It was suspended about a year and a half since, in consequence of the illness of Mr. Rood; and as he did not recover strength sufficient for the labor of teaching, and his colleague, Mr. McKinney, has also felt unable to take the school, the mission, at the meeting in September last, removed it temporarily, to Mr. Tyler's station, and he has taken charge of it up to the present time. But at the late meeting, (Feb. 9th and 10th, 1859,) it has been again suspended, Mr. Tyler being unable to resume it for some months to come. It is hoped, also, that at the time of our next meeting, we may be able to move it back again to Amanzimtote.

The school has suffered much, in various respects, by these interruptions. The scholars who have attended it the

present year, have not been in all cases such as we could wish. Some of those who had previously been connected with it, who were pious and promising young men, and were designing to complete a regular course of study, have, during the suspension, entered into other engagements which have prevented their return, so that we have been compelled to receive, in part, a younger and less advanced class of pupils. Some of the old scholars, however, have been in the school, and some of the new ones are promising boys. Altogether, there have been thirteen pupils the past year.

### *The Press.*

Our press has been transferred, by direction of the mission, from Amanzimtote, where it had been stored for some years, to the Umsunduzi station, and printers have been engaged who are to do our printing under the direction of Mr. L. Grout, as chairman of the printing committee. There are now several works ready for the press, and needed, soon, for the use of the mission; among which we may name a Spelling-book, the Acts of the Apostles, and translations of several other books of the Bible, which are now nearly ready. The Zulu Grammar, prepared by Mr. L. Grout, by request of the mission, is also about to be printed, but this will be done partly at Government expense and partly by subscription.

### *The Churches.*

While we cannot say that there is a state of unusual interest in matters of religion at all our stations, we can say that there seems to be more than usual interest at two of them at least, Umvoti and Ifumi. And we are not without encouraging signs at all, or nearly all, the stations. We are thus reminded that the Lord has not forgotten us nor his work here. Oh that he might remember us still, and with greater signs of his favor.

We have seven mission churches, with a membership of 186. Two hundred and eighteen, in all, have been received since the churches were formed; and as several have been removed by death, the number of those excommunicated will appear to have been comparatively small. Within the last year, ten persons have been received to the churches, and seven have been excommunicated. At one of our stations there are now eight or ten candidates for admission to the church, at another there are four giving evidence of piety, and at several there are quite a number of hopeful cases. Though we cannot report that the Lord has done as great things for us as he has done for some places, we yet feel that he has helped us, and we trust that he will help us in the future. Our prospects as a mission were never brighter.

## Miscellany.

### BIBLIOGRAPHICAL NOTICES.

*"The Life and Times of Carey, Marshman, and Ward; Embracing the History of the Serampore Mission. By John Clark Marshman."* Two vols. 8vo.

In many respects this is a very valuable work. The author, a son of the late Dr. Marshman, (one of the persons of whose life and times he treats,) long a resident in Hindostan, and editor of the *Friend of India*, has obviously made himself master of his subject, and presents it impartially, but from a fully Christian point of view. One of the

first impressions upon the mind of the reader as he commences the book is, that he is to be aided along in his investigations by "the strong man armed,"—an impression which adds not a little to the pleasure of reading. For the popular mind, at least on this side of the Atlantic, the work is perhaps too full in its details of the facts connected directly, and in some cases indirectly, with the history of the Serampore mission. Portions of it are more particularly adapted for the perusal of intelligent and thoughtful persons specially connected with, or interested in, the work of missions. By such readers it will be found

eminently suggestive and instructive, and for a well furnished missionary library it is indispensable.

But, on the other hand, nearly all readers, who feel any interest in such subjects, will find large portions of the work, and especially of the first volume, fitted to afford them not instruction and religious profit only, but great pleasure, in the perusal. The "old men" who remember the beginnings of the missionary work, will have their impressions of facts connected with those beginnings vividly and pleasantly revived as they read; and middle aged and younger persons, who have only indistinct impressions of what was the state of feeling sixty or seventy years ago, will find here enough to cure them at once of any disposition they may have to feel that "the former times were better than these." The facts which are brought to view in regard to the struggles, first of Carey and the few who sympathized with him, against not indifference only, but strong prejudice, in the church and among ministers; and then, for many years, of the same zealous and devoted Carey and his associates in India, and their coadjutors at home, with the bitter hostility abroad and in England, on the part of private individuals and of the government of the East India company, to all missionary efforts—all attempts to Christianize or even to enlighten the natives of Hindostan—may well excite rejoicing and thanksgiving in view of the change which has been wrought. It is well, in the midst of present perplexities and embarrassments connected with the prosecution of this work, and when pained and humbled by the present indifference of many even among Christians towards it, to be taken back, as we are by this work, to the time (only about seventy years ago!) when Carey, having modestly suggested in a minister's meeting, as a topic for discussion, "The duty of Christians to attempt the spread of the gospel among heathen nations," was met by the stern rebuke of the senior Mr. Ryland, who, "springing on his feet, denounced the proposition with a frown, and thundered out: 'Young man, sit down. When God pleases to convert the heathen, he will do it without your aid or mine.'" And even Andrew Fuller, who very soon entered with deep interest into Mr. Carey's feelings, and was for the remainder of his life the main pillar of the missionary enterprise among the Baptists of Great Britain, was at this time "startled by the boldness and novelty of the proposal, and described his feelings as resembling those of the unbelieving courtier in Israel: 'If the Lord would make windows in heaven might

this thing be.'" The times of such ignorance, we may humbly hope, "God winked at," but deeply grateful should we be, that in the Christian church such times are past.

The book before us is full of instruction, in its exhibitions of such ignorance and prejudice; in its history of the many years of virulent opposition to all evangelizing efforts in India; of the restrictions and prohibitions imposed upon the missionaries; the refusals to permit others to come; the expedients resorted to by missionaries and their friends to procure and retain laborers; the actual sending away by the government of some, and the attempts to send away others who had come, (by way of the United States when they could not get a passage directly from England); and the repeated struggles in the English Parliament to secure a change of policy, in connection with renewals of the charter of the East India Company. It is equally suggestive and instructive, as a history of early missionary efforts, showing the many lessons which missionaries and their directors had to learn, as to the best methods of proceeding; the character of laborers who might safely be sent abroad; the way the missions should be organized, supported, and directed; and the native agency to be employed. Sometimes we may be surprised at mistakes which were made, and again we are interested and pleased to see how much of wisdom was given to men who had so little experience, either their own or that of others, to guide them.

But the great interest and the hallowed influence of the work, gather around the presentation of the life and character, the earnest zeal, the abundant labors, the disinterested benevolence, and the success, of those noble pioneers in modern missions, "Carey, Marshman, and Ward." It is well said, towards the close of the second volume:

"The Serampore mission, of which the last of the founders was now laid in the grave, may be said to belong to the heroic age of missions, and the interest which is attached to it, will continue to increase with the future triumph of Christian truth in India. At the period when it was established, the public authorities, both in India and England, were opposed, on political grounds, to every attempt to introduce religious or secular knowledge into the country. It was the zeal, fortitude, and perseverance of Dr. Carey and his two colleagues, which were mainly instrumental in inducing higher and more improved principles of policy; and the objects which they labored, amidst every discouragement, to promote, are now admitted to be the objects for which India has been committed, in the course of Providence, to the guardianship of England. Those who first moved in this

undertaking have well deserved the gratitude of every Indian philanthropist. The mission was established by three men of humble lineage, 'apostates,' as their opponents delighted to term them, from the last and the loom; but of sterling genius. They were brought together by unforeseen circumstances, and when their infant establishment was threatened with extinction by their own government, were providentially provided with an asylum in a foreign settlement till the storm had blown over. A unity of object produced a unanimity of sentiment which has rarely been surpassed. Every private feeling and every individual predilection was merged in the prosecution of a great public undertaking, which they pursued with unabated energy to the end of their lives. They were exactly fitted for mutual co-operation. They were all imbued with the same large and comprehensive views, the same animation and zeal, and the same peculiar disinterestedness. Their united energies were consecrated to the service of religion, for the promotion of which they were enabled, by severe and protracted labors, to contribute a sum, which, at the close of the mission, was found to amount to eighty thousand pounds sterling."

"The Serampore missionaries never considered themselves but as the simple pioneers of Christian improvement in India; and it is as pioneers that their labors are to be estimated. In the infancy of modern missions, it fell to their lot to lay down and exemplify the principles on which they should be organized, and to give a right direction to missionary efforts. They were the first to enforce the necessity of translating the Scriptures into all the languages of India. Their own translations were necessarily and confessedly imperfect; but some imperfections may be forgiven to men who produced the first editions of the New Testament in more than thirty of the oriental languages and dialects, and thus gave to the work of translation that impulse which has never subsided. They were the first to insist on the absolute exclusion of caste from the native Christian community and church. They established the first native schools for heathen children in the north of India, and organized the first college for the education of native catechists and itinerants. They printed the first books in the language of Bengal, and laid the foundation of a vernacular library. They were the first to cultivate and improve that language and render it the vehicle of national instruction. They published the first native newspaper in India, and the first religious periodical work. In all the departments of missionary labor and intellectual improvement they led the way, and it is on the broad foundation which they laid, that the edifice of modern Indian missions has been erected."

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*"Missionary Residence and Travel in Eastern Africa."*

TRÜBNER & Co., London, are preparing for publication, in one volume 8vo., 400 to 500 pages, uniform with Dr. Livingstone's *Travels*, and accompanied by a map and illustrations, a "Narrative of Missionary Residence and Travel in Eastern Africa,"

during the years 1837-55. By J. L. Krapf, Ph. D., one of the Agents of the Church Missionary Society in Abyssinia and the Equatorial Countries of Eastern Africa."

This promises to be a work of great interest. The prospectus says:

"Dr. Krapf has long been known as a missionary of the highest zeal and self-devotedness, and as an explorer and discoverer of the first rank among the many who of late years have labored to elucidate the obscurities of African geography and ethnology. The present volume will be acceptable at once to the friends of missions, to those interested in geographical discoveries, and to the lovers of adventure. Few missionaries have undergone greater sufferings, and been exposed to greater perils, than those first fully disclosed in this work as having been voluntarily fronted by Dr. Krapf. The value of his geographical discoveries it is scarcely possible to over-estimate. To them we owe the recent journeys of Lieutenants Burton and Speke in the regions of Eastern Africa south of the Equator,—the reports of whose travels have stimulated a curiosity which the publication of the present work will in many respects satisfy. The land journeys of Dr. Krapf in Eastern Africa extended to upwards of nine thousand miles, and were made mostly on foot—for the luxury of oxen, enjoyed by Dr. Livingstone, was beyond the reach of the German missionary in his travels from the coast into the interior.

"The work opens with an interesting account of the author's childhood and youth, and of the influences and circumstances under which he was led to embrace the vocation of a missionary. Then follows a narrative of his missionary travels and residence in Abyssinia. Although Abyssinia has been frequently described, by travelers and residents more and less recent, yet this portion of the volume will be found to contain much that is novel and important. The friends of missions will peruse with interest the pages which portray the workings of priestcraft in Shoa, the obstacles thrown in the way of Protestant effort by the intrigues of Romanism, the causes which led to the overthrow of the Abyssinian mission, and the perils, very nearly issuing in martyrdom, escaped by Dr. Krapf, in his farewell journey through a land which, though nominally Christian, had been led to reject him. By the geographer and ethnographer this section of the work will be found valuable, from the detailed information which it communicates respecting the unexplored countries to the south of Abyssinia and the various races which inhabit them, especially the great family of the Gallas, whom Dr. Krapf terms the Germans of Eastern Africa, and to the knowledge of whom his personal researches have contributed a number of new and striking facts.

"Two things may be said of Dr. Krapf, which can be affirmed of no other modern African traveler. He has traversed Abyssinia from north to south and from east to west; and further, he has explored the whole coast of Eastern Africa, from Suez to the 10th degree of South latitude, and inspected every place of importance to be found on it.



Such journeys and voyages would alone bestow a high value on a volume like the present one, which communicates their most important results. But more than this, the large and interesting country which stretches from the Equator to the 5th degree of South latitude was, from the Eastern coast inwards, all but a *terra incognita*, until it was traversed, on foot, by Dr. Krapf, and by his colleague and fellow-worker, the missionary Rebmann, whose experiences are also included in this work. \* \* \* Rebmann's three journeys to Dschagga, Krapf's two journeys to Usambara, and two more to Ukambani, in the course of which they explored regions and visited—Bible in hand and Gospel on lip—populations never before seen by European, have rarely been exceeded in interest—religious, adventurous, and geographical. The story of Dr. Krapf's abandonment and wanderings in the wilderness, during his second journey to Ukambani, carries the reader back to the old days of adventurous

travel. Scarcely, in the whole annals of modern missionary effort, has there been anything equal to the spectacle displayed in this section of the volume, of two individuals, each isolated, pursuing again and again, on foot, without external encouragement of any kind, and in the face of every possible obstacle, journeys among ignorant and savage heathen, far away from help, or the hope of help, and confiding solely in the guidance and support of Providence. The splendid geographical and ethnological results which were among the rewards of these daring pilgrimages will be found fully chronicled, for the first time, in the present volume. The great snow-mountains, which are now the subjects of so much controversy, are here treated of with an amplitude of detail furnishing the most authentic data for the interesting discussion which has been raised, or resuscitated, by the recent journeys of Lieutenants Burton and Speke in Eastern Africa."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

SHANGHAI.—A heavy affliction has fallen upon the mission at Shanghai, and upon all the missionary band in China, as well as upon relatives and friends in the United States. One of the most promising of the missionaries of the Board in China, one of whom high hopes were entertained, has been removed. Mr. Aitchison writes:

Another watchman on the walls of Zion has fallen at his post. Another saint has taken his place among the blood-washed throng that cast their crowns at the Redeemer's feet. Our beloved brother Macy "fell asleep" on the morning of April 9th, at twenty-five minutes before seven o'clock. The disease, with which he was attacked on Friday, the 25th of March, proved to be one of the worst forms of *confluent small-pox*. Every thing which human skill and kindness could suggest was done to prevent the fatal termination of a malady whose *progress* can never be arrested, but all proved unavailing. His sufferings were at times very great, but grace enabled him to triumph over them. From the first, he fully appreciated the danger of his situation, and while hoping to live made all needful arrangements for death. His intellect was clear and unclouded up to the last night, when, under the combined influence of opiates and weakness, he sunk into a semistupor which continued till he passed from among us. Through the whole course of his illness he uttered no murmur—he felt no fear. All was peace and serenity. His mind was filled with exalted and comforting views of the perfections of God and the love of Christ, and these were the themes which oftenest employed his tongue. But I have no time at present to mention the particulars of those last days, or to notice the traits of his character. These must be reserved for another time, and perhaps another pen. O that the

stirring appeals which our beloved brother addressed to the young men of America, during the last year, may bring some of them here, to fill our thinning ranks!

FUH-CHAU.—Mr. Peet mentions the admission to the church, on the first Sabbath in April, of a female about seventy years of age. He gives an interesting account of services on a previous Sabbath, especially of addresses, or preaching, by young native converts, after the regular services had been performed by missionaries. And referring to the April monthly concert, he says:

I was much pleased with the prayers offered by native converts. They were intelligent, scriptural, earnest and appropriate. My own mind was much affected in view of the great change that had taken place here in the minds of the people towards us and our work. A few years ago, had we been assembled thus, the whole city had been in an uproar, greater than that at Ephesus when Paul was there; nor would it have been put down by one, or even all of the magistrates in Fuh-chau, till the excited multitude had torn down the house to its foundations, and driven us away from this place of prayer and praise. A few years since, in that immediate neighborhood, we encountered stoning and violence in visiting the place where we now reside; nor could the magistrate protect us there for a time after it was first rented. But now, how great the change in all these respects! There is now a sentiment abroad in the community, and it is daily becoming more common, and better understood and observed, that Christianity is a religion not to be hooted at or treated lightly, either by the people or their rulers. Its claims as the only true religion, having no fellowship with any other, and demanding the homage and service of every individual, are becoming more extensively understood and acknowledged among the people.

MADRAS.—Mr. Hunt writing (April 26) respecting the arrival of the missionary company by the Como, says:

The "Como" has brought a blessing to us which may be reckoned among the reflex influences of missions. As speedily after the arrival of the brethren as possible, a public meeting, by previous arrangement of the Missionary Conference, was convened, to hear from them accounts of the great work in America. In the morning of the same day the Missionary Conference gave them a breakfast. This was followed by a long prayer and conference meeting, the brethren talking freely, and giving us information which we had not been able to get from the papers. So interested did all become, that a general weekly prayer meeting was at once resolved upon, and was announced that evening (Wednesday) at the public meeting, for the following Friday, from seven to eight in the evening. Two such meetings have now been held, and they have been very successful. Every one seems to feel that a blessing is on the wing even for *us*! Do send more such men as fast as you can. The call is like that when seven thunders uttered their voices. The country is wide, wide open, and if the good Lord only pours out his Holy Spirit upon the people, how soon will they be seen forsaking their dumb idols. It is only the blessed Comforter we want.

In another letter, dated May 7, Mr. Hunt speaks of an enterprise started by the missionaries at Madras, for distributing extensively among the people a Tamil Almanac, containing appropriate information on various topics, and "interspersed with Christian lyrics and saving truth." He writes:

Now is our time to work upon the people by tract distribution. I am sure, from personal experience in distributing weekly in my field, that the people are in a most interesting state. They receive tracts readily and tease us for them. On one occasion some Brahmins pleased themselves by tearing up the tracts given them, and strewing them in our way as we returned, (myself and Mr. Duthie, of the London Missionary Society.) But this is to be expected of Brahmins! The Dyers, the Weavers, and the general people, show no such symptoms. We are attempting to place a tract in every house in the villages north of Black Town, for ten miles. Rev. Mr. Vickers, of the Church Missionary Society, was with me last week Saturday. Often a beloved physician of the [Scotch] Free Church joins me in this work, and we all feel alike encouraged and animated. O what a thing it would be if God should pour out the Spirit upon us here, and upon the heathen! And I dare not doubt that he will, and it may be not many days hence. \* \* \* Who knows but the work has already commenced? The mere movement of the mulberry leaves was enough for the eye of faith in former times. That we are stirred up in Madras is certain, and the prospect is encouraging. I heard yesterday, through the Bible Society's Agent, that there had been three conversions in the jail at Madura, and that there was quite an excitement among the prisoners on the subject of salvation.

ASSYRIA.—Mr. Walker writes from Diarbekir: "Our congregations are large and attentive. At times our chapel is quite crowded, and we think of making another extension soon, in the shape of a gallery. Three persons, (two men and one woman,) giving very pleasing evidence of a new birth, were received to our church, April 4. The church now numbers sixty." "We look with confidence for a reinforcement this season. Our claim appears to us strong and just, and we think the churches will acknowledge it to be so, and send us their sons."

NORTHERN ARMENIANS.—Mr. Van Lennep wrote from Tocat, April 12. He had recently removed, with his family, to his "own hired house," but from want of furniture and the means of keeping warm, they were still living in one room. He speaks gratefully of the kindness of missionary friends, in lending furniture and supplying their immediate necessities, and makes special mention of his obligations to the Armenian who so kindly invited the family to his house after the fire, and exerted himself to supply their wants. "We remained in his house," he writes, "nearly a month, with a sick child most of the time. His kindness, since, has been unremitted, and in his anxiety to aid us to regain comfort, he has just presented us with a fine cow, as a token of his affection, he says." Our brother also speaks of a "tenderness among some of the people, and a spirit of inquiry among others" which makes him "wistfully long, not without hope," for spiritual blessings.

Mr. Richardson of Arabkir, wrote May 6, that the opening of the new chapel, in October last, had operated very favorably upon their congregation. "Up to the present time, new faces are seen at almost every service." Two preaching services are held every Sabbath, and a Bible class at noon, "for the whole congregation." "These Bible lessons are being greatly blessed to the people." At every communion service since the dedication, new members have been received to the church;—in January four, in March three, and in May three. "The church roll has increased, in three years, from eleven to forty-seven."

WEST AFRICA.—Mr. Bushnell wrote April 5, that not much of special interest had occurred since his previous letter was sent, though several of the members of the mission had suffered more or less from illness. At the communion season in April, Samuel Spring, a Bakele boy from Nengenge, was received to the church. Intelligence had been

received of the death, after a very short illness, of Rev. George McQueen, of the Presbyterian mission at Corisco. "King Glass died last Friday—an old man, full of years, but a heathen, without hope beyond the grave."

## DONATIONS.

### RECEIVED IN JUNE.

#### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Brunswick,	62 00
Brownfield, Mr. Wentworth,	5 00
Falmouth, Ladies' Assn.	11 62
Gorham. Cong. ch. 67; Rev. William Warren, 50;	117 09
Portland, 3d cong. ch. and so. m. c. 78,44; Rev. Mr. Skinner, 5;	83 44
West Minot, Cong. ch.	10 00—£89 06
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Weld, Cong. ch. and so. m. c.	7 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch. E. Clapp, Jr.	20 00
Newcastle, 2d cong. ch.	40 00
Rockland, Miss A. F. J.	1 00
South Thomaston, Mrs. J. Newell,	1 00
Wiscasset, Rev. J. G. Merrill,	2 00—64 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. cong. ch.	59 00
Brewer Village, Cong. ch. and so.	54 70
Garland, Cong. ch.	12 00—116 70
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunk, 2d cong. ch. and so.	
coll. and m. c.	82 00
Lebanon Centre, Cong. ch.	50 00
Saco, 1st cong. ch. and so. 37,39; m. c. 71,84;	109 23
Sanford, J. Storer,	50 00—291 23
	767 99

Castine, Gent. 99,50; la. 38,55; to cons. Mrs. PHEBE HOLMES an H. M.	138 05
Eastport, A poor widow, 1; S. D. H. 1;	2 00
North Waterford, W. W. Green,	15 00
Orland, Cong. ch. and so.	20 00
Rockport,	4 45
Waterford, Mrs. O. Hale, senior,	11 00
Unknown,	2 00—192 50
	960 49

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Keene, A young man,	1 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Franketown, Cong. ch. m. c.	8 76
Greenfield, Cong. ch.	5 00
Hollis, Cong. ch.	50 00
Merrimack, do.	44 25
Pelham, Gent's asso. 31; Miss ABIAH CUTTER, to cons. herself an H. M. 100;	131 09
	239 01
Less commission,	18 97—220 04
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, East cong. ch. 36; Abel Manning, 50;	86 00
Hookset, Cong. ch.	5 00—91 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, Miss J. H.	5 00
Hampstead, Cong. ch. m. c.	9 00
Kingston, Cong. ch. and so.	10 00
Plaistow and No. Haverhill, Cong. ch. and so. wh. and prev. dona. to cons. MOSES C. KIMBALL an H. M.	15 00—39 00
Strafford Conf. of chs. E. J. Lane, Tr.	
Great Falls, 1st cong. ch. and so.	12 00
Tamworth, Cong. ch. and so. gent. 33,75; la. 22,75: wh. with prev. dona. to cons. EBENEZER MARS-	

TON an H. M.	55 50
Wolfboro', Cong. ch. and so.	8 10—76 60
	427 64

Legacies.—Francetown, John Todd, by C. V. Dearborn and Austin R. Todd, ex'rs, 722,51; less 1 expense,	721 51
	1,149 15

#### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Lyndon, Cong. ch. and so.	18 43
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, Cong. ch. m. c. 5; a friend, 5;	10 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Enosburgh, George and Elmira Adams, to cons. MICAH H. STONE, of Burlington, an H. M.	100 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so.	8 46
Rutland co. Aux. So. J. Barrett, Tr.	
Benson, Cong. ch. and so. 37,25; m. c. 30,51;	67 76
Wallington, Cong. ch.	16 00—83 76
Windham co. Aux. So. F. Tyler, Tr.	
Bellows Falls, Cong. ch. and so.	13 50
Brattleboro', Central ch. and so. gent. 101; la. 49,22; m. c. 44,41;	194 66
East Westminster, Cong. ch. and so.	21 45
Grafton, M. M. B.	5 00
Putney, Cong. ch. and so. 21; m. c. 25,19;	46 19
West Brattleboro', Cong. ch. and so.	137 47
West Townsend, Rev. S. S. Arnold,	10 00—428 27
Windsor co. Aux. So. J. Steele, Tr.	
Barnard, Cong. ch.	6 00
East Weathersfield, E. S.	1 00
Hartford, Cong. ch.	57 00
Springfield, Cong. ch. and so. wh. and prev. dona. cons. AMASA WOOLSON an H. M. 13; unknown, 10;	23 00
Weathersfield, Rev. DeF. Richards and wife, 25; Miss H. Sparhawk 1,71;	26 51
Windsor, Cong. ch. and so. m. c. 7; D. Pierce, 5;	12 00—145 51
	784 43

Bennington, 1st cong. ch. and so.	40 56
	824 99
Legacies.—St. Albans, Benjamin Swift, by C. B. Swift, Ex'rs,	50 00
	874 99

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Waquoit, Z. E.	2 50
Berkshire co. Aux. So. H. G. Davis, Tr.	
Hinsdale, Cong. ch. and so.	229 91
Pittsfield, Young ladies' inst.	15 00
Southfield, Cong. ch.	20 85—245 76
Boston, S. A. Danforth, Agent,	984 77
Essex co.	
Andover, unknown,	20 00
Beverly, Washington st. cong. ch. and so. m. c. 57; coll. 80; (of which to cons. MARY R. OBER an H. M. 100:)	137 00
Lawrence, Lawrence st. ch. and so.	179 85—336 85
Essex co. South Aux. So. C. M. Richardson, Tr.	
Salem, A friend,	10 00
South Danvers, 1st cong. ch. and so. wh. and prev. dona. cons. GEORGE A. OSBORN, JONATHAN W. OSBORN, JOSEPH FENDERSON, and JOHN A. LORD H. M. 382 08—392 08	
Essex co. North Aux. So. J. Caldwell, Tr.	
Bradford, Cong. ch. and so. to cons. Mrs. HANNAH E. BRIGDEN, ELIZABETH LEB. HOYT, and CAROLINE F. ORDWAY H. M. 300; Mr. and Mrs. Warren Ord-	

way to cons. ANGELINA LADD an H. M. 100;	400 00
Newbury, Byfield ch.	14 10
Newburyport, 1st ch. 23,44; North ch. m. c. 54,03; J. Tyler, to cons. Mrs. JANÉ C. CLARK of Carlinville, Ill. an H. M. 100; a lady for the Williams House, 1;	178 47—592 57
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Concopee, 3d Cong. ch. and so. 50; m. c. wh. and prev. dona. cons.	
L. A. MOODY an H. M. 50;	100 00
East Longmeadow, Cong. ch. m. c. 32 60	
Longmeadow, Cong. ch. 20; La. Benev. so. 50;	70 10
Monson, Cong. ch. m. c.	75 00
Palmer, 2d cong. ch. m. c. 39; coll. 35,45;	74 45
Southwick, Cong. ch. m. c.	11 00
Springfield, South ch. 157,07; 1st ch. 58; m. c. 74; G. B. Pease, to cons. THEODORE P. PEASE of Darien, Ga. an H. M. 100; Olivet ch. which and prev. dona. cons. WALTER H. BOWDOIN an H. M.	17 88;
Westfield, 1st cong. ch. m. c.	75 00
West Springfield, Cong. ch. m. c.	35 90—883 90
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, A friend, dec'd, 10; a friend, 2; E. C. E. 75c.;	12 75
Easthampton, Samuel Williston,	400 00
Northampton, JOHN CLARK, wh. cons. him an H. M.	100 00—512 75
Middlesex co.	
Auburndale, P.	51
Cambridge, A friend,	10 00
Cambridgeport, 1st evan. cong. ch. 153 64	
Charlestown, Winthrop ch. and so.	1,392 40
East Cambridge, Evan. cong. ch. m. c.	13 82
Lowell, Appleton ch. and so.	47 36
Malden, A friend, to cons. HENRY WILLIE BALL an H. M.	100 00
Medford, 1st Trin. cong. ch.	52 98
North Reading, Cong. ch. and so.	20 00
Stoneham, Cong. ch. and so. wh. and prev. dona. cons. Mrs. HAN- NAH STEVENS an H. M.	50 00
Waltham, 1st Trin. cong. ch.	77 14—1,917 84
Middlesex co. South Conf. of chs.	
South Natick, The new enterprise, m. c.	3 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorchester, 2d cong. ch. and so. 1,385,70; m. c. 81,07; (of which gent. 731,75; la. 633,90);	1,466 77
Foxboro', Ortho. cong. ch. and so. 42,75; m. c. 3,74;	46 49
Medway, Village ch. and so.	78 53
Roxbury, Eliot ch. and so. gent. and la. 1,081,45; m. c. 13,39; Vine st. ch. m. c. 17,33;	1,114 17
Sharon, Cong. ch. and so. 23,83; m. c. 30,76;	54 59
West Medway, Cong. ch.	31 00
West Roxbury, Evan. cong. ch. m. c.	29 62—2,830 17
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st. ch. gent. 119; la. 51,71; m. c. 68,68. East parish, gent. and la. 129; m. c. 4;	372 39
Braintree and Weymouth, Gent. and la. 27; m. c. 18,91;	45 91
Middleboro', 1st ch. and so.	144 75
North Bridgewater, 1st ch. and so. gent. and la. 73. South, gent. and la. 39,45, Porter so. gent. and la. and m. c. 278;	390 45
Quincy, A friend,	50 00
Randolph, 1st par. gent. 119,25; la. 46,48; m. c. 67,26; 2d parish, gent. 21; la. 17,14; young ladies, 10,65; m. c. 41,83; Winthrop so. gent. 41,25; la. 31,53; m. c. 100,05;	496 46
South Braintree, Mrs. T. D. L.	1 00
Weymouth, 2d par. gent. and la.	32 41—1,533 37

Pilgrim Aux. So.	
Plymouth, 3d ch. and so. of the Pilgrimage,	122 83
Taunton and vic.	
Fall River, Central cong. ch. and so. (of wh. fr. Mrs. Hall Remington, to cons. JAMES B. HENRY an H. M. 100; J. A. Crane, to cons. ELLEN C. CRANE an H. M. 100; Richard Borden, to cons. RICHARD B. BORDEN and EDWARD P. BORDEN H. M. 100;) to cons. BENJA- MIN EARL an H. M.	1,512 88
Worcester co. North Aux. So. C. Sanderson, Tr.	
Ashburnham, Cong. ch. and so.	43 00
Athol, A friend,	5 00
South Royalton, Cong. ch. m. c.	3 00—51 00
Worcester co. Central Asso. W. R. Hooper, Tr.	100 00
	12,037 26
Chelsea, Winnisimmet ch. and so. m. c.	29 51
	12,066 77
Legacies.—Millbury, Miss Eliza Goffe, by E. W. Goffe, Ex'r, 200; Monson, Mrs. E. Taylor, by Esther Taylor, Ex'r, 10; New- bury, Miss Polly Dole, by George P. Dan- forth, Ex'r, 690,13;	900 13
	12,966 90

## RHODE ISLAND.

Central Falls, Cong. ch.	50 59
Little Compton, United cong. ch. m. c. 28,41; gent. and la. 36;	64 41
	115 00

## CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.	
Darien, Cong. ch. m. c.	20 00
Stamford, Pres. ch. C. J. Starr,	100 00—120 00
Hartford co. Aux. So. A. G. Hammond, Tr.	
Collinsville, Cong. ch. and so.	130 19
East Windsor, 1st ch. and so. 53; Hill ch. and so. 18,33;	71 33
Hartford, Calvin Day to cons. ELI- JAH H. OWEN an H. M. 100; C. C. Lyman to cons. Rev. CHARLES D. HELMER an H. M. 100;	200 00
Windsor, 1st ch.	24 21
Unknown,	17 50—443 23
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Colebrook, Centre cong. ch. and so. 30 00	
Terryville, Cong. ch. m. c.	18 33—48 33
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, 3d ch. m. c. 45,46; Yale college m. c. 10,62; North ch. m. c. 16,30; South ch. m. c. 8,85; United m. c. 20,30;	101 53
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Cheshire, W. E. Allen,	10 00
Fair Haven, Centre ch. m. c.	60 20
Hamden, A lady,	1 50
Hanover, Cong. ch. and so.	12 50—84 20
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
New London, 2d cong. ch.	500 00
Tolland co. Aux. So. E. B. Preston, Tr.	
South Coventry, Village ch.	23 00
Windham co. Aux. So. G. Danielson, Tr.	
West Killingly, 1st cong. ch. and so. gent. 56,76; la. 50,14; m. c. 96,45; Rev. R. Whitmore, 10; Amos D. Lock- wood, to cons. HENRY G. DUNHAM an H. M. 100;	313 35
	1,633 64
Legacies.—East Hartford, Mrs. H. Bigelow, by A. G. Hammond, 189; East Haven, Rev. Stephen Dodd, by Ira Dodd, Ex'r, (prev. rec. 500); 1,600; Southington, Lucas Upson, by Charles H. Upson and Samuel Pratt, Ex'rs, 885,73;	1,565 73
	3,199 37
NEW YORK.	
Buffalo and vic. Aux. So. J. Crocker, Agent.	
Buffalo, A friend,	500 00
Chautauque co. Aux. So. S. H. Hungerford, Tr.	
Portland, 1st cong. ch.	20 00



## Geneva and vic. Aux. So. G. P. Mowry, Agent.

Elmira, Miss O. Thurston and fam. to cons. Rev. CALEB C. BALDWIN of Fuh chau, China, an H. M.	54 00
Milo, Mrs. H. Ayers,	9 00
Romulus, Pres. ch.	84 00
Rushville, S. Miller, 12; A. Whit- man, 10;	22 00
Seneca Falls, Pres. ch. 55,51; m. c. 22,06; wh. and prev. dona. cons. CORNELIUS HOOD an H. M.	77 57
Trumansburgh, Pres. ch.	57 00—303 57
Monroe co. and vic. E. Ely, Agent.	
North Bergen, Pres. ch.	13 33
Pittsford, E. W.	1 00
Rochester, Brick pres. ch.	19 00—33 33
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. 4th av. pres. ch. in part, 297,04; Miss Catharine Hodges, 500; William W. Chester, 500; Madison sq. pres. ch. in part, 548,65; R. H. McCurdy, 50; T. B. Gunning, 50; A. T. Dwight, 50; Eli Goodwin, 50; C. E. Beebe, 50; B. B. Yale, 25; D. H. Wickham, 25; C. D. Perkins, 25; D. W. James, 10; George W. Lane to cons. Mrs. GEORGE W. LANE an H. M. 100; T. Ketchum, 50; T. Roosevelt, 25; C. A. Bulkley, 25; Charles Gould, 50; Mrs. Ann Eliza Bronson, 50; A. K. Wetmore, 200; J. A. Sweetser, 100; F. Bacon, 25; J. B. Sheffield, 50; B. F. Butler, 75;)	4,020 87

## Oneida co. Aux. So. J. Dana, Tr.

Holland Patent, 1st pres. ch.	28 00
Sauquoit, Pres. ch.	72 00
Utica, 1st pres. ch. wh. and prev. dona. to cons. Mrs. ANN MAIN, CHARLES C. KINGSLEY, and ELIZABETH KELLY H. M.	225 96
Westernville, 1st pres. ch.	100 00—425 96
	5,303 73

Albany, 4th pres. ch.	100 00
Angelica, Pres. ch. 35; L. Hall, 10;	45 00
Athens, Ebenezer King,	50 10
Bainbridge, Pres. ch.	10 00
Brainerd and East Nassau, Pres. ch.	20 00
Candor, Abel Hart,	20 00
Chestertown, Pres. ch.	7 00
Clifton, do.	38 00
Flushing, Cong. ch.	22 20
Greenville, F. H. W.	5 00
Hudson, Pres. ch. 90,35; H. Coe, 4;	94 35
Jamestown, 1st pres. ch.	32 76
Jewett, Pres. ch. m. c.	10 00
Lloyd, Pres. ch.	17 12
Marathon, do.	5 00
Milton, do.	11 00
Munnsville, Rev. P. Field,	50 00
New Haven, Cong. ch. and so.	13 48
Piermont, A friend,	5 00
Pleasant Valley, Pres. ch.	16 62
Poughkeepsie, Pres. ch. m. c.	26 72
Riverhead, Cong. ch.	30 00
Saratoga Springs, Pres. ch.	225 15
Sidney Plains, do.	17 50
Stockholm, J. R.	2 00
Stony Brook, Two friends,	2 90
Troy, 1st pres. ch.	1 00
Warwick, P. S.	5 00—280 90
	6,284 63

**Legacies.**—Albany, Anthony Gould, by Wm.  
Gould, Ex'r, 3,000; Leyden, R. Kimball,  
by R. Kimball, Jr. (prev. rec. 72;) 8; N.  
York city, Miss Mary M. Maynard, by  
Mrs. E. Wilcox, Ex'r's, which cons. Mrs.  
ELLEN E. WILCOX and J. HOWARD  
FOOTE H. M. 1,600; Palmyra, Miss  
Charlotte Doughty, by Oliver Allen, Ex'r,  
70;

4,078 00

## NEW JERSEY.

By Samuel Work.	
Bethlehem, Pres. ch.	40 00
Jersey City, 2d pres. ch.	15 50
Malden, Giles Isham,	50 00

Morristown, 2d pres. ch.	73 25
Newark, South Park pres. ch. m. c.	77 35
Paterson, 2d pres. ch.	52 29—268 39
	318 39

## PENNSYLVANIA.

## By Samuel Work.

Philadelphia, Western ch. Thomas Potter, 50; W. E. Tenbrook, 15; Mr. T. 10; Mrs. Jardin, 5; Mrs. Holliday, 5; Mrs. Osborn, 1; Miss Downer, 1,50; ladies, 25; coll. 26,16; Calvary ch. John A. Brown, 100; U. Strong, 40; H. J. Williams, 20; others, 60; 1st Independent pres. ch. miss. so. 25. Union m. c. at Calvary ch. 35,55; Arch street ch. Mr. and Mrs. J. Constable to cons. Rev. JONATHAN EDWARDS, D. D. an H. M. 105; a friend, 10;	534 21
West Philadelphia, Walnut street pres. ch.	112 00
Waterford, Pres. ch.	5 00—651 21
Wattsburg, Pres. ch.	5 00
	656 21

## DELAWARE.

## By Samuel Work.

St. George, Pres. ch. 42,50; Female Be- nev. asso. 18,75; m. c. 23,64;	84 89
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## OHIO.

## By Rev. S. G. Clark.

Bucyrus,	5 66
Burton, 25; Rev. D. Wether, 5;	30 00
Fremont, wh. and prev. dona. cons. Mrs. CORNELIA R. BUSHNELL an H. M.	75 71
Litchfield,	4 10
Norwalk,	46 05
Richfield, Mrs. J. Shailer,	50
Ruggles,	17 57
Tallmadge, D. Preston,	10 00—189 59

## By T. P. Handy, Agent.

Cleveland, 1st pres. ch. 195,90;

2d pres. ch. in part, 120; George

Lynan, 50;

Euclid, Pres. ch. 20,50; H. A.

McGrinniss, 2;

Richfield, M. and N. Hammond,

398 40

2 49—396 00

## Ded. dis.

## By G. L. Weed, Tr.

Cincinnati, 1st Ger. pres. ch. sew- ing so. 5; 2d pres. ch. 70; 3d pres. ch. m. c. 12; coll. 316,17; (of wh. fr. Mrs. Martha Hinkle to cons. PHILIP HINKLE an H. M. 100; fr. A. H. Hinkle to cons. WILLIAM H. HINKLE an H. M. 100; Elissa Morgan to cons. FREDERICK SWARTZ TRACY an H. M. 100;	503 47
College Hill, Pres. ch.	34 64
Columbus, 2d pres. ch.	6 37
Dayton, I. Inskip,	19 03
Hanging Rock, Pres. ch.	52 00
Pataescala, P. Atkinson,	10 00
Walnut Hills, Lane sem. m. c.	7 63
Unknown,	43 00—667 11
	1,252 10

Defiance, Pres. ch.	7 50
Eyria, 1st pres. ch.	22 00
Lebanon, A friend to missions,	5 00
Margeretta, Cong. ch.	10 00
Sandusky, 1st pres. ch.	22 22—66 72
	1,319 43

## INDIANA.

## By G. L. Weed, Tr.

Columbus, Pres. ch.	20 00
Indianapolis, do. m. c.	19 76
New Washington, Pisgah ch.	21 00
Rockville, A. Foot,	10 00—70 76

## ILLINOIS.

By Rev. C. Clark.	
Chicago, C. 50; ded. disc. 1,25;	
Rev. Calvin Clark and wife, 25;	73 75
Granville, Pres. ch. 2,25; cong. ch.	
Mrs. C. 3:	5 25—79 00
Bunker Hill, A female friend,	50 00
Farmington, Cong. ch.	14 00
Galva, 1st cong. ch. m. c.	10 00
Jacksonville, Pres. ch. Dr. Russell	
for Rev. A. Grout,	70 00
Pittsfield, Cong. ch.	54 75—138 75
	217 75

## SOUTH CAROLINA.

Spartansburg, T. R. C.	20 00
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## GEORGIA.

Dacatur, I. I. W.	1 00
Legacies.—Glynn Co. Estate of Peter Mas-	
sie,	2,515 00
	2,516 00

## MICHIGAN.

By Rev. C. Clark.	
Manchester, Pres. ch.	14 62
Sharon, Cong. ch.	11 06—25 68
By Rev. S. G. Clark.	
Battle Creek, Pres. and cong. chs.	
bal. 34,25; Mrs. S. Pitkin, 10;	
W. H. Skinner, 10; W. H. Cole-	
man, 10;	64 25
Coldwater, Pres. ch. 13,10; m. c.	
4; cong ch. 1;	18 10—82 35
By J. S. Farrand.	
Armada, Cong. ch.	2 00
Detroit, 1st Pres. ch. 41,69; Av.	
church, to cons. BUCKMINSTER	
WIGHT and LEWIS BLAIR H. M.	
100; less disc. 1,23;	240 46
Grand Blanc, Cong. ch.	8 00
Grand Haven, Mrs. M. Terry, 5;	
C. Wells, 10;	15 00
Livonia, Rev. Mr. Armstrong,	10 00
Pine Run, Cong. ch.	2 14
Saginaw, D. M. Cooper,	27 00
Southfield, Pres. ch.	3 00
White Lake, do.	14 40—321 63
Allegan, Pres. ch.	8 00
Oroosa, 1st cong. ch. and so.	15 00
Richland, 1st pres. ch.	5 50—28 50
	458 13

## WISCONSIN.

Arlington, A friend,	1 00
Beloit, Pres. ch.	5 00
Fairplay, do.	30 00
Oconomowoc, m. c.	2 65
Plymouth, Cong. ch. 33,57; less ex.	
70c.:	34 87
River Falls, Cong. ch.	2 57—76 09

## IOWA.

By Calvin Clark.	
Davenport, A friend,	1 00
Almoral, Rev. J. H. Kasson,	2 00
Inland, Rev. S. N. Grout,	10 00
Keokuk, Pres. ch.	20 00
Tipton, M. D. C. 1; S. H. C. 1,25;	2 25—34 25
	35 25

## KANSAS TERRITORY.

Quindaro, m. c.	2 00
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## NEBRASKA TERRITORY.

Rev. David Jones,	4 00
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## CALIFORNIA.

San Francisco, 1st pres. ch. L. P. FISHER,	
to cons. himself an H. M.	100 00

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Adabazar, Ch.	5 50
Adrianople, Mr. and Mrs. Morse,	10 00
Aintab, Individual,	2 00

Ahmednuggur, Individuals, 1,278,50; 1st	
ch. m. c. 10,56; 2d ch. m. c. 15,80; Se-	
roor, m. c. 3,68;	1,308 54
Arabkir, m. c. for Bulgarian mission,	9 21
Baghechuk, m. c. for do.	3 14
Bombay, Individuals,	147 00
Canton, S. Wells Williams,	168 07
Cesarea, for the Bulgarian mission,	20 64
Constantinople, Yeni Kapoo, 2,40; Bebec,	
m. c. 15,57;	17 97
Diarbekir, Bessim Pasha, Gov. of Diarbekir	
Pashalic, 40; D. H. and M. E. N. 20; m.	
c. 32,84;	92 84
Nestorian mission, City m. c. 16,41; Seir,	
10,56; Geog Tapa, 20,23; Degalla, 8,58;	
Vazerawa, 1,11; Aliwa, 2,61; Dizza	
Takka, 2,51; Charbush, Priest Elias,	
13,65; Ishtazin, Yohanan, 5,47;	81 13
Nicomedia,	5 25
Satara, Individuals, 24; m. c. 10;	34 00
Smyrna, m. c. for the Bulgarian mission,	17 32
Yozgat, m. c. do. do. do.	14 55
Zulu, Rev. A. Abraham, Mapumulo, 15;	
Umvoti, m. c. 33,10;	48 10
Sherbrooke, C. E., Cong. ch. m. c.	12 00
	1,997 26

## MISSION SCHOOL ENTERPRISE.


(See details in Journal of Missions.)

MAINE, . . . . .	\$82 96
NEW HAMPSHIRE, . . . . .	77 46
VERMONT, . . . . .	77 66
MASSACHUSETTS, . . . . .	120 13
CONNECTICUT, . . . . .	27 85
NEW YORK, . . . . .	92 69
NEW JERSEY, . . . . .	2 60
PENNSYLVANIA, . . . . .	56 30
ILLINOIS, . . . . .	1 27
KANSAS, . . . . .	2 00
	\$540 92

Donations received in June, 28,205 23

Legacies, 9,830 37

\$28,035 60

 TOTAL from August 1st to  
June 30th, \$255,455 01

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN JUNE.

VERMONT.—Castleton, A friend of mis-	
sions, 10; North Craftsbury, cong. ch.	
extra coll. 12;	22 00
MASSACHUSETTS.—Beverly, A friend, 15;	
Chicopee Falls, 2d cong. ch. young con-	
verts and their parents, 26,25; Green-	
field, converts, 25,50; Holyoke, 2d cong.	
ch. 54; Rockport, a friend, 1; Roxbury,	
a widow's mite, 1; Springfield, 1st ch.	
58;	180 75
CONNECTICUT.—Hartford, Centre ch.	
converts,	16 87
NEW YORK.—Holland Patent, W. I. Ba-	
con, 25; New York, Brick ch. friends,	
20; North Granville, Rev. J. Sewall, 4;	49 00
NEW JERSEY.—Newark, A missionary	
widow's thank offering, 10; Paterson, two	
grandsons of C. B. Atterbury, 2;	12 00
ILLINOIS.—Chicago, Rev. C. Clark and	
wife,	25 00
IOWA.—De Witt, Mrs. E. T. Davidson,	1 00
FOREIGN LANDS, &c.—Abeih, Syria,	
Rev. S. H. Calhoun, 50; Montreal, Can.	
members of Zion's ch. 10; Park Hill,	
Cher. Na. a retired missionary, 5; Sand-	
wich Islands, a friend, 20;	265 00

571 62

Previously acknowledged, 10,514 98

11,866 60

THE  
MISSIONARY HERALD.

VOL. LV.

SEPTEMBER, 1859.

No. 9.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

HIL O.

LETTER FROM MR. COAN, MAY 16, 1859.

*The new Church Edifice completed.*

MUCH of this letter is occupied with some account of a work, at last finished, in which the missionary and his people have long felt a deep interest. Others will sympathize with them in their joy, as they see their house of worship completed, and listen to the pleasant tones of their new bell, calling them to worship.

I am happy to say, that the new church edifice at Hilo is completed. In Boston it would have been the work of a few weeks; with us it has been the toil of years. It is a neat, substantial building, fifty by seventy-five feet, finished on the outside with pilasters and roofed with zinc, with a tower rising thirty-six feet above the ridge. The inside is finished in a neat style and well seated, with wainscot, cornice, centre pieces, gallery across one end, a neat pulpit, etc. The cost of the house and appurtenances has been nearly 13,000 dollars in cash, besides a great amount of gratuitous labor on the part of the natives.

*Dedication—Paying the Debt.*

The dedication took place on the 8th

of April. As a debt rested on the church, it was previously resolved to sweep it off on that occasion, and not to consecrate to the Lord a house not paid for. Our people agreed to bring in free-will offerings for this purpose. The day proved rainy, and the rivers of Hilo were swollen and impassable. Many came, however, from Puna, and the house was more than filled. Many left for want of room. More than 800 dollars were contributed on the occasion, and meetings were continued for three days, closing on the Sabbath with the Lord's supper.

On account of the state of the roads the people in the distant parts of Hilo asked for another day. The 27th was designated. Again the floods lifted up their voice, and the rivers raged. But the waters were not as high as on the 8th, and many, determined to be present, periled their lives in wading and swimming the rivers, and in struggling through the rain and mud. The house was well filled on this occasion also, and more than 400 dollars were contributed, making the whole amount of our dedication offerings 1,239 dollars. The debt was paid, and about 370 dollars were left in the treasury. It was cheering to see the enthusiasm with which the people entered into this effort. Their offerings were pre-

sented with a promptness and a joyousness which were almost electrical.

### *The Bell.*

This was an object of special attraction. In July, 1858, I mentioned how the funds for our bell were raised. It was ordered from New York, and is from Menelee's foundry, West Troy. It is a beautiful and excellent bell, of 1,045 lbs., and mounted in the latest and most improved style. By the very generous agency of Rev. C. S. Lyman, of New Haven, it was purchased of Fairbanks & Co., New York, and forwarded to New Bedford, to the care of H. P. Willis, Esq., who, with much kindness and promptness, shipped it on board the Coral, Capt. Simon, who brought it to Honolulu without charge. To the owners and master of the Coral, and to the other gentlemen who took such a cheerful interest in our enterprise, and who so generously assisted us in securing the bell, we tender our sincerest thanks, and the thanks of all the good people of Hilo.

### *Its Reception.*

Our people were anxious lest the bell should not arrive in season for the dedication, which, on this account, was postponed for two weeks. A few days previous to the occasion it arrived, in a packet from Honolulu. The natives were jubilant. Multitudes rushed to the shore to see it landed, and as soon as the boat touched the beach they lashed it to spars, and bore it in triumphal procession and with shouting, to the church door. It was soon hoisted into the church tower, whence it sends out its melodious and inviting peals over the hills, the fields and the floods of Hilo. Thus the Lord has prospered us in our efforts to build a house to his name, and we only ask that he will fill this house with his glory. Without the presence and the smiles of our divine Redeemer we cannot say: "The glory of this latter house is greater than of the former."

In building, we have received gener-

ous aid from most of the foreign residents of Hilo, including numbers of Chinamen, and also from foreigners and natives in other portions of the islands. For all this assistance we feel thankful, and we shall take the liberty to express our gratitude to these benefactors in the public journals of the Islands. Several shipmasters and their ladies have also assisted, in contributing to a special fund for the pulpit; and among our distinguished patrons, we received a donation from the King and Queen and their suite, on their last visit to Hilo. Many of the natives have done nobly in this work. Some have given 300 dollars, some 200, others 100, 50, 30, 20, and 10 dollars, besides special offerings at festivals and at the dedication. Not a few have exhibited a most praiseworthy liberality in the enterprise.

### *Morals and Religion.*

In the general state of morality and religion among our people there is nothing remarkable. For the most part, order and peace prevail; out-breaking evils are exceptions. During the shipping seasons there is a greater tendency to disorder, and a greater call for vigilance and activity on the part of all who love the truth. In some parts of the field, especially in Puna, there has been a pleasant state of feeling, and quite a waking up to religious duties in some of the villages. Several meeting-houses have been repaired and improved, and the attendance on public worship has increased. Other villages have been in a more stupid state, without any open immoralities.

### *Missionary Tours—Contributions.*

As usual, I have been enabled to make six tours, viz: three to the North and three to the South. We have also held three large conventions, of leaders in the church and schoolmasters.

In no former year have the contributions of this people to the general interests of religion been so great as during the last. More than 1,600 dollars were given at monthly concerts; the pastor's



salary was more than paid, leaving a balance of over 200 dollars, which was passed to account of the meeting-house. In efforts for the new church, and various other objects, the same liberality has been exhibited. The whole amount of contributions, in cash, materials and labor, I estimate at 6,000 dollars. Aside from the pastor's salary and 300 dollars appropriated to the Hawaiian Missionary Society, most of these contributions have gone to aid the new church-edifice. Something has been expended on out-station churches, and something given to the poor. Our people have also paid 300 dollars for the *Hawaiian Banner*, a vernacular newspaper published at Honolulu, and about the same amount for books, etc.

### *The People still wasting away.*

You will see, by appended statistics, that our people are diminishing. More than half the members received to this church now belong to the congregation of the dead. Every year death makes inroads upon us, and there seems to be no recuperative power to repair these wastes. At least one thousand members of this church are always absent on other islands, or at sea, and in various lands. Many at home are aged, decrepit, sick, or indolent, so that our effective force is much smaller than the figures would indicate.

The statistics given show that the whole number received to the Hilo church, from the beginning, has been, by profession 11,202, and by letter 587. Of these, 5,790 have died. Only 48 were received last year by profession. The deaths for the year were 215, and exclusions 35. The present number of members in regular standing is 4,873.

### *Micronesia.*

We have a wide field, and ripe, opening in Micronesia. We need a hundred new laborers there at once, with means to support them. We do pray the Lord of the harvest to raise up the men, and we beseech American Christians to provide means for sustaining them in that field.

How widely the door opens every where, and how wonderful are the providences which call on the church to arise and possess all nations.

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### Syria Mission.—Turkey.

#### SUK EL GHARB.

LETTER FROM MR. BLISS, JUNE 6, 1859.

THE previous letter referred to by Mr. Bliss, was published in May. In this, he reports the result, thus far, of the attempt, by the men of the convent, to break up the Protestant school by establishing another, and then gives an interesting account of religious movements at a village near his station.

### *The Schools.*

In my last, I mentioned that the chief of the large convent, after forbidding the children and young men to attend our school, opened one himself; because the parents demanded of him a school as good and as cheap as ours. His school seemed to prosper for a few days, but before the letter which spoke of its beginning had passed over half the distance to America, it was numbered among the things that were; and he who had a few weeks before cursed our school, concluded that the children might still go and learn of the Protestants. Soon our school numbered from thirty to forty—men and boys. Two-thirds of them were able to read their verse in the Testament, and all, we trust, could understand the word of God as we read and explained it. After prayers we have an exercise in arithmetic. This is evidently the bait which calls these persons within reach of the gospel, and when this becomes a little stale we shall try something else, if by any means we may catch some. All is bright to-day with us, but a cloud may to-morrow overshadow all appearances for good. Yet if the cloud comes, I shall expect, at least, that the two following days will be fair, revealing more and more, that the dawn of a better day is near at hand.

*Movement at Aleih — Efforts to reclaim Wanderers.*

I think I mentioned in my last, that four or five families in Aleih, a village near us, have declared themselves Protestants. We hope that two, or more, have a desire to know the truth. The immediate cause of their leaving the Greek church was this. The priest of the village—the successor of one of the apostles—during a dispute with a parishioner about some property, struck him with a stone and cut a hole in his head. This produced a sensation, at least in the cranium of the wounded man; and the sensation caused a little perception which we hope may result in thought and reflection. The Bishop first sent two or three priests to bring back the wanderers into the bosom of the church. They flattered, they argued, they threatened, but the disaffected stood firm, and asked the priests if a man could be saved who did not belong to the Greek church. The reply was, that he could. Then, said they, we will remain Protestants, for we shall have more peace and rest with them, and we shall not be obliged to listen to the prayers of a priest who robs and beats us.

Soon after this the Bishop deposed the pugnacious priest and sent another one to officiate in his place. But this second effort to restore the disaffected succeeded no better than the first; for when the new Protestants were asked to attend church, inasmuch as their wrongs had been redressed by the removal of their enemy, the wounded man replied:—“Whenever and wherever I see a priest, my head aches anew, and my wound bleeds afresh.” Then all declared: “If the Bishop, or the Patriarch himself should officiate, we will no more attend the church.” The Bishop had deposed the priest that he might restore the people, and having failed of his object he again reinstated the priest in his office.

*The Shiek appealed to—Discussion.*

Thus was he foiled in all his efforts,

and yet he makes another. He tries the secular power. Not the Mohammedan power, for he can have no help from that, but the power of these feudal lords. A monkish priest visited Aleih, in company with a rich man, our neighbor. We knew of their intention before they went, and sent our native teacher on before them, with a word of advice. They went to the Sheik of the village, a Druze, who fears not God but greatly regards man, and besought him, a heathen, to order the lost sheep back to the fold. He, wishing to please all men, especially the rich and the influential, sent word to our new friends that he wished no Protestants in his village, and that they must return to their church. While my neighbor and the monk were delivering the commands of the Sheik to the disaffected, our teacher called on this Governor of the village, whereupon the Sheik sent for them, that he might hear an argument between our teacher and the monk. This Druze Sheik, a man of no ordinary mind, addressed the parties something as follows: “You Christians say that the object of your religion is the salvation of man?” All said, “Yes.” “You say that your religion is taught in the Bible?” “Yes.” “Then,” said he, “you, in your debate, must talk of that which is essential to the salvation of the soul, and you must prove the doctrines from the Bible.” The debate was opened by the monk, who spoke long and loud about the observance of feasts and fasts. At the close of his speech, the teacher asked him if a man could be saved who did not observe these. He replied, “Yes, if he is a good man.” “Then,” said the Sheik, “drop that subject, for you are to speak of that which is essential to the salvation of the soul.” The monk then talked about the intercession of the saints and the Virgin Mary, transubstantiation and purgatory; and when called upon for Bible testimony, he spoke “great swelling words of vanity;” which were ended by the Sheik’s telling him that doctrines which could not be proved by the Book

were not a part of Christianity, and must not come into the debate. The monk now became angry, and said that the Protestant religion was not true because the works of the Protestants were very bad;—they were not benevolent, and did not seek the good of mankind. Where-upon my rich neighbor turned against him, and declared that the American missionaries alone had done more good in this land, by educating and civilizing the people, than Greeks, Catholics, Maronites and Druzes all together.

*Reply of the Protestants to the Sheik.*

The debate ended by the teacher's stating what we believe and teach. In the mean time, our new friends sent an answer to the Sheik in regard to their return to the church, which was something as follows: "You are our lord and master, we are all your servants. We are ready to serve you to the utmost of our ability. We will fulfill all your commands, for we are your children. Aleih is your village, but *other villages are not yours*. To-morrow morning, if you wish, we will leave our lands and our houses, and dwell in other villages, but we will not return to the Greek church." The Sheik replied: "My children, it makes no difference to me whether you are Protestants or Greeks. Peace be upon you." And they have been at peace, so far as I know, from that day to this.

We have held meetings in Aleih once a week, with a few exceptions. There are usually present from ten to fifteen persons. Poor, ignorant people! a child five years old in a New England Sabbath school, has far more knowledge of the plan of salvation than they. They need "line upon line, line upon line, here a little and there a little." But with the Spirit's teaching, they will become kings and priests unto God.

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*SIDON.*

LETTER FROM MR. EDDY, JUNE 8, 1859.

*Visit to Cana and Alma.*

MR. EDDY rightly supposes that those who

have become familiar with the names of *Cana* and *Alma* may "be interested in accompanying their missionary, in thought, to those places, and in listening to the story of the cares and the joys of the people." For such he writes, giving a sad account of trials and oppressions which Protestants have been called to meet. He says:

Let the reader imagine the missionary's house in Sidon closed, the preaching service committed for a couple of Sabbaths to a native helper, and the missionary, with his family and tent, setting off to carry out a long cherished plan, for giving an opportunity to the females of the places above mentioned to see a Christian sister from another land, and be instructed and encouraged by her.

*Difficulty of reaching Females.*

Those who know not how imperious are the Eastern customs in regard to female seclusion, know not the difficulties in the way of the enlightenment of females here. When the missionary visits a place, the men gather around him; are taught, conversed with, prayed with; while the poor women are either prevented by custom from being present, or sit apart in silence, with no opportunity to tell the difficulties that may arise in their minds, or ask an explanation of what they do not understand.

The first day's travel brought us to the banks of the ancient Leontes, six or seven miles north of Tyre, where we encamped beside the ruins of an old building. On the morrow, turning our faces directly away from Tyre, and journeying inward from the sea, for a few hours, we came to a large tomb, built of immense stones, which tradition declares to be the tomb of Hiram, king of Tyre, and which bears the marks of an antiquity equal to that thus ascribed to it. We reached Cana a little after noon, and on the broad threshing floors of the village found a convenient place for pitching our tent.

Here we remained two or three days. In the evenings the men, after returning from their labors in the field, assembled for instruction, and in the day time the

women were taught by the missionary's wife, who went from house to house reading to them from the Bible, talking and praying with them. Poor women!—ignorant, yet eager to be taught—never before had they enjoyed such an opportunity, and much did they prize it. Ten days afterwards, I visited the place again, and found that one of these women, who had opened her house and seemingly her heart at this time for religious instruction, had gone to her account. It was no small joy then, to think that she had been pointed to the sinner's Friend, for support in the hour of death.

#### *Trials and Persecutions at Cana.*

I was to speak of the cares of this people, as well as their joys. See, first, these women. They have borne their share of trial for the gospel's sake. Several of them have been beaten; twice has one of them found poison placed artfully beside her food, in such a way that she might be led to mistake it for sugar or salt. Here is a mother who, while carrying her child, was assaulted so fiercely that the child was thrown out of her arms, and falling upon its head on the pavement, received such a shock that after lingering for a few days it died. Here is another mother, pale and feeble from recent sickness. In her husband's absence, a strong man, who has been the leader in the persecution, after upbraiding her for being a Protestant, pushed her so rudely against the wall that her life was endangered, and another life was destroyed.

But the men have a bitter tale to tell, of oppression by their Governor. He recently demanded of them 300 piasters, with which to pay part of his debts to the Government. The head man of the Protestants went to remonstrate respectfully with him, and to show him the receipt, with his own seal affixed, which proved that they had discharged all their obligations. He ordered him to be severely beaten and placed in confinement. He then sent officers to bring others of the

Protestants before him, but, suspecting his intention, they all fled into the open country excepting two. These two, when brought, were thrown down upon the ground before the Governor and beaten with staves, without mercy, upon their backs and feet, he encouraging his servants to deal harder blows with commands and threats. Thus beaten till their backs were livid and swollen, they were wounded also by being kicked and stepped on by those who beat them, to make them lie still. When hardly left alive, chains were placed upon their necks and feet, their hands were placed in wooden stocks, and they were cast into prison, where they spent the night in confinement, in company with companions previously beaten. In the morning they were brought before the Governor again, and two of them were again beaten; when they were dismissed with a threat, that if they left the village he would pull down their houses.

#### *Appeal to the Pasha—His Conduct.*

They however, despite his threats, made their way to Tyre, whence they embarked in a vessel to Beirut, to seek redress from the Pasha, and sympathy from the missionaries. When they appeared before the Pasha's court, their backs were ordered to be uncovered and their wounds exhibited; and the greatest indignation was expressed by the members of the council against him who had so barbarously treated them, in violation of the laws of the realm.

The Governor was sent for, and the indications were that he was about to be expelled from his office, when suddenly the Pasha changed his tone towards the Protestants, ordered one of them to be cast into prison on a false charge by the Governor, warmly espoused the cause of the latter, and forbade the council to proceed further against him. What charm so affected the Pasha was not seen, but it may readily be conjectured that it was golden. The Cana people, both those who had been beaten and others who



came to aid them as witnesses, remained about two months in Beirut, their farms and workshops neglected, their families in alarm at their long absence, one of their number in prison, and they seeking justice in vain. The English Consul sought to influence the Pasha in their behalf, but his interposition was peremptorily and rudely rejected. Finally, they were told that if they would dismiss their complaint against the Governor they should receive from him 500 piasters, and he should engage to treat them justly in the future. No other course seemed open to them but to accept this compromise, so disgraceful to justice, but instead of the 500 piasters promised, they obtained, with difficulty, 450; and of this they had to pay one hundred to the surgeon who attended them.

With their released companion they now returned to their homes, but their troubles did not end thus. Their teacher became intimidated by these persecutions and deserted them, so that their school and Sabbath instructions ceased; and it has not been found possible to secure another to take his place. Representations of this case have been made to the English Ambassador at Constantinople, in the hope that he will petition the Porte for justice. Little do Christians in America know what it costs to become a Christian here. Little can they realize what is the reproach of the cross. These Protestants go about among the Catholics of their village, treated as were the lepers of old by the Israelites.

#### *Alma—Admissions to the Church.*

From Cana, a long day's ride brought us to Alma. Here we remained about a week, engaged in the same blessed work as at Cana, and with even greater satisfaction with reference to the object at this time specially in view; since the women here, being more numerous and more enlightened, and some of them members of the church, were prepared to receive greater benefit from the instruction of a Christian sister.

Previous to the Sabbath, a final examination was held of those before proposed for admission to the church, and on the Lord's day, three persons—one a very old woman, another a blind young man, and the third a young woman—giving hopeful evidence of having been born again, took the vows of the Lord upon them, and united with others in commemorating the death of Christ.

#### *A Jesuit catechising the Children.*

Simultaneously with our coming to Alma, there came also a Jesuit priest, whose avowed object is to counteract the efforts of Protestant missionaries. He has just opened a school in Alma under circumstances worth mentioning. He was preaching in the Catholic church on Peter and his successors, and had made it as plain as he could, that Christ, when he left the earth, made Peter the head of the church, and after him the Popes. Turning then to the children, who occupied one side of the church, he said: "Can you tell me, children, who is now head of the church?" They answered with one voice: "Christ." "Yes," he replied, "I said he was when he was on the earth. But he is not here now. He left Peter first, and the Pope afterwards, to be the head of the church. Do not forget this, for I shall question you again soon." He then addressed some remarks to the people and returned to the children with the same question: "Who is now the Head of the church?" "Christ," was the only answer. Once more he repeated his lesson, still more plainly, charging them to remember it, and then, after a short pause, questioned them a third time—to receive again the same answer. Surprised and chagrined at these unexpected replies, he turned to the parents and asked: "Do not these children go to the Protestant school?" Being answered in the affirmative, he said: "I thought so; but this must be so no more. Take them away and I will open a school for them."

The Protestants here, also, are not

without their trials. Though poor, their Governor has compelled them to pay their taxes twice this year; the first time refusing them a receipt, and afterwards denying that he had received any thing from them.

A deputation attended the Sabbath services from a neighboring village, called *Dibbil*, a majority of whose inhabitants expressed, in a petition, a desire to become Protestants and to receive instruction. The appearance and conversation of the men were very promising. Since their return home, the Governor of the district has sent to them, threatening their utter ruin if they persevere, and thus has intimidated them to a present concealment of their opinions. The same Governor gave orders for the waylaying and killing of a native preacher on his way to *Dibbil*; but God delivered him from the hand of violence.

After an absence from home of about two weeks, we returned by the way of Tyre, where we spent the Sabbath; and in that ancient, ruined city, we found two or three Protestants, and a few others, ready to listen to the word.

### Southern Armenian Mission.—Turkey.

#### GENERAL LETTER.

THE general letter from this mission, accompanying documents connected with the annual meeting, (which was held at Antioch, April 18—30,) contains little of special interest respecting the aspect of the mission work which has not been already noticed in the station reports, (an abstract of which was published in August,) or in letters from the different missionaries. The death of Mrs. Beebe, and the consequent return of her husband, with his motherless children, to the United States; the ill health of Mrs. Perkins and Mrs. Pratt, necessitating their return also, with Mr. Perkins; and the expectation that Dr. Pratt, whose own state of health is calling for a change, must soon leave the field also, for a visit to his native land, have served, together with the necessities of some of the stations, to constrain the mission to call for three more missionaries. The letter speaks of general prosperity and progress during the

year. "While there has been retrogression at some of the stations, there has been decided advance at most of them." "The desire for books has been stronger than in any preceding year." A new church—the eleventh in this mission field—was formed at Antioch, April 28. "On the whole," it is said, "the aspect of our work is very hopeful. We feel greatly encouraged in view of every department of it. Humanly speaking, there is every reason to expect continued enlargement in the future, like that which has been realized in the past. Truth is spreading more and more; the sphere of its influence is widening; the number of persons coming under its power is increasing; and with steady application of the proper means, in humble reliance upon God, we feel abundantly authorized to hope for large results, and we would inspire all the churches who sustain us with the same hope."

#### ANTIOCH.

LETTER FROM MR. POWERS, MAY 25,  
1859.

MR. POWERS writes from Kessab, where he had been spending a few weeks, superintending the erection of a house for a summer residence at that important out-station. The people, he says, are much interested in the enterprise, as connected with the residence of a missionary among them—a good for which they had not dared to hope—and he writes respecting the

#### *Prospects at Kessab and Vicinity :*

I too am much interested in the encouraging aspect of our work in this field. Three of the young men composing our recent theological class are stationed in this district, two others are spending a few weeks' vacation here, and I am pleased to find that none of them have been idle. In this village, they find unwonted facilities for proclaiming the truth and an unwonted readiness to listen to it. A few Sabbaths since, some of them spent four hours before the door of the Armenian church, in reading and explaining the word of God to many listening minds, a thing which would not have been tolerated a year ago. Some of the very stiffest Armenians now frankly acknowledge that the truth is with the Protestants, and generally

among both Protestants and Armenians, there is more than usual interest in religious things.

At Baghtcheghas, where the people cheerfully consented to be without a regular helper during the winter, that B., their devoted teacher, might attend our theological class, and thus be the better prepared to feed them with the bread of knowledge, the good work has made decided progress. Brethren from here, and from Ekiz Olook, have labored among them on the Sabbath, and their labors seem not to have been in vain. Several individuals have joined the Protestants. I recently spent a Sabbath there, preaching to an attentive audience of forty persons and baptizing five children. As an indication of the Spirit's presence, I may mention the following incident. Not long since, a man who had never attended the Protestant service, but whose wife is a professor of religion, was observed to be in a depressed and musing state of mind. On a Saturday night circumstances made him the bed-fellow of a Protestant brother, who observed that he arose in the night and offered prayer, then sat for a while in a musing posture and prayed again. In the morning the Protestant said to him: "I perceive something is the matter with you; you are unhappy; come, go with me to the Protestant service; our teacher is going to be with us again to-day, perhaps he will say something to comfort you." "That is just what I am thinking of," said the other. And he went, embraced the teacher most cordially, and listened with lively interest to his words of instruction and exhortation.

#### *Introducing the Gospel to new Places.*

Our brethren have recently introduced the gospel to two hamlets near by, where its admission has hitherto been refused. A few Sabbaths ago one of our helpers started for Deuz-Agatch, with many musings in his mind as to whether he should be refused or received.

Stopping to read and converse with the first man he met, he soon received an invitation from several persons, who had met in another place, to join them. He did so, others came in, and an audience of some twenty-five persons was formed, with whom the helper spent the day in devotional exercises and in expounding the word of God. Much interest was expressed in this visit, and he was urgently invited to come again. He continues to go on the Sabbath, and several individuals have declared for the truth, and are now suffering persecution from their friends.

At Tchenarjik a still more interesting work has commenced. On the third Sabbath that our helper T. B. went there, the priest of this village, taking two of his *learned men*, followed him, for the purpose of counteracting his influence and, if possible, putting him to silence. T. B. had just finished his regular morning service when the priest and his *learned men* arrived. A long and warm discussion ensued. At noon, our brethren here having learned what was going on at Tchenarjik, two of their number lost no time in reaching that hamlet, to support their comrade. The result was, that after a long discussion, the priest and his *learned men*, in anger and confusion, rose and left the village, saying: "Tchenarjik too has gone, and there is no help for it." Our brethren were thus left in possession of the field, and gathering the people together once more, worshiped God in all quietness, having none to molest or make them afraid. Our brethren continue to visit that hamlet also every Sabbath, and preach the gospel to some thirty hearers, who express much interest in the truth. In both these hamlets there are about twenty houses. Thus the gospel is regularly preached at five places instead of three out of Kessab, in this immediate neighborhood, to audiences of from ten to sixty-five persons. These places, together with Kessab, where our average congregation numbers over three hun-

dred, afford an inviting field for labor. It is pleasant going from village to village and receiving the hearty welcome of these poor, uncultivated people, just emerging from darkness to light. May the Spirit of God be shed down abundantly upon all the people in this field.

The Protestants at Kessab, Mr. Powers states, have commenced building a church. After long and fruitless efforts to purchase a house (needed for enlargement) adjoining their old place of worship, they had bought a building spot in an open place near his house, which he regards as a much better location, and had just commenced building when he wrote.

### Northern Armenian Mission.—Turkey.

#### ANNUAL MEETING.

THE annual meeting of this mission, owing to the fire at Tocat, the appointed place for the meeting, was again held at Constantinople, commencing June 6, and closing June 24. Delegates were present from most of the stations, and also from the Southern Armenian and the Assyria missions. Much business was attended to. The Secretary says: "We had a long and fatiguing meeting, but the religious exercises, as last year, were of a most delightful character."

The premises at Tocat having been destroyed, the mission decided that it would be inexpedient again to open a theological school for the interior at that place, and recommended that it be opened at Kharpoot, appointing Mr. Allen the principal of the school, and designating Mr. Barnum also to that place, to aid in the charge of the station and in the organization and care of the school. Other changes and arrangements respecting the location of missionaries were made as follows: Mr. Merriam was designated to Philippopolis, with the understanding that Mr. Clark, expected from the United States, will be associated with him there, and that Mr. Byington will remove from Adrianople to Eski-Saghra, thus occupying three stations in the Bulgarian portion of the field. Mr. Winchester was recommended to remove as soon as practicable to Erzroom, again to occupy that place, and Mr. Pettibone is to be associated with him there until the arrival of another mission family from America. Mr. Trowbridge is "to remain another year in connection with the Constantinople station, to take charge of the Turkish class at Bebek

and assist in the Armeno-Turkish department in connection with the press, and in the general work of the station." Dr. West is to remain at Sivas the present year.

The Prudential Committee is "earnestly requested" to send out missionaries to reinforce this mission during the year as follows: One for Erzroom, one for Sivas, and one for Van, in the Armenian field; one for Philippopolis, one for Eski-Saghra, two for Selimnia, two for Uscup, and one for Adrianople, in the Bulgarian field; and one for the Turkish department.

#### GENERAL LETTER.

##### *Aspect of the Work.*

IN a letter accompanying the minutes of the meeting grateful reference is made to the fact that no one of the missionaries had been removed by death during the year, though parents had been called to surrender beloved children, and Messrs. Clark, Plumer and Hutchinson, with their wives, had been constrained, by the failure of health, to return to the United States. In regard to the general aspect of the mission work it is said:

The reports of the several stations were of a highly interesting and encouraging character. The work of God is growing wider and deeper in this land. We are persuaded that the mission never had so vivid an impression of the extent of this work as at the present moment, and never did we seem more deeply to feel the weight of responsibility resting upon us.

The whole number of enrolled Protestants in the country is not very large, amounting, probably, to not more than six thousand souls within the boundaries of the Northern and Southern Armenian missions; but this is no criterion by which to judge of the extent to which the work of reform has gone in the minds of the people. Few can now be found ready to advocate the errors and superstitions of the Armenian church, unless it be some members of the corrupt and self-interested priesthood. It seems to be tacitly conceded by nearly all, that the Protestants have the Bible on their side, although men of worldly minds find prudential considerations



enough to satisfy them that they ought not to separate themselves from their national church. A spiritual work, however, is going on, which we are persuaded is destined, by God's power, to carry all before it. Never, in any country, was there more need of the plain and faithful preaching of the gospel; never was there a wider door open; and never could it more truly be said—a crisis has come, calling for wise, bold, persevering and energetic labors, without which the opportunity will be lost forever. That God is ready to hear prayer and bless the preaching of his word in this land, is evident from special manifestations of the presence of his Spirit, which have been visible at several of our stations.

#### *Turkish and Bulgarian Departments.*

The Turkish department of the mission is growing in importance every year. We invite special attention to the fact, that in several of the reports from interior stations mention is made of a spirit of inquiry among Mohammedans. The Scriptures are bought by them and read, and discussions are had with the missionaries and native brethren. True, the cases of reading the Scriptures and of inquiry, which have come to our knowledge, are few, and, in general, we cannot say that they arise from a conviction of personal sin or solicitude about personal salvation; yet who that knows what the Turks have been can doubt that a divine influence is abroad in the minds of these people, and that what we now see and hear is the beginning of a great spiritual work which, if we are not neglectful of the trust committed to us, is soon to be carried on very extensively among them. That there are already some cases of true spiritual inquiry, and some of genuine conversion to God, there is no room for doubt.

Our native Turkish preacher in Constantinople has constant encouragement in his labors. Calls from Mohammedans at his house, for religious conversation,

are incessant, and he has had frequent opportunities, even in the court of one of the most public mosques in the city, to make known to this class of the population "the unsearchable riches of Christ."

Our mission to the Bulgarians is beginning to develop itself, and we cannot doubt that the preaching of Christ and him crucified must prove successful with a people among whom at least fifteen thousand copies of the New Testament, in the spoken language, have been distributed, chiefly by sale, within a few years past, while the demand is still as great as ever.

#### *Wants of the Mission.*

Having referred to the condition of the Board's Treasury, and expressed deep sympathy for the officers in view of embarrassments and perplexities arising from the want of means, the brethren say:

In making out our estimates for the next year, we had constantly before us the perplexities you are in. Never before did we spend so much time on this subject, or go into so particular an examination of every item, that we might, if possible, save you any extra labor and embarrassment on our account. Still, the amount we need is large, but what can we do? The Lord is working all around us, and by his providence is inviting us to enter and possess the land. But, in order to this, we need the prayers, the sympathy, and the substantial aid of the beloved churches in America. May He whose is the work, put within the hearts of his people such a love for their Redeemer and his kingdom on the earth, as shall lead them cheerfully to consecrate their all to him.

We feel bound to add, that our estimates this year have been made with so much care, and reduced to so low a scale, that any retrenchment upon them in Boston can hardly be otherwise than highly disastrous to the missionary work here.

We request you to send to us this year eleven new missionaries, for the

different departments of our mission. All these men, and more, are needed; and we sincerely hope that God may give you both the men and the means, that you may fully respond to this call. In the Bulgarian field there are several other central places, such as Sophia, Monastir, &c., for which missionaries are needed immediately; but we know that to ask for them now would only increase your embarrassments, and we therefore refrain.

#### STATION REPORTS.

##### Constantinople.

Reference is made in the report of this station to deeply afflictive providences, in the removal of Miss Riggs and Miss Hamlin by death, and to abundant grace manifested in the bestowment of spiritual blessings upon different mission families and the conversion of many of the children. Various other changes are mentioned, and details of the labors which devolve upon the several missionaries, which cannot be given here. The day school at Yeni Kapoo is spoken of as on a better foundation than ever before; "the feeling having taken hold of the minds of the native brethren that the school is *theirs* and not ours." Some Mussulmans, it is stated, are almost always present at the Turkish preaching on the Sabbath, and the Turkish department of labor is said to be "rich in incidents of the most significant and encouraging character." In closing the report of the station proper, the following remarks are made.

From the brief review of the labors of the missionaries in this city, it will be seen that almost none of them are devoting themselves exclusively, or principally, to the city. Their labors have had reference to a far more extended sphere. It should be borne in mind that their position is different from that of any other missionaries in the country. Here are the seminary, the boarding school, the press, translations, and the general book distribution, all having reference to the whole field. Messrs. Hamlin and Clark have done nothing for Balat and Bebek, in comparison with what they have done for Cesarea and Arabkir. The minutes Mr.

Goodell has devoted to the spiritual benefit of Hass-keuy and Yeni-kapoo, will not at all compare with the hours he has spent to promote the highest good of Antioch and Aintab. Mr. Riggs has been giving most of his time and strength to the millions of Bulgaria. Mr. Schauffler labors in transferring the Armeno-Turkish Bible into Turkish character, having regard to all the Mussulmans of Turkdom. Mr. Dwight has devoted no small share of his time, and Mr. Bliss almost the whole of his, to promote the mental and spiritual improvement of the Armenians, not only of this city but throughout the country. Miss West, too, is teaching as much for Baghchejuk, Nicomedia, and Marsovan, as she is for Constantinople.

It is not in the power of any man, or body of men, adequately to appreciate the effect of these labors,—the civilizing, enlightening, refining, elevating, purifying influence they are exerting upon the intellectual and moral, temporal and spiritual condition of Armenians, Catholics, Greeks and Turks, and indeed upon all the nationalities in this land. It is like the stealing of light on darkness—the light will shine more and more, unto the perfect day. It is like the fermenting, hidden leaven, which is to pervade and assimilate this entire, heterogeneous mass of humanity. It is like a grain of mustard seed which, in an unobtrusive manner, will grow until it becomes a tree, filling the country with its fragrance and fruits.

##### Out-stations.

At *Rodosto*, "the Protestant school, taught by a female, has been very successful during the year, averaging about twenty-five scholars, many of whom were Armenians, and some from families that have formerly violently opposed the Protestants. Five or six interesting Armenian young men were added to the Protestant ranks, in the place of four Protestants who, like Demas, forsook Christ for the world. The native preacher has had access to some of the first Armenian families, where he was cordially received and has had opportunities of making known the gospel of

Christ. There is a much more kindly feeling towards the Protestants than formerly, and this appears to be spreading among the Armenians."

"The *Broosa* church, which has always been characterized for its harmony, unity, and confidence in and attachment to the pastor, has been visited with a refreshing from the Lord," some account of which may be seen in the *Herald* for July last. The exact number of hopeful converts is not known. The report states, it is "probably half the number of enrolled Protestants at *Broosa* who were not members of the church—mostly young men, and we trust the work has but just begun."

Baron *Mugurdich* has been laboring at *Biljikh*, "with zeal, fidelity, and a good degree of success." There has also been a native preacher at *Yeni Shehir*, "where, and in the surrounding region, the work is opening in a most promising manner."

### *Bebek Seminary.*

The report of this institution is of a character so interesting and important, that somewhat extended extracts from it will be given.

The efforts of the students during the year, have been characterized by great earnestness and zeal, and their progress in the various departments of study pursued has been highly satisfactory and encouraging. A well-defined and systematic course of instruction has contributed wonderfully to secure a steady and continuous growth of excellent material for future use. It has contributed to a steadiness and fixedness of purpose in the minds of the pupils. They have not been diverted from the object they had in view when they entered, but on the contrary, have steadily and perseveringly gone forward, some even in the midst of great difficulties, with noble purpose and earnest resolve to become blessings to their people. And especially, during the past year, have we been gratified to observe an increased earnestness of purpose and effort among the pupils, to become qualified for the work of Christ. In spirit, in conversation, and in conduct, they have shown that they had no other work in view but God's work, and there has been mani-

festated a most earnest longing to enter upon this work as soon as possible.

Respecting the work of grace with which, as previously reported, the seminary has been visited, the following language is used :

We are truly thankful in being able to say, that the past year has been one of rich spiritual blessing. God has been with us in great power, and our hearts have been filled with praise and thanksgiving. \* \* \* The blessing came almost as suddenly as on the day of Pentecost. Nearly half the students were previously hopefully pious, though many of them, in experience, resembled those disciples Paul found at Ephesus, who, when he asked whether they had received the Holy Ghost, replied : "We have not so much as heard whether there be any Holy Ghost." These students were now suddenly transformed into new persons. The baptism of the Spirit opened their eyes to see spiritual things as they never saw them before. It was as though a veil had been taken away, and they were introduced into an entirely new spiritual experience. Their love and joy, too, were indescribable. They would seize us by the hand, saying : "O how we love you. Never have we known any thing like this. Our hearts are full of joy—full of love to Christ and love to all. We cannot describe to you our feelings. We *know* that God is here now, as in America. We *feel* it in our own hearts. His Spirit is within us."

This baptism of the Spirit upon the pious portion of our students, was truly a striking manifestation. But God sent the Spirit not only in its reviving power in the hearts of his people, but also in its renewing and converting power. Sinners were thrown into the greatest distress on account of sin, and days and nights were passed in anguish, till the Savior appeared. In a few weeks from the time the work commenced, nearly all our students were hoping in Christ, and though several months have elapsed since these hopeful conversions took place,

there have been no appearances to indicate that the work was not genuine and thorough. The delightful influence has continued with us to the end of the year. While the most strenuous efforts have been made in the regular routine of study, every day there has seemed some new manifestations of the wonder-working power of our divine Redeemer.

The daily prayer meeting, that was commenced more than six months ago, has been deeply interesting. All the students, with one exception, have taken an active part in the meetings; and the fervency, earnestness and importunity of their prayers, plainly indicated that they had obtained an effectual hold upon God's promises. It has been their practice to have a special subject of prayer for each day. Keeping up correspondence with all the stations of the mission, they constantly received interesting items of intelligence which were communicated in their meetings, and in this way there has been awakened in the minds of the students a deep interest in reference to all parts of this mission field. They have come to a knowledge of the wants of the field, and the progress of God's work in this empire, which has contributed much to excite their sympathies, strengthen their faith, and render them more fervent in their prayers. Their hearts have been enlarged towards their own people, and they have been led to consecrate themselves anew and unreservedly to the Lord. They say: "We are greatly encouraged to pray and labor for the work of Christ in this land, after what we have seen of the wonderful power of the Holy Spirit in our seminary; for now we understand, as we never understood before, that it is not by might, nor by power, but by the divine Spirit. It is not by man's feeble instrumentality and machinery, as we formerly too much supposed, but by the almighty power of God."

We can truly say, with reference to our students, that never before have they manifested such solicitude for the sal-

vation of their people, and there is every reason to hope that all who are now in the seminary will, a few years hence, be earnest and successful laborers in the vineyard of Christ, and will be owned and blessed as faithful servants of their divine Master, in setting up his kingdom in this great empire.

### *Female Boarding School.*

The early death of Miss Riggs, who, in the continued absence of the principal, Miss Maria West, was to be associated with Miss Sarah E. West in the instruction of this school, was felt as a sore affliction. Mr. Winchester having removed to Tocat, Mr. and Mrs. Riggs were requested to take the charge of the domestic department of the institution. Various unavoidable delays prevented the opening of the school at the usual time. It was opened the last week in December, with twenty-one pupils, eight of whom were then admitted for the first time. Many applications for admission have since been received, but with the exception of one to supply the place of a pupil who left, it has not been thought best to receive others before the commencement of the next term.

Studies, and the number of teachers, have been much the same as during the previous year, and Mr. Riggs, Mr. Goodell, and Pastor Hohannes, have each had charge of religious meetings or exercises with the pupils. There has often been serious attention to religious instruction, some of the pious pupils are specially mentioned as having exerted a very happy influence, and four cases of hopeful conversion have occurred. Graduates from the institution are still spoken of as often making themselves eminently useful, and pupils as "hoping to become teachers," or in other ways "to aid in spreading the glad tidings of a Savior's love."

### *Smyrna.*

One member has been added to the church at Smyrna by profession, and three by letter. One has died, making the present number of members nineteen. Service has been held at two different places on the Sabbath, that in the Armenian quarter of the city being usually in the Armenian language, conducted by the native preacher. "The average congregation has been about thirty, including a number of listeners who have been accustomed to stand at the doors and windows to hear the service in Turkish. Two Mohammedans have recently been occasional hearers



and may be called inquirers, while many are known as readers of the Scriptures. Mr. Freeman has had religious conversation with many Turks, and has always been treated politely." The school has been continued, but suffers from the want of a teacher who can give instruction in Turkish. A colporter was employed in the interior a part of the year, and met with considerable success, but at last mysteriously disappeared. One is now employed a part of the time in the city, who "meets with good encouragement." Mr. Ladd, returned from America, is to reside in the Armenian quarter of the city, and it is hoped that thus more will be done than heretofore by social intercourse among the Armenians. A building for chapel and school has been finished in this quarter. Much of the time of missionaries at Smyrna is necessarily occupied with labors and cares connected with the entertainment of mission families, on their way from, or to, the United States, and the transshipping and forwarding of goods to interior stations.

Two persons have been added to the church at *Thyatira*, "and two others seem at present candidates for church-membership." The native helper there "appears to be doing a good work." Some difficulties in the church it is hoped have been adjusted. At *Magnesia* also, at *Aidin*, and at some other places mentioned, there is encouragement, and native helpers are wanted to carry forward spiritual movements which seem to have commenced.

#### Baghchejuk.

Mr. Parsons, of this station, was absent from his field, on a visit to the United States, about half the year now reported, but found on his return, early in the winter, that he had "every reason to be satisfied with the labors of his native helpers" during his absence. In presenting a present view of the field assigned to Baghchejuk, he begins "with that part of it which presents the least pleasing aspect—*Nicomedia*," where, comparing the past with previous years, he finds much to encourage. "There has been less of discord in the church; one interesting case of return from backsliding has occurred; and a few persons have been added to the congregation." He refers also, with pleasure, to the two schools for girls, now mostly or quite self-supporting, in charge of two persons who were educated in the mission female boarding school. "More than a hundred girls, mostly from the old Armenian families, have been instructed in

these schools in the great truths of the Bible. More than five hundred piasters' worth of the publications of the mission press have been purchased by the teachers for use in the schools, and as awards of merit for the children. By this means, precious gospel truth has been carried into many families to which the missionary could have had no access."

Turning from these pleasing aspects he alludes to others not so pleasing. "The church and community have failed to pay the sum they agreed to contribute toward the support of the preacher. Some church members, boasting of their liberty, have set at defiance the law of God, and have prosecuted their worldly business on the Lord's day. Some have traveled on that day, between *Nicomedia* and *Constantinople*." One still more flagrant instance of transgression is also mentioned, on the part of the teacher of the boys' school, who was both a church-member and a licensed preacher of the gospel.

In *Adabazar*, seven persons, three of them females, have been admitted to the church. "There has been more than usual interest among the females," and some of the children and youth have given pleasing evidence of renewal of heart and life."

In Baghchejuk itself "the year has been one of progress, and the winter a season of special refreshing from on high. The church has been united in heart and in labors of love; has watered others, and been watered; has grown in grace and in numbers. Twenty-four have united with it, and about thirty have joined the civil community during the year. But the good leaven of the gospel has been working far more extensively than these numbers indicate." "The history of this church," it is said, "during the four years of its existence, shows that a church active and self-sacrificing in doing good to others will be prosperous, and that there is no so good way of preventing roots of bitterness from springing up, as to have a special work to do, such as a neighborhood, a village, or a district, to evangelize. Our experience also goes to show, that there is a way of doing the work of evangelizing the regions beyond, which will unite the native Christians in labor with us, so that they shall feel that this is their work as well as ours. Our colporters and helpers are all designated by the church, and sent forth with prayer. The meetings of deepest interest in Baghchejuk have been those when the brethren were thus recommended to the grace of God for the work abroad, and when, upon their return, Christians have been gathered together to

listen to the rehearsal of all that God had done by them."

"That part of the field south of the district of Nice, including Bilijik, Yenishir, Marmajuk, Yenijeh, and Jarahkeuy, have been again taken under the care of the Constantinople station." The towns and villages remaining under the care of Baghchejuk "are fifty in number, of which thirty are purely Armenian." At *Ovajuk* much good has been accomplished by a school numbering thirty pupils. A native helper is laboring with great encouragement at *Koordbeleng*, and interesting facts are referred to in regard to several other towns. "All the places in the district have been repeatedly visited during the year, by native helpers."

#### Tocat.

Messrs. Pettibone and Winchester removed to Tocat in November 1858. Not long after, arrangements were made for reopening the school there, and it commenced in January, but with only six pupils. "All was going on prosperously, when in one hour, on the 7th of March, the mission premises were swept away by fire." The school is now to be transferred to Kharpoot.

"In regard to the work in the city," it is reported, "we are not permitted, as some of our brethren are, to mention any remarkable progress during the past year; yet there has been much to encourage. Prejudice is removing, and there is now, in the Armenian community, a general and strong conviction that the Protestants preach the truth. The Testament is introduced into their schools and read. A few weeks ago, as we were returning from a funeral, a boy followed us, and seemed proud to say that he was reading the Bible, and when he grew up should be a Protestant.

"There is in Tocat, among the Armenians, a strong feeling, which we have found quite general in other places which we have visited, that Protestantism is dividing their nation into two parts, hostile to each other, and every possible effort is made to prevent accessions to the Protestant community. Free discussion is not and *cannot be* stifled. An Armenian may preach the truth ever so freely and plainly, without any opposition, but the moment he severs his connection with his people, as a political body, he is subjected to every possible annoyance. Parents disinherit their children and drive them from their homes, and artisans combine to deprive them of employment." Still, several promising young men have, within

the year, taken a bold stand for the truth and united with the Protestant community. Of these, two are Greeks, one of them a student in the school. Both are learning the Armenian language, that they may better avail themselves of religious privileges. "The number of Protestants is now about ninety. Our common school is not as flourishing as before the recent able teacher left, to enter Bebek seminary. It numbers, however, between thirty and forty pupils, many of whom are from Armenian families not Protestant. The average congregations have been about sixty-five. No additions have been made to the church during the year."

There is now but one out-station, *Amasia*, connected with Tocat. The helper who, after an absence of several months, has been there again something more than two months, "finds that quite a change has taken place in the minds of the community since his former labors among them. Then they were prejudiced and hostile; now they are friendly. There is a demand for Scriptures, and many call on him, especially on the Sabbath, for religious conversation. Some have invited him to their families."

#### Sivas.

The missionary at this station, Mr. Benjamin Parsons, reports that he has been on the best of terms with the Pasha and city authorities, and also with influential Armenians. Serious discord in the church, growing out of the covetousness and envy of two or three men who had been employed as helpers, for a time greatly troubled him. But he says: "The better members of the church, those who still stand as the pillars thereof, have manifested a most encouraging readiness and activity in the work of doing good, having gone on foot to the several Armenian villages lying near Sivas, preaching to the people the unsearchable riches of Christ. They have evidently grown in grace and knowledge, in spirituality of mind, and earnestness in the work of leading sinners to the only Savior. Wherever these brethren went they were well received, so that on their return to the city they could repeat, with joy, the simple statement, that not only are all the villages open for the introduction of the gospel, but in nearly or quite all of them there are found enlightened men who, in a sense, seem to be only waiting for the kingdom of God to come unto them with power."

The common school was kept open most of the year, but was suspended for a time in the winter, partly on account of the severity of

the weather, and partly for want of a good teacher. "Two book-shops have served as most important sources of light, not only to the thousands of the city, but also to each of the out-stations and to countless villages. Turks, Armenians, Greeks; the high and the low, the rich and the poor, meet together, or come alone, to make a visit at the book-shops, and to them all the gospel is preached."

### Out-stations.

At out-stations there has been something of active opposition to the truth, and of persecution, and at such less central points "it has been up-hill business to get justice administered." It is an important point gained at Sivas, that the civil head of the Protestants now occupies a place in the Mejlis (council) of the city. At *Divrik* three persons were added to the church in September, and more are desiring to be admitted. "A truly excellent young man is already looking to *Divrik* as the place where he may be called to commence the duties of the pastoral office." "At *Gurun* there is encouragement," though there has been, and probably will be for the present, considerable opposition from the priesthood. At *Manjuluk* "the work has assumed a most promising aspect within a few months," though there has been no helper permanently there. At *Sinjan* the truth seems to have gained "a strong foothold." Such a change has occurred at *Goordoon*, that the people recently sent to Sivas to secure the services of the same brother whom, two years ago, they at once drove out of the town, when he went there as a colporter. Several other places also are mentioned, as presenting hopeful openings for Christian effort.

### Cesarea.

The brethren at this station, while lamenting "the absence of those special influences of the Spirit which characterize great revivals," yet say: "We are not left without evidence of divine favor, in the unhindered prosecution of our work, in the opening of new and interesting fields of labor, and in a few marked cases of conversion and of spiritual advancement." "Unhappy strifes, springing chiefly from political relations or pecuniary embarrassments, have repeatedly distracted the Protestant community and hindered the gospel. These occasions, however, have been improved to impress the exhortation of the apostle to the Thessalonians: 'That ye study to be quiet, and to do your own business,' and we trust the brethren have gained wisdom."

is said, "has been generally friendly, if we except the case of a converted Mussulman, who is denied a passport from the city and has been repeatedly threatened with death. He is still in imminent danger. His wife, who is his companion also in tribulation, professes her readiness to go with him even unto death, 'for the word of God and for the testimony of Jesus Christ;' and a young man, whom Ahmet calls his 'disciple,' is apparently not far behind in the faith of the gospel and in the terrible danger which follows."

The church in Cesarea now numbers forty-six members, twenty-two males and twenty-four females. Nine have been received during the year on profession, and two by recommendation. Seven have been dismissed and recommended to the church in *Yozgat*. "Great caution is observed in the admission of members. Of twenty-eight candidates examined during the year, these nine only were thought to give sufficient evidence of a new birth to warrant their acceptance. A deacon has been appointed, who performs in a measure the duties of a pastor."

The school, conducted by Baron Garabed, a graduate from *Bebek*, and brought under the frequent inspection of the missionaries, numbers 103 pupils, of both sexes. Much use is made of hymns, as well as of Scripture lessons, and the report asks: "What more eloquent preachers of the gospel than a hundred happy children, dispersing to their several homes and making the courts resound with the sweet melody of, 'I want to be an angel;' or that truly Protestant and evangelical hymn—

'We won't give up the Bible,  
God's Holy Book of truth?'"

"The bookstore, now in the hands of a faithful brother," is another important auxiliary. "Being in the centre of the market, and thus easily accessible, it has been made, since January, the place of a daily noon prayer meeting, at which from ten to twenty brethren are usually present, and occasionally some strangers." The average attendance on Sabbath preaching is reported as 161, and the Sabbath school numbers 126. "Greeks and Turks frequently drop into our chapel during public worship, or the exercises of the Sabbath school, and are often heard to exclaim: 'Right,' 'True,' 'Just,' &c., as they pass out. Some of these, we know, are beginning to search the Scriptures, but the greater part, it is to be feared, have no relish for spiritual things. The seed falls on stony ground or among thorns, and the wicked one cometh and catcheth it away."

*Out-stations.*

These are now four, "respectably manned and full of promise." "At *Everek* a change of helpers has been followed by persecution, and subsequently by an increased spirit of inquiry and a wider door for the gospel." At *Germir*, a village about three miles east of Cesarea, containing a large population of Greeks and Armenians, first occupied as an out-station in August, 1858, an interesting and hopeful work has been begun among the Greeks. "The storm of persecution has nearly subsided, and four Greek families welcome us with great cordiality to their houses, apparently receiving the word of God with gladness and singleness of heart. Our helper states that the Greek families generally are beginning to read the Scriptures in their own tongue, and a strong party has sprung up among the Armenians, demanding that they shall be read in their churches."

In October a helper was placed at *Moonjasoon*, twelve miles north-east from Cesarea, and "by the last intelligence, he had a school of ten scholars, an audience on the Sabbath of from twenty to thirty, and there was a good degree of freedom among the people upon whom anathemas are losing their force. A remarkable change, we trust a radical one, has taken place in one Hohannes there, an excommunicated member of the church, who, 'full of all subtlety and all mischief,' had not ceased 'to pervert the right ways of the Lord.' To repair in a measure the mischief he has done, and as 'fruits meet for repentance,' he says—not in any sense as an atonement for his sins—he proposes to give, and has indeed given, fifteen hundred piasters (\$60) towards the erection of a Protestant chapel on the most eligible site in the village. A comrade whom he had formerly led in crooked ways, is induced by his example to contribute an equal sum; and through the energy and perseverance of these two men alone, in the midst of violent persecutions, ground has been secured for a chapel and a cemetery, together with hewn stone for the building, and is already deeded, in fee simple, to the Protestant community of Cesarea. A native brother laboring at his trade in the vicinity of Constantinople, but whose family remains in Moonjasoon, has just added his free donation of fifteen hundred piasters; and since of the two brethren, one is a carpenter and the other a mason, and both have a mind to work, we expect the building will go up this summer, with very little additional help. The liberality of this thank-offering, on the part of these brethren, is the more remarkable, when we consider that but one of them is a communicant in

any church, that they are all poor men, common laborers, receiving not over fifteen piasters a day, and that the house of one of them (Hohannes, the prime mover in the matter) consists of but a single, small room, not so well finished as will be the chapel."

*Evkere* has been occupied only since May of this year, but is spoken of as a hopeful field, and a convenient point from which to influence other villages.

In closing the report of the Cesarea station, Mr. Leonard says: "A work has been begun which cannot stop. Light hath entered and knowledge is diffused. The idea of religious freedom is becoming familiar to all classes. The Bible is beginning to be sought for, revered, and read by Armenians, Greeks, and Moslems. Confidence in blind guides has been shaken, and the conviction is daily growing upon the public mind, and is confessed by many who are yet too proud or too timid to join us, that the Protestant religion is right and will ultimately prevail. Two hundred children and youth are demonstrating the superiority of Protestant instruction to the mummeries and falsehoods of the Greek and Armenian churches. A church of nearly fifty members is growing in wisdom and strength, and souls have been born into the kingdom, who 'shall shine as stars in the firmament, forever and ever.'"

*Yozgat.*

This place has been occupied most of the year by Messrs. Ball and Jewett. The house purchased for a chapel was taken possession of in July, and on the 12th of September a church was organized, with nine members, six of whom were received on profession. "From the formation of the church, there was a marked attention to the ordinances of the gospel. The brethren commenced a meeting to pray for the work in the villages, which has continued to the present time with unabated interest. In about two months the work without appeared most hopeful. Most of the brethren were active day and night, reasoning with the Armenians out of the Scriptures. Many seemed almost persuaded that these things were so." But during a discussion, on comparing the Armenian and Turkish versions of the Scriptures, a slight difference was found, and the cry was at once raised that the Protestant Bible was deficient. All now "stopped their ears," and for a time, intercourse with Armenians was cut off. "On this sudden closing of the door among the Armenians," the report states, "occasion was taken to call the attention of the commu-



nity to itself, and the church was urged to labor and pray for the salvation of sinners in Zion. Almost before we began to call, the Lord answered us. During a fast, on the first Monday in January, sinners were pricked in their hearts, and began to cry out, 'Men and brethren, what shall we do?' The special interest continued for a month or more, and eight or ten persons, we hope, passed from death to life."

"At the shop for the sale of books and medicines there has been much religious conversation. In the market also there is great freedom, and our helpers have no difficulty in finding attentive listeners. Our Sabbath congregations have increased but little, though the attendance is more regular. Fifty-five is about the average. The community numbers about 70 souls, of whom 40 are adults. It has contributed for the chapel 80 dollars, and for other benevolent purposes 40 dollars, thus making an average of 3 dollars to every adult."

In February, one member of the church was suspended. On the first Sabbath in March five persons were received, two by profession, three by letter; and in April two others were received by profession. The church now numbers seventeen. The school numbers about twenty pupils, the Armenians not suffering families connected with them to send their children to it.

#### Out-stations.

"During the past winter *Marsovan* has been without an educated native helper, but God has visited it the more abundantly in its necessity, and souls have been born into his kingdom. In the awakening, conviction of sin and subsequent submission were as marked as in any work of grace in more enlightened and Christian lands." Mr. Ball visited the place in May, when nine persons were received to the church, by profession, and one suspended member was restored. The number of resident members, in regular standing, is now seventeen. The community numbers 150, and the Sabbath congregation 100 or more.

Respecting another place Mr. Ball reports: "A recent movement gives us hope that the Lord has begun a good work at *Sungurlu*. About the first of March, fifteen houses of sieve and basket makers—a class of Armenian nomads—declared themselves Protestants. Their knowledge of gospel truth is very limited, but they have learned enough to believe that we preach the truth. So far as we can learn, it is with no hope of gain that they have joined us. They are an igno-

rant and despised race, but God may yet choose many of them, as vessels of honor, for his own service. A helper, with his family, has been stationed there."

"In looking at our whole field we have much cause to bless God and take courage. Prejudices have been removed, persecution has mostly ceased, and souls have been born again. 'The morning light is breaking.'"

#### Erzroom.

The reasons which led the mission in 1856 to withdraw for a time from this place, were reported in the *Missionary Herald* for September of that year. Mr. Dunmore has occupied the place during a portion of the past year, and arrangements have been made by the mission for the permanent residence, again, of a missionary family there. Mr. Dunmore reports, that the impression that Russia is all-powerful having been in some measure removed by the late war, a degree of freedom has been felt not before known at Erzroom, and a few heretofore restrained by fear, have openly espoused the cause of truth. Most of these, however, are merchants and tradesmen from Arabkir, not permanently located at Erzroom. But a few more permanent residents, natives of Kharpoot, Moosh, and Bitlis, as well as Erzroom, were anxiously waiting Mr. Dunmore's arrival in July, "that they might have a place for public worship and a living preacher." The rooms of the unoccupied mission-house were therefore thrown open for a chapel and a school, and Hohannes, late from the Bebek seminary, was employed to minister the gospel there. After tours of exploration, to Khanoos, Moosh, Bitlis, and Van, Mr. Dunmore returned in November to Erzroom, where he spent the winter. The Sabbath congregation, he says, has varied "from 25 to 40 and even 50. The largest number of female attendants has been 7." "Two day schools, one of which was not opened till midwinter, number about 12 pupils each." "Within eight months, books have been sold to the amount of 3,000 piasters. A book shop is greatly needed." There may be a very few true Christians in the place, it is said, "but of the old stock not one remains,—all have gone back." Two unsuccessful attempts have been made by the Protestants to secure a separation from the old Armenian community. This is reported as "the darkest place and people in the Armenian field, where missionary labor has been expended," and yet is regarded as "decidedly the most important field now to be manned by the mission." "There is now a degree of

freedom in religious discussion, inquiry and searching the Scriptures never before known;" individuals "have openly declared and shown themselves Protestants;" there is a "demand for a place of worship and a school, and a disposition shown by those not Protestants to have their children educated by us in a quarter of the city where hitherto nothing of the sort has been done;" and material aid is given by Protestants, who "no longer speak of 'the missionary chapel,' and 'the missionary school,' but of 'our chapel,' and 'our school.'" These and other like things are regarded as encouraging.

#### Arabkir.

Mr. Richardson reports that the year at this station, has been one of abundant care and labor, and also of much success, affording ample ground for hope of permanent progress. In addition to the city of Arabkir, ten permanent out-stations have been occupied. Thirteen native helpers have been employed, as preachers and teachers. There are four churches connected with this station, viz., at Arabkir, Keban-Maden, Mashkir and Shapik; but none of them have as yet been supplied with pastors. New members have been added to each of these churches within the year; in all, 29 by profession, and 2 by letter. The whole number of members at present is 82,—55 males and 27 females. At Arabkir, Mashkir, and Shapik, the Protestant communities and the Sabbath congregations have considerably increased. Malatia and Erzenjan are spoken of as promising out-stations, though their great distance from Arabkir prevents their being often visited by the missionaries. The schools connected with the station for the year 1858 were 12, with an aggregate of 232 pupils—181 boys and 51 girls. The demand for the Scriptures and other books has been increasing, 131 volumes of the Scriptures and 224 volumes of other books having been sold during the year, the sales amounting to 5,195 piasters. A chapel and school-rooms have been completed at East Arabkir, some account of which may be seen in the *Missionary Herald* for March last. A recent effort to deprive the missionaries of the buildings occupied by them in East Arabkir has been defeated, "through the generous aid of W. R. Holmes, Esq., English consul at Diarbekir, and the courtesy and justice of the Pasha and council at Kharpoot." The relations of the Protestants to the old Armenian community in regard to the payment of taxes have been a source of much vexation, the Protestants having been frequently imprisoned for taxes

which they had once paid; "but an arrangement is now being made which will, it is hoped, bring this long continued dispute to a final end." "We feel," the report says, "that our work has not been in vain in the Lord. Obstacles have been cleared away, and foundations laid; ground has been broken and precious seed sown; and the way has been thus prepared for a larger ingathering of souls renewed by the Spirit of God, than we have yet been permitted to witness."

#### Kharpoot.

"The work in this city," it is reported, "has been prosecuted much as in past years. Two regular preaching services are sustained upon the Sabbath, besides a Bible class for adults, and a catechetical exercise for the children of the schools. In these services, a growing interest has been manifested, and especially within the past three months, during which time there has been a considerable increase in the audiences, particularly in the eastern part of the city, where the usual attendance is from sixty to seventy-five adults. The renting of a new chapel, upon a more retired street, is one cause of this increase. One hindrance to a still further increase in our audiences is to us a source of much joy. Kevork, the apostate priest, who left us about a year since, has not ceased to preach the truth. This he is now doing in one of the largest churches in the city, and doing it, too, with acceptance to the people.

"Placing the Bible in the modern tongue upon the pulpit before him, he reads and explains it, and preaches over again, with new energy, the sermons prepared under Mr. Dunmore's training. Recently he has had a separate service for the women, to more than two hundred of whom he reads and expounds the word of God in the modern tongue, no man forbidding." Members of the church have of late manifested new interest in the monthly concert, and Mr. Wheeler says: "We have been especially gratified by their increased interest in the mission work in our own field, and their voluntary, unpaid efforts for its advancement. They appear to feel that the work is not ours but theirs, and one for whose ultimate superintendence and entire support we are only training them."

"Fourteen persons have been added to the church during the year and one excommunicated, leaving the present number thirty-three. The three schools in the city, two for boys and one for girls, are increasing in interest and profit." The number of pupils is 51 boys and 16 girls.

*Out-stations.*

Two places occupied as out-stations at the time of the last annual report, were soon after abandoned. At *Hulahkegh* "there are evident signs of progress. The school has been continued, numbering at times more than fifty boys." "In *Sursuri* we now have a helper, and there are signs of progress." In *Mezerih* the need of a suitable chapel is much felt. The sale of books has been very encouraging. "The school is small, numbering but nine boys. The Sabbath audiences are usually from fifteen to twenty." In *Haboosi* "there is much to encourage," and also at *Ichmeh*. At *Palu* "the fire so long concealed has at length broken out. The Nicodemuses now dare to come by day, and at a recent visit," Mr. Wheeler says, "I preached in our chapel to an attentive audience of fifty persons. The school has recently numbered between thirty and forty boys and girls, among whom are children of the chief Armenians of the city. Open Bibles are now found in shops in the market-place, and the chief subjects of discussion are drawn from them." At *Choonkoosh*, on a late visit, Mr. Wheeler found "opposition at an end, and ten men known as decided friends of the truth, while many others are secretly such." In three days he received \$11.64 for Bibles and Testaments, and more were wanted.

*General Remarks.*

Respecting the general aspect of the work in the *Kharpoot* field, the following language is used in the report :

In looking over our field, and comparing its present condition with that of a year ago, we see that a very decided advance has been made. This is especially apparent from the weakened and rapidly weakening hold of superstition upon the people generally, and from their changed feeling towards us and our work. We are now almost universally received by the Armenians as the friends and well-wishers of their nation, and the door for labor among them is opened wide. Multitudes who, a year ago, looked upon us with suspicion or hatred, now say : "We were mistaken. The cry of 'Prote' misled us." This changed feeling is especially apparent in the increasing readiness with which they buy and read

our books, the receipts for sales within sixteen months having been \$583, of which \$330 have been received within four months and a half, and \$176 within fifty days. This readiness of the people, not to receive books as presents—for during the year not more than \$1.00 has been donated—but to buy and pay for them, with their hard-earned and much-loved gold, is to us a token of much good. The number of Scriptures and portions of Scripture sold within sixteen months is 734, and within four months 436.

The kind feeling on the part of the people towards the missionaries, is spoken of as "shared by the ecclesiastics, especially by the more intelligent among them," but not by the Turkish authorities.

*Adrianople.*

The report of this station was not received until the abstract of the other station reports was already in type ; but most of the important facts mentioned have been noticed in letters published in February, March, and August. Among the Armenians at Adrianople, numbering seven or eight thousand, "the year may be characterized as one of persecution, of diminution, and of progress." A large number of Armeno-Turkish Testaments have been distributed. This class of the people "are probably as accessible as the average of Armenians." They speak only Turkish, and this fact, together with the opening, present and prospective, among the Turks, renders it important that a Turkish speaking missionary should be stationed at that place. In respect to the work among Bulgarians, several facts are spoken of in connection with Bulgarian schools, and periodical publications, which indicate much readiness to receive and favor the distribution of the Scriptures, and other Christian books, and "show how rapidly the truth would be spreading from all central places in the field, if these places were occupied." Two thousand copies of the Bulgarian Testament, printed in London, had just been received when the report was prepared, (it will be remembered that the missionaries had been without a supply most of the year,) and a colporter had been sent to attend the fair at *Selimnia*.

*ERZROOM.*

LETTER FROM MR. DUNMORE, JUNE  
20, 1859.

*The Earthquake.*

THE readers of the Herald have learned already, through the periodicals of the day, that the city of Erzroom was visited, on the 2d of June, by a most frightful and destructive earthquake. Mr. Dunmore, who for some months had been stationed at that place, gives the following account of this fearful visitation :

You may have heard of the dreadful earthquake that has laid nearly one half of Erzroom in ruins. As I was absent at the time, and returned only the day before yesterday, (June 18,) from a long and tedious journey of more than a month, I may not give a very vivid description of the terrible scenes that attended the upheavings of foundations, the overturning of so many dwellings, the burying and crushing of men, women and children, beneath falling roofs and walls. Suffice it to say that, from all accounts, it was dreadful in the extreme. Amid the general crash and ruin, there was terror, and weeping, and lamentation, and death; while such a volume of smoke and dust went up as to attract the attention of surrounding villages, and call them hither to see whether the city had actually sunk into the bowels of the earth. I will give a few particulars, as kindly furnished by Mr. Dalzell, Her Britannic Majesty's Consul here—the best authority available.

The first shock, which was not very severe, was felt about 8 o'clock, A. M., June 1, and at 10 o'clock, A. M., the following day, (June 2,) came the fearful earthquake, which laid in ruins 2,000 houses, nearly destroyed 1,500 more, and injured some 1,200 others; leaving (according to the accounts of Turkish officials) over 1,300 houses unharmed: but I do not believe that there are 100 houses in Erzroom as sound as they were before the earthquake. The shock was not only felt throughout the city, but in the

villages on the plain, and even at Hassan-Kallah, twenty miles to the east.

According to official returns, 380 dead bodies have been taken out from the ruins, about 200 wounded, and 60 are missing. The heavy shock, which did the mischief, is said to have continued about eight seconds, and it was followed by three others, less severe, the same day. Shocks, more or less severe, were also felt at intervals during eight consecutive days, since which there has been perfect quiet, and the work of building and repairing is now going on as rapidly as possible.

The course of the earthquake seems to have followed the direction of the mountain ranges, viz., north-east and south-west, and the greatest destruction was in the upper part of the city, or nearest the foot of the mountain. Buildings firmly constructed, or newly erected, were injured comparatively little; while others, by their side, were leveled with the ground. The Armenian, Papal and other churches, all of which are in the lower part of the city, were but slightly damaged, while mosques, in other quarters, were badly injured or ruined, and a large number of minarets were thrown down.

It is a singular fact, that the destruction was almost entirely confined to the moslem quarters of the city, and only twelve Christians lost their lives. None of our Protestant friends were injured, though several barely escaped with life. One woman, sister of our native preacher B. Hohannes, feeling the waving to and fro of the house, seized her two little children and escaped, in time to see roof and wall come down with a crash where she had been sitting. Part of another house, adjoining ours, was crushed, but no one was harmed. The two mission houses were injured, but not very seriously.

The population of nearly the entire city was turned out of doors, and it was indeed a sad sight, as I rode into town last Saturday morning, to see the out-



skirts covered and the streets lined with tents, some of canvas and others of bits of cloth and carpeting, the remnants left to the poor, after the general desolation. And as the front door of our house was opened, I looked in upon a group of our Protestant friends, nearly filling the long, wide hall, who had ventured under cover of a roof but the night before. Had this shock occurred in the night, the loss of life would have been immense; and had it occurred in the winter, the suffering must have been beyond computation. As it is, multitudes are exposed to great privations, from extreme poverty, from hunger, and the inclemency of the Er-room climate, where a fire is still needed for comfort, though the rainy season has nearly passed. Scarcity of bread-stuffs, and the extremely high prices of provisions, (brought on by Arif Pasha, who has been the scourge of this region for more than two years,) adds greatly to the distress of the poor people, now left without even a roof for shelter.

May the Lord Almighty, who has thus overturned this wicked city in wrath, speedily visit it in mercy; overturning the foundations of the wicked by the Spirit of his grace; and teaching the people to fear, to believe, to love and to obey Him who caused the earth to quake at the consummation of the great work of his mission to this world, and extorted the confession from infidel lips—"Truly this was the Son of God."

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### Recent Intelligence.

**GABOON.**—Mr. Bushnell, in a letter written in May, is called to speak of sickness and trials which may well call forth sympathizing prayers. He first mentions, (May 5,) "confusion and drunkenness in connection with the death and funeral of old king Glass;" and afterwards writes, (May 18,) "The last twelve days have been a season of trial such as I have no recollection of, in the history of this mission." This arose, first, from the very severe sickness of Mrs. Jack, whose life had been entirely despaired of for a time; but as she still lived, some days after her death was looked for, a faint hope was again

entertained "that there might remain sufficient vitality to enable her to rally." But our brother adds:

Mrs. Jack is only one of five who have been sick. The day after she was taken, brother Best was attacked with fever, and was confined to his bed five or six days. A few days after, Mrs. Bushnell, exhausted with watching and care, was prostrated by fever, but after three days was able to resume her place as nurse. Mr. Jack held out till last Sabbath night, when he was violently attacked by fever, accompanied with delirium. His disease has yielded, and this morning he is out of danger, unless he has a relapse. During all these days and nights of anxiety and care, I have been in a feverish state, but have been remarkably sustained, and have kept up with the exception of two days, when I was mostly confined to my bed, from which I gave directions to those who had charge of the sick, and occasionally crept from room to room to see them for a moment.

Mrs. Jack's attack was one of the most violent, of malignant fever, I have ever seen—the same type of disease that removed Mr. McQueen in two and a half days, Mr. Herrick in three, and Mr. Adams, Dr. Ford, and others, in a little longer period. This is the only form of fever we stand in fear of; but to this insidious enemy we are ever exposed, and from its attacks we have no sure defence.

I have thus penned, in great haste, this brief account, that you may solicit in our behalf the prayers of God's people, and with us return thanks to our Heavenly Father for his sparing mercy, and for the gracious fulfillment to us of the promise: As thy day, so shall thy strength be.

**ZULUS.**—A letter from Mr. A. Grout will be found in the Journal of Missions. Mr. Wilder wrote from Umtwalumi, May 2:

The year which is now near its close, (our annual meeting comes the first of June,) has been one of prosperity at my station, for the most part. I expect to baptize four or five persons on the next Sabbath, who have, for two or three years, given evidence of renewed hearts. Our health has been as good as usual, indeed better. I have as good health to-day as I had nearly ten years ago, when I first landed in Natal. Within the year, I have completed a brick chapel, 32 by 54 feet, though we have not seats for it yet. A neighbor has contributed planks enough to partly seat it, but they are 120 miles distant, and it will cost some thirty dollars to get them.

**SANDWICH ISLANDS.**—Mr. Emerson, of Waialua, Oahu, wrote from Honolulu, May 27:

It is now nearly seven weeks since, on my way to an out-station on the Sabbath, I fell insensible from my horse, and by comparing time afterwards with the time when I left home, I suppose I lay an hour or so, insensible, on the earth. I knew nothing of the fall, and received only a slight injury from it. But my head has not been perfectly clear since. My church has been much

revived the past year, and quite a number, who had been among our rudest and most immoral young men and women, are now apparently converted to the Savior. I have attended a daily morning prayer meeting at the station when not prevented by sickness. Connected with that and other prayer meetings in the field, there are a goodly number of hopeful converts, of whom twelve have been received to the church, and twenty or more now stand propounded.

Mr. Baldwin, of Lahaina, says, (May 3,) "Our revival was wonderful last year, and the converts, as yet, appear well. On the first Sabbath in April we received to the church 103. Some of these had been our most debased characters, but grace descends to low depths."

Mr. Lyman reports, respecting the Hilo boarding school, that the number of boys of suitable age to attend the school has considerably decreased, and the inducements to engage in other employments have multiplied. "Still there are as many wishing to enter as we ought to receive, and perhaps those received are as promising as formerly. At the date of our last report, the number of pupils was 64. During the year three were dismissed for immoral conduct, twelve to enter the seminary at Lahainaluna, and eleven to engage in other business. A new class of eighteen was received in July, so that our regular scholars at the close of the term in April, were 56." "About one half the pupils are church members, and their general deportment has been creditable."

MADURA.—Mr. Rendall wrote, May 16, that the reinforcement had reached Madura safely. Mr. and Mrs. Chester were occupying the before vacant house at Pasumalie, and were "busy getting the language." Mr. White, now in charge of Dindigul, writes that there is little change to report in the village congregations connected with that station. The school at Dindigul has increased, and is now divided into two, with about fifty scholars in both. He adds:—"There is a new and interesting feature in the congregation of Dindigul. Several of the women are learning to read, and they are all much interested, and seem anxious to learn. In some cases their children are their teachers. The pastor's wife also assists, and so do the two graduates from the girls' boarding school, who are now employed as teachers, and who, out of school, teach their own mothers and a few of their neighbors. No new families have joined the congregation, but still the prospects of the church are good. The Sabbath school, which is held after the afternoon service, is well attended. At a

communion season in January, the native pastor received two persons to the church by profession.

BOMBAY.—Mr. Harding wrote, June 23: "We are not without encouragement in our work. Gradually the truth is gaining ground, and three or four young men are now asking to be admitted to the church. You will be sorry to learn that there is a great deal of cholera in Bombay at present. Week before last there were 356 deaths from that disease. Since then the returns have not been made public, but from what I hear, it seems to be on the increase just now."

SYRIA.—Mr. Ford writes from Beirut, July 9:

It is a circumstance encouraging to us all, that during the first half of 1859, nineteen persons have been added to the churches in our mission. In the absence of any very marked movement, this fact shows that the good work is constantly progressing, and that the kingdom of God is coming in Syria, though not with observation.

We endeavor to bear with you, in heart and in our prayers, the burden of financial embarrassment, trusting in the Spirit of God to quicken the spirit of love and consecration in the churches. In this land Providence is calling us to go forward; and we *must* go forward, whether we be many or few, and whether the means at our disposal be increased or diminished.

SOUTHERN ARMENIANS.—Mr. and Mrs. White, transferred by the mission to the Marash station, reached that place June 2, and entered at once upon their work. Mr. White writes, that the condition of the Protestants is mainly satisfactory. The Sabbath congregations number about 600, and nearly all the congregation, old and young, are in the Sabbath school, which is now held in the morning. "The schools are large and doing an excellent work, half of the 180 boys, and half of the 70 girls, being Armenian and Catholic. A man is now employed to go from house to house, himself teaching and superintending the children, who also will still be employed, in teaching the women to read. This department of effort "presents a wide field for doing good." The foundations of the new Protestant church were commenced June 15. On the same day the Pasha, with a force of 800 soldiers and 1,400 villagers, started against the Zeitoonites, hoping to establish the authority of the government among them. "The Pasha says, he hopes they will all become Protestants—one proof that the Protestants are the best citizens of Turkey." Mr. White remarks: "I feel that a most glorious work has been

and is now going on in this place; and never before have I felt so deeply what a sweet privilege it is to preach Christ."

**NORTHERN ARMENIANS.**—Mr. Wheeler has recently visited Choonkoosh, the most southern of the Kharpoot out-stations, the city from which, in October, 1857, a mob drove Messrs. Dunmore and Wheeler, and from which the native helper was also driven, in August, 1858. He reached the place April 7, having gone ten miles out of the direct route "to avoid impassable snow drifts." The following extract from his letter indicates that progress has been made at Choonkoosh.

Visiting the market place, I found open Bibles in four shops, and one man said he had read and preached that day to fifteen men, and that all his neighbors were friendly to the truth. As I read and talked, they gathered around the open front of his shop in the rain, and listened to the truth. During our stay, of three days and four nights, not a dog moved his tongue against us. On the Sabbath I preached twice, to audiences of twelve and twenty. My companion, Haji Agha, also preached in the evening. But, though we held but three formal services, we were really preaching and teaching from early dawn till late at night. People were continually coming and going, and much good seed was sown, which we trust fell into good ground and will spring up and bring forth fruit to eternal life. I received \$11.64 for Bibles and Testaments, and more were wanted which I could not supply.

**DAKOTAS.**—It is reported that during the last year, three Dakotas and five whites have been added to the mission church by profession, and one Dakota by letter. One white and three Indian members of the church have died, and three have been suspended. The present number of members in good standing is—Dakotas 50, whites 11. The employment of teachers by the government has in great measure superseded the day-schools of the mission, though the brethren regret that those teachers are required to instruct in English instead of Dakota. There are at present 18 pupils in the mission boarding school, 9 boys and 9 girls, and four other boarders, 2 boys and 2 girls, in Dr. Williamson's family. Pilgrim's Progress in Dakota, —the Dakota Bunyan—has been received from the press in New York, and meets with "a very welcome reception." Dr. Williamson writes: "A number of the people who plant near Lac-qui-parle, have within a year expressed a wish for a missionary teacher. It is probable they are influenced chiefly by the hope of secular advantage, but I suppose not wholly. Two or three of our members still remain there, and there are others who have lost confidence in their superstitions

and wish to know more about Christianity. Our audiences on the Sabbath are larger than in years past, and we endeavor to preach not only publicly, but from house to house, praying and hoping that in due time the good seed will spring up, and bring forth fruit unto eternal life."

**SENECAS.**—Mr. Gleason reports, from the Lower Cattaraugus station, for the past year, in sadness; his heart having been "sorely tried" by "divisions" and "sectarian influence." Only one person, "and she a stranger, a young Scotch woman," has been added to the church within the year, while four members have died, and others have gone to the Methodists, "without letter or recommendation," so that the number of members is reduced from 112 to 98. The Sabbath school at the station "has been kept up in a prosperous condition. A Sabbath school has also been established by the church at Old Town, among the pagans, and lively hopes are entertained of good results. Quite a number of pagan adults attend, and seem pleased to hear the children sing the Christian hymns." Other "schools have gone into the hands of the State," and are "well kept up, by good and faithful teachers, some 200 children attending the various schools." "The orphan asylum seems to promise good."

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## Home Proceedings.

### EMBARKATION.

Rev. Daniel Vrooman, of the Canton mission, and Mrs. Maria W. Vrooman, from Grass Lake, Michigan, sailed from New York, July 30, for Hong Kong, in the ship J. Wakefield, Captain Young.

Rev. John H. Shedd, of Mt. Gilead, Ohio, and Mrs. Sarah Jane Shedd, of Malta, Ohio, sailed from New York August 17, in the steamer Persia, for Liverpool, on their way to join the Nestorian mission. Mr. Shedd is a graduate of Marietta College and Lane Theological Seminary.

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### CLOSE OF THE FINANCIAL YEAR.

THE friends of the American Board will look to its publications for the present month with some solicitude, to ascertain the condition of the Treasury at the close of the financial year, July 31. The receipts for the last two months, (June and July,) especially for July, it will be seen have been large, carrying the whole amount for the year, from donations and legacies, to more than

\$326,000. This amount, though much less than has been all along announced as necessary to meet the expenses of the year and pay off the last year's deficiency—much less, even, than the year's expenses, so that the debt is largely increased—yet exceeds the sum of receipts from the same sources, for the year ending July, 1858, by more than \$20,000, and indeed exceeds the amount received from the same sources in any previous financial year of the Board's history, excepting that ending with July, 1857. The various financial accounts, with different missions, &c., are not yet, (Aug. 16,) closed, so that the exact condition of the Treasury cannot be stated; but the present debt is supposed to be not less than about \$70,000. While, therefore, there is reason for gratitude that the contributions for the last month have been so liberal, there is still much occasion for prayerful solicitude and earnest effort, to remove embarrassments, and furnish means for such a prosecution of the missionary work in various fields, as Providential openings seem to demand.

#### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the First Presbyterian church in the city of Philadelphia, commencing on Tuesday, October 4, at four o'clock, P. M. Rev. Robert W. Patterson, of Chicago, Illinois, is expected to preach the sermon, Tuesday evening.

## DONATIONS.

### RECEIVED IN JULY.

#### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |              |
| Buxton, P. Adams,                               | 5 00         |
| Freeport, Dea. Bliss,                           | 3 00         |
| Gorham, Cong. ch. 94,77; a friend,              |              |
| 5;                                              | 99 77        |
| Mechanic Falls, Cong. ch. m. c.                 | 17 12        |
| Minot, Cong. ch. m. c.                          | 30 00        |
| North Bridgeton,                                | 3 00         |
| North Yarmouth, 1st ch. 21,63;                  |              |
| gent. 3,50; la. 23,70; m. c. 6,83;              | 55 66        |
| Portland, State st. ch. 71; m. c.               |              |
| 74,27; 3d cong. ch. and so. m. c.               |              |
| 25;                                             | 170 27       |
| Standish, Cong. ch.                             | 9 00         |
| Watford, do.                                    | 65 72        |
| West Auburn, Cong. ch. and so.                  | 58 00—516 54 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Central ch. 30,21; Winter                 |              |
| st. ch. m. c. 50;                               | 80 21        |
| Bristol, Cong. ch. 52,91; la. miss.             |              |
| so. 55; m. c. 5,09;                             | 113 00       |
| New Castle, Rev. J. G. Merrill,                 | 2 00         |
| North Edgecomb, Cong. ch. and so.               | 21 00        |
| Topsham, Cong. ch. m. c.                        | 27 00        |
| Wiscasset, do.                                  | 21 00—264 21 |

|                                                |              |
|------------------------------------------------|--------------|
| Oxford Co.                                     |              |
| Bethel, 1st ch. 25; 2d ch. 20                  | 45 00        |
| Bloomfield, Mrs. E. D.                         | 2 00         |
| Fryeburg, Cong. ch.                            | 23 00        |
| Gilead,                                        | 5 00         |
| Rumford, J. Elliot,                            | 3 00         |
| South Paris, Cong. ch. 19; Rev.                |              |
| A. Southworth, 10;                             | 29 00—107 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr.        |              |
| Bangor, Central ch.                            | 136 51       |
| Brewer, 1st cong. ch.                          | 31 22        |
| Brownville, do. m. c.                          | 8 50         |
| Foxcroft and Dover, Cong. ch.                  | 10 00        |
| Lowell, A friend,                              | 5 00—191 23  |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr. |              |
| Biddeford, Pavilion ch. and so.                | 20 00        |
| South Berwick, Cong. ch. and so.               |              |
| 76,12; John Plumer to cons.                    |              |
| ELLEN MARIA PLUMER an H. M.                    |              |
| 100;                                           | 176 12       |
| Wells, 1st cong. ch. 37; m. c. 46;             |              |
| 2d cong. ch. and so. 14;                       | 97 00—293 12 |

1,372 10

|                                 |              |
|---------------------------------|--------------|
| Bucksport, 1st cong. ch.        | 50 00        |
| Castine, Cong. ch. m. c.        | 138 48       |
| Dennismville, Cong. ch. and so. | 10 00        |
| Erro Mainensis,                 | 8 00         |
| Robbinston, Cong. ch. and so.   | 45 00—251 48 |

1,623 58

#### NEW HAMPSHIRE.

|                                            |               |
|--------------------------------------------|---------------|
| Cheshire co. Aux. So. George P. Drown, Tr. |               |
| Alstead, Cong. ch.                         | 16 53         |
| Cheshire co. Conf.                         | 18 83         |
| Gilsum, Cong. ch. and so. 15,75; a         |               |
| friend, 1;                                 | 16 75         |
| Hinsdale, Cong. ch. and so. m. c.          | 75 00         |
| Keene, Cong. ch. and so. m. c. 5;          |               |
| Lucy A. Nye, dec'd, 70,74; Rev.            |               |
| J. A. Hamilton, 5;                         | 80 74         |
| Marlboro', Cong. ch. and so.               | 14 39         |
| New Alstead, Cong. ch. and so.             |               |
| m. c. 10; Paper Mill Village,              |               |
| cong. ch. 9,21;                            | 19 20         |
| Swansey, Cong. ch. m. c.                   | 10 15         |
| Troy, Cong. ch. and so.                    | 17 00         |
| Walpole, do.                               | 20 80         |
| Westmoreland, South, 1st cong.             |               |
| ch. and so.                                | 15 55         |
| Winchester, Cong. ch. and so. m. c.        |               |
| 12,75; an extra offering, 41,40;           |               |
| a friend of the cause, 2;                  | 56 15—361 17  |
| Grafton co. Aux. So. W. W. Russell, Tr.    |               |
| Bristol, Cong. ch.                         | 18 00         |
| Campton, Cong. ch. and so.                 | 27 82         |
| Canaan, do.                                | 8 00          |
| Littleton, Cong. ch. 22,84; m. c.          |               |
| 21,17;                                     | 47 01         |
| Lyme, Cong. ch. and so. to cons.           |               |
| ALLEN G. WASHBURN an H. M.                 | 150 00        |
| Orford, E. and H. A. M.                    | 4 00          |
| Piermont, Cong. ch.                        | 12 00         |
| West Lebanon, Cong. ch. and so.            | 110 00—376 83 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.   |               |
| Bennington, A. M. Whiton,                  | 20 00         |
| Greenfield, Evan. ch.                      | 18 00         |
| Hancock, Cong. ch. an extra cong.          | 11 00         |
| Manchester, Franklin st. ch.               | 60 84         |
| Mason, Cong. ch.                           | 3 68          |
| Milford, Cong. ch. to cons. GEORGE         |               |
| W. BURNS an H. M.                          | 120 37        |
| New Boston, Pres. ch. 28,08; L. C.         |               |
| Christie, 5;                               | 33 08         |
| South Merrimack, Cong. ch.                 | 1 77—268 74   |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |               |
| Chichester, Cong. ch. and so. m. c.        |               |
| to cons. Rev. JOSHUA S. GAY an             |               |
| H. M.                                      | 52 00         |
| Franklin, Cong. ch. and so. 21,75;         |               |
| m. c. 13,68;                               | 35 43         |
| Henniker, Cong. ch.                        | 70 00         |
| Pembroke, m. c. 34,55; Mrs. Burn-          |               |
| ham, 5;                                    | 39 55         |
| Salisbury, Cong. ch. m. c. wh. with        |               |
| prev. dona. to cons. TRISTRAM              |               |
| GREENLEAF an H. M.                         | 6 00—202 98   |



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| Rockingham co. Conf. of chs. F. Grant, Tr.                                                                                                                                                                                          |               |
| Brentwood, Cong. ch.                                                                                                                                                                                                                | 37 50         |
| Exeter, Cong. ch. m. c.                                                                                                                                                                                                             | 4 53          |
| North Hampton, m. c.                                                                                                                                                                                                                | 22 62         |
| Northwood, Cong. ch.                                                                                                                                                                                                                | 22 60         |
| Greenland, Emily Holt,                                                                                                                                                                                                              | 5 00          |
| Rye, Cong. ch. and so.                                                                                                                                                                                                              | 11 00—102 65  |
| Strafford co. Conf. of chs. E. J. Lane, Tr.                                                                                                                                                                                         |               |
| Barrington, Cong. ch. and so.                                                                                                                                                                                                       | 25 00         |
| Centre Harbor, J. C. Page,                                                                                                                                                                                                          | 6 00          |
| Dover, Belknap ch. 25; 1st cong. ch. and so. (of wh. from William Woodman to cons. Rev. WILLIAM L. GAGE of Andover, Ms., and Rev. JOHN W. RAY of Goffstown, N. H., H. M., 100;) to cons. JOSHUA BANFIELD an H. M. 200; m. c. 21,91; | 246 91        |
| Laconia, Cong. ch. and so. 59,91; unknown, 10;                                                                                                                                                                                      | 69 91         |
| Rochester, Cong. ch. and so.                                                                                                                                                                                                        | 14 04—351 86  |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                                                                                                                                                                                            |               |
| Lempster, E. Ronnelly,                                                                                                                                                                                                              | 1 00          |
| Meriden, Cong. ch. and so. 47,25; m. c. and K. U. Acad. 74,62;                                                                                                                                                                      | 121 87—122 87 |
|                                                                                                                                                                                                                                     | 1,797 10      |

## VERMONT.

|                                                                                                              |              |
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| Addison co. Aux. So. A. Wilcox, Tr.                                                                          |              |
| Middlebury, A friend,                                                                                        | 5 00         |
| Ripton, A family offering,                                                                                   | 30 00—35 00  |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                   |              |
| Hardwick, Three friends,                                                                                     | 3 00         |
| Lyndon, Cong. ch. m. c.                                                                                      | 20 00        |
| McIndoe's Falls, Cong. ch. 30; m. c. 25;                                                                     | 55 00        |
| Peacham, Mrs. L. C. Shedd, to cons. WILLIAM R. SHEDD, of Newbury, Vt., an H. M.                              | 100 00       |
| St. Johnsbury, 1st cong. ch. 23; 2d do. 57,10; South do. 78,36; friends of miss. 150;                        | 308 46       |
| Waterford, Cong. ch. and so.                                                                                 | 22 00—518 46 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                                    |              |
| Burlington, Cong. ch. m. c. 25; Prof. N. G. Clark to cons. Prof. M. H. BUCKHAM an H. M. 50; M. H. Stone, 20; | 95 00        |
| Colchester, C. Farrand,                                                                                      | 5 00         |
| Hinesburg, Cong. ch. and so. 63,86; m. c. 5,84;                                                              | 69 70        |
| Underhill, Two friends, 2; North cong. ch. and so. 16,30;                                                    | 18 30        |
| West Milton, E. Herrick,                                                                                     | 10 00—198 00 |
| Franklin co. Aux. So. C. F. Safford, Tr.                                                                     |              |
| Bakersfield, Cong. ch.                                                                                       | 15 00        |
| Enosburg, M. Wright,                                                                                         | 8 00         |
| Georgia, Cong. ch. and so. m. c.                                                                             | 10 00        |
| Sheldon, Cong. ch. and so. 21,32; Mrs. F. Wead, 59;                                                          | 71 32—104 32 |
| Orange co. Aux. So. L. Bacon, Tr.                                                                            |              |
| Bradford, Cong. ch. and so. 78,81; m. c. 21,27; to cons. JOHNSON HARDY an H. M.                              | 100 08       |
| Chelsea, Cong. ch. and so.                                                                                   | 32 00        |
| Corinth, do.                                                                                                 | 19 00        |
| Newbury, do.                                                                                                 | 150 00       |
| Randolph, do. 25; West, cong. ch. and so. 25;                                                                | 50 00        |
| Strafford, Cong. ch. and so.                                                                                 | 9 23         |
| Theftford, do. m. c.                                                                                         | 19 13        |
| Vershire, do.                                                                                                | 7 50         |
| Wells River, do.                                                                                             | 10 00        |
| Williamstown, do.                                                                                            | 35 20—432 14 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                                                    |              |
| Barton, Cong. ch. m. c.                                                                                      | 5 20         |
| Brownington, do.                                                                                             | 12 00        |
| Coventry, Cong. ch. m. c. 6; Mrs. S. P. C. 1;                                                                | 7 00         |
| Derby, Cong. ch. and so.                                                                                     | 8 36         |
| Westfield, do.                                                                                               | 11 65—44 21  |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                         |              |
| Fairhaven, Cong. ch. and so. 16,25; C. Reed to cons. Rev. E. CORNELIUS HOOKER an H. M. 50;                   | 66 25        |
| Pawlet, Cong. ch. and so.                                                                                    | 25 00        |
| Pittsford, m. c.                                                                                             | 28 16        |
| Rutland, Cong. ch. m. c.                                                                                     | 15 21        |
| West Rutland, Cong. ch. and so.                                                                              | 29 25—163 87 |

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|---------------------------------------------------------------------------------------------------------------------------|--------------|
| Washington co. Aux. So. G. W. Scott, Tr.                                                                                  |              |
| Barre, Cong. ch. and so. (of which from A. Nichols, wife and child, 3;) 56,38; m. c. 11,31; I. Wood, 10;                  | 77 69        |
| Montpelier, Cong. ch. ladies, 104,60; m. c. 20,66;                                                                        | 125 26       |
| Northfield, Cong. ch.                                                                                                     | 30 00        |
| Norwich, Cong. ch. and so. to cons. Rev. S. W. BOARDMAN an H. M.                                                          | 70 00        |
| Waitsfield, Cong. ch. and so.                                                                                             | 46 00        |
| Waterbury, do.                                                                                                            | 14 66—363 61 |
| Windham co. Aux. So. F. Tyler, Tr.                                                                                        |              |
| Grafton, Cong. ch. and so. 71,63; m. c. 19,53;                                                                            | 91 16        |
| West Westminster, Cong. ch. and so.                                                                                       | 12 00—103 16 |
| Windsor co. Aux. So. J. Steele, Tr.                                                                                       |              |
| Gaysville, Cong. ch.                                                                                                      | 10 00        |
| Sharon, Chester Baxter to cons. Rev. PHILETUS CLARKE an H. M.                                                             | 50 00        |
| Weathersfield Centre, Cong. ch.                                                                                           | 35 44        |
| Windsor, Cong. ch. and so. gent. 55,83; la. 35,73; m. c. 33,57; to cons. Rev. E. H. BYINGTON an H. M.; Luther Clarke, 50; | 175 13       |
| Woodstock, Mason Ladd, 20; Henry Dearborn, 5; (cong. ch. and so. 12; ack. in Herald for June as fr. Windsor;)             | 25 00—295 57 |
| A friend,                                                                                                                 | 5 00         |
| B.                                                                                                                        | 105 00       |
| Bennington, 1st cong. ch. wh. cons. Rev. HENRY M. SWIFT an H. M.                                                          | 50 27—160 27 |
|                                                                                                                           | 2,408 61     |
| Legacies.—Bridport, Phineas Kitchel, by Joseph Kitchel, Ex'r,                                                             | 223 72       |
| Charlotte, Mrs. Eliza Ufford, by E. H. Wheeler, Ex'r,                                                                     | 50 00        |
| Essex, Nathan Lathrop, by B. B. Butler and A. J. Walkins, Ex'rs,                                                          | 15 56—283 28 |
|                                                                                                                           | 2,697 89     |

## MASSACHUSETTS.

|                                                                                                                                      |                 |
|--------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                              |                 |
| Edgartown, Miss C. Coffin,                                                                                                           | 2 75            |
| Harwich, M. Rogers,                                                                                                                  | 1 00            |
| North Falmouth, Cong. ch. and so. m. c.                                                                                              | 20 00—23 75     |
| Berkshire co. Aux. so. H. G. Davis, Tr.                                                                                              |                 |
| Lanesboro', Cong. ch. and so. 21; m. c. 14;                                                                                          | 35 00           |
| Lee, Cong. ch. and so. gent. 135,97; la. 96,37; m. c. 97,66;                                                                         | 350 00          |
| Lenox, Cong. ch. and so. 94,44; to cons. Rev. GEORGE T. WASHBURN an H. M.; m. c. 39,56;                                              | 134 00          |
| North Becket, Cong. ch.                                                                                                              | 9 38            |
| Pittsfield, 1st cong. ch. and so. 83,12; gent. 251; la. 119;                                                                         | 483 12          |
| Richmond, Cong. ch. and so.                                                                                                          | 36 00           |
| South Egremont, Cong. ch. and so.                                                                                                    | 25 60           |
| Stockbridge, Cong. ch. and so.                                                                                                       | 76 94           |
| West Stockbridge, Benjamin Cone and Mrs. Charlotte Cone, 250 each,                                                                   | 500 00          |
| Williamstown, 1st cong. ch. and so. 153,30; m. c. 46,70; Williams College, 180,05; m. c. 16,50;                                      | 396 55—2,016 90 |
| Boston, S. A. Danforth, Agent.                                                                                                       |                 |
| (Of wh. fr. a friend, 100; do. 40; Mrs. A. F. Felt, dec'd, 20; Mrs. M. 15; S. White, 15; Penitent Female Refuge, 12,75; unknown, 3;) | 4,910 89        |
| Brookfield Asso. W. Hyde, Tr.                                                                                                        |                 |
| Holland, W. H.                                                                                                                       | 10 00           |
| North Brookfield, A friend,                                                                                                          | 5 00            |
| Ware, Mrs. H. Wood, 5; C. A. Gould, 5;                                                                                               | 10 00—25 00     |
| Essex co.                                                                                                                            |                 |
| Andover, South ch. and so. m. c. 58,50; a lady, wh. and prev. dona. cons. Mrs. SARAH A. MOOR an H. M. 50; A. 10; So.                 |                 |

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| of Inq. 48,30; North, a thank-offering, 1;                                                                                                                                                                                                                  | 167 80            |
| Salem, Crombie st. ch. to cons. JOSEPH E FISKE and CHARLES H. FABENS H. M. 200; Tab. ch. m. c. 35,52; a friend, 10;                                                                                                                                         | 245 52            |
| Saugus, Cong. ch. and so.                                                                                                                                                                                                                                   | 31 07             |
| Wenham, Mrs. H. S.                                                                                                                                                                                                                                          | 10 00—454 39      |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                                   |                   |
| Haverhill, West par.                                                                                                                                                                                                                                        | 131 00            |
| Ipswich, A friend,                                                                                                                                                                                                                                          | 5 00              |
| Newbury, D. Adams, 15; West, 1st ch. and so. 71,85; 2d par. wh. and prev. dona. cons. JAMES G. TEWESBURY an H. M. 73,71;                                                                                                                                    | 160 56            |
| Newburyport, Belleville so. 33; m. c. 10; avails of gold ring, 2,85; unknown, 40; Mrs. Z. P. Banister to cons. SUSAN A. R. COWLES, of Ipswich, an H. M. 100;                                                                                                | 165 85—462 41     |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                                                                                                                                              |                   |
| Manchester, Cong. ch. and so.                                                                                                                                                                                                                               | 72 67             |
| Gloucester Harbor, Cong. ch. and so.                                                                                                                                                                                                                        | 22 35—95 02       |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                                                                       |                   |
| Ashfield, 1st cong. ch. gent. and la. asso. 11,63; m. c. 28,88; 2d cong. ch. 40,90;                                                                                                                                                                         | 81 41             |
| Conway, Cong. ch. 35; m. c. 37,08; extra dona. 65,01;                                                                                                                                                                                                       | 137 09            |
| Deerfield, Ortho. cong. ch. and so. 20; South Monument, ch. and so. 13; 1st cong. ch. 87,84; T. A. Phelps, 2;                                                                                                                                               | 122 84            |
| East Hawley, Cong. ch. and so.                                                                                                                                                                                                                              | 18 00             |
| Erving, Cong. ch. and so.                                                                                                                                                                                                                                   | 13 00             |
| Greenfield, 2d cong. ch. and so.                                                                                                                                                                                                                            | 100 00            |
| Shelburne, Cong. ch. and so. gent. 45,97; la. 35,57;                                                                                                                                                                                                        | 81 54             |
| Sunderland, Cong. ch. and so. to cons. RODOLPHUS D. FISK an H. M.                                                                                                                                                                                           | 100 00            |
| Warwick, Trin. so.                                                                                                                                                                                                                                          | 8 50              |
| Whately, O. Lord,                                                                                                                                                                                                                                           | 20 00—682 38      |
| Hampden co. Aux. So. J. C. Bridgman, Tr.                                                                                                                                                                                                                    |                   |
| Chicopee, 1st cong. ch. 64,25; m. c. 47; (Falls,) 2d ch. 76,12; two ladies, 10;                                                                                                                                                                             | 197 37            |
| Huntington, 2d cong. ch. 31,14; m. c. 13,86;                                                                                                                                                                                                                | 45 00             |
| Longmeadow, Cong. ch. la. benev. so. wh. and prev. dona. cons. DR. THOMAS L. CHAPMAN an H. M. 58,75; m. c. 39;                                                                                                                                              | 97 75             |
| Monson, Cong. ch. and so. 250,02; m. c. 59,14; Rev. D. N. Coburn, 10;                                                                                                                                                                                       | 319 16            |
| Springfield, 1st ch. 55,50; m. c. 131,07; wh. and prev. dona. cons. JOHN R. HIXON, LUTHER BLISS, Jr., Mrs. HENRY FULLER and Mrs. S. W. AVERY H. M.; North ch. m. c. 230,52; Mrs. M. C. Bemis, 40; Olive ch. 30; G. and C. M. 1,000; a friend, 50;           | 1,517 03          |
| Westfield, 1st ch. and so. 130; m. c. 50; 2d ch. 54; m. c. 96,14; to cons. HENRY HOOKER an H. M.; "India Circle" for Mrs. Ballantine's sch. 50;                                                                                                             | 380 14            |
| West Springfield, 1st cong. ch. 179,28; m. c. 25,05; wh. and prev. dona. cons. Rev. T. H. HAWKS, EDWARD PARSONS, and ELISHA ELDRIDGE H. M.                                                                                                                  | 204 33—2,760 84   |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                                                                                                                                                                   |                   |
| Amherst, College ch. 95,32; L. S. 5; Faculty and Students of Amherst coll. 80,50;                                                                                                                                                                           | 180 82            |
| Cummington, 1st cong. ch. and so. 3; Village ch. 23,70;                                                                                                                                                                                                     | 26 70             |
| Easthampton, 1st ch. m. c.                                                                                                                                                                                                                                  | 60 85             |
| Granby, La. miss. so.                                                                                                                                                                                                                                       | 52 00             |
| Hatfield, Cong. ch. and so.                                                                                                                                                                                                                                 | 66 50             |
| Hadley, 1st cong. ch. 72,12; young converts, 3;                                                                                                                                                                                                             | 75 12             |
| Haydenville, Cong. ch.                                                                                                                                                                                                                                      | 26 21             |
| Northampton, 1st cong. ch. m. c. 206,98; Mrs. E. Allen, 3; L. Chapin, for ed. of Jewish females at Constantinople, 10; "E. of N." 50; Edwards cong. ch. m. c. 83,48;                                                                                        | 353 46            |
| Plainfield, Cong. ch. m. c.                                                                                                                                                                                                                                 | 36 00             |
| South Hadley, Josiah Kittredge, to cons. Mrs. SUSAN B. B. KITTREDGE an H. M. 100; Mt. Holyoke Sem. teachers and pupils to cons. Miss SARAH A. START, Miss CATHARINE HOPKINS, and Miss LYDIA A. SESSIONS H. M. 333,50; Falls, cong. ch. and so. m. c. 28,50; | 462 00            |
| Southampton, Cong. ch. and so.                                                                                                                                                                                                                              | 41 00             |
| Williamsburg, 1st ch.                                                                                                                                                                                                                                       | 234 14—1,614 80   |
| Middlesex co.                                                                                                                                                                                                                                               |                   |
| Ashby, Asa Jaquith,                                                                                                                                                                                                                                         | 2 00              |
| Auburndale, Phelps,                                                                                                                                                                                                                                         | 3 00              |
| Bedford, Trin. cong. ch. to cons. Mrs. R. A. LOOMIS of Littleton an H. M. 137,35; m. c. 39,39;                                                                                                                                                              | 176 74            |
| Cambridge, Shepard ch. and so.                                                                                                                                                                                                                              | 537 56            |
| Cambridgeport, Cong. ch. 73,86; a few friends, 15;                                                                                                                                                                                                          | 88 86             |
| East Cambridge, Evan. cong. ch. m. c.                                                                                                                                                                                                                       | 9 01              |
| Lowell, WILLIAM S. SOUTHWORTH, to cons. himself an H. M. 100;                                                                                                                                                                                               |                   |
| Kirk st. church to cons. S. W. STICKNEY an H. M. 100;                                                                                                                                                                                                       | 200 00            |
| Tewksbury, Cong. ch. and so.                                                                                                                                                                                                                                | 120 00            |
| West Cambridge, W. S. F. to cons. himself an H. M.                                                                                                                                                                                                          | 100 00            |
| Woburn, Mrs. Anna Knight,                                                                                                                                                                                                                                   | 100 00—1,337 17   |
| Middlesex co. South Conf. of chs.                                                                                                                                                                                                                           |                   |
| Concord, Evan. cong. ch. 21; m. c. 62,87; A friend, to constitute himself, Mrs. REBECCA P. DAMON, HELEN F. DAMON, WILLIAM J. DAMON, BENJAMIN HARPER DAMON, ANNIE C. DAMON, ELIZABETH M. DAMON, HENRY S. DAMON H. M. 800;                                    | 883 87            |
| Middlesex North and vic. C. Lawrence, Tr.                                                                                                                                                                                                                   |                   |
| Fitchburg, Calv. cong. ch. m. c.                                                                                                                                                                                                                            | 47 00             |
| Groton, Union ortho. cong. ch. m. c. 43 00                                                                                                                                                                                                                  |                   |
| Leominster, Cong. ch. and so.                                                                                                                                                                                                                               | 16 59—106 59      |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                                                                                                                                                                                  |                   |
| Brookline, A friend,                                                                                                                                                                                                                                        | 50 00             |
| East Medway, 1st cong. ch. and so. 50,96; m. c. 12,83;                                                                                                                                                                                                      | 63 79             |
| North Wrentham, Cong. ch. and so.                                                                                                                                                                                                                           | 12 25             |
| Roxbury, Eliot ch. and so. gent. 125; m. c. 12; deduct error in ack. of June dona. 19,25; Vine st. ch. m. c. 13,04;                                                                                                                                         | 130 79—256 83     |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                      |                   |
| Cohasset, D. S. Sutton,                                                                                                                                                                                                                                     | 10 00             |
| Fairhaven, Cong. ch. and so.                                                                                                                                                                                                                                | 247 76            |
| Mattapoisett, do.                                                                                                                                                                                                                                           | 10 00—267 76      |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                           |                   |
| Briggewater, Scotland ch.                                                                                                                                                                                                                                   | 20 00             |
| North Weymouth, 1st cong. ch. and so.                                                                                                                                                                                                                       | 35 50             |
| South Abington, Spencer Vining to cons. SPENCER VINING, Jr. an H. M.                                                                                                                                                                                        | 100 00            |
| South Weymouth, Mrs. R. Rogers,                                                                                                                                                                                                                             | 5 00—160 50       |
| Pilgrim Aux. So.                                                                                                                                                                                                                                            |                   |
| Carver, Cong. ch.                                                                                                                                                                                                                                           | 1 00              |
| Kingston, 2d Cong. ch. and so.                                                                                                                                                                                                                              | 22 00—23 00       |
| Taunton and vic. aux. so.                                                                                                                                                                                                                                   |                   |
| Attleboro', 1st cong. ch.                                                                                                                                                                                                                                   | 7 55              |
| Worcester co. North Aux. So. C. Sanderson, Tr.                                                                                                                                                                                                              |                   |
| South Royalston, Cong. ch. m. c.                                                                                                                                                                                                                            | 4 50              |
| Worcester co. Central Asso. W. B. Hooper, Tr.                                                                                                                                                                                                               |                   |
| Berlin, Cong. ch. m. c.                                                                                                                                                                                                                                     | 31 00             |
| Leicester, M. S. M.                                                                                                                                                                                                                                         | 4 00              |
| Webster, Cong. ch. and so.                                                                                                                                                                                                                                  | 134 20            |
| Worcester, Anonymous,                                                                                                                                                                                                                                       | 1,000 00—1,169 20 |
| Worcester South conf. of chs. W. C. Capron, Tr.                                                                                                                                                                                                             |                   |
| Blackstone, Cong. ch. and so.                                                                                                                                                                                                                               | 64 13             |
| Northbridge, A friend,                                                                                                                                                                                                                                      | 1 00              |
| Sutton, A friend,                                                                                                                                                                                                                                           | 10 00             |
| Whitinsville, Cong. ch. m. c.                                                                                                                                                                                                                               | 333 75—408 88     |

A Friend, to cons. Rev. A. B. ROB-  
BINS of Muscatine, Iowa, an H. M.  
50; a foreign missionary in this  
country, 25; unknown, 20; 95 00  
Chelsea, Winnisimmet church, m. c.  
27,51; Broadway ch. to cons. AZEL  
AMES an H. M. 100; Rev. J. A.  
Copp, 20; a friend, 25; 172 51  
Holmes' Hole, Cong. ch. and so. 10 00—277 51

17,979 83

**Legacies.**—Shelburne, Miss Sarah B. Fur-  
bush, 100; Sturbridge, Nathaniel Walker,  
by Geo. Davis, adm'r, (1,000 prev. rec.)  
114; Whitinsville, Ezra W. Fletcher, by  
P. W. Dudley, ex'r, 500; 714 00

18,693 83

## RHODE ISLAND.

Bristol, A friend of missions, 5 00  
Tiverton, Cong. ch. and so. 40 75  
Westerly, do. 15 60  
Unknown, 35 00—96 35

## CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.  
Darien, Mrs. W. Whitney, 3 00  
Long Ridge, 4; L. Scofield, 6; 10 00—13 00  
Fairfield co. East Aux. So.  
Bridgeport, 1st cong. ch. a thank-  
offering, 128,86; Beneficent So.  
72,23; 201 09  
Danbury, Mrs. Aaron Seeley, 10 00  
Trumbull, Cong. ch. and so. 9 00—220 09  
Hartford co. Aux. So. A. G. Hammond, Tr.  
East Granby, Cong. ch. 24 00  
East Hartford, Cong. ch. gent. to  
cons. WILLIAM HANMER an H.  
M. 168,75; la. 72,42; m. c. 40,75; 281 92  
Farmington, X. Y. wh. with prev.  
dona. to cons. JULIUS GAY an  
H. M. 50 00  
Glastenbury, Cong. ch. 100 00  
Hartford, Centre ch. m. c. 9,05; a  
lady, 5; George Ripley, wh. with  
prev. dona. cons. MARY E. RIP-  
LEY an H. M. 75; Rev. H. Hook-  
er, 5; 94 05  
West Hartland, Cong. ch. 9 60  
Windsor, do. 25 79—581 76

Hartford co. South Aux. So. H. S. Ward, Tr.  
Middletown, 1st so. a friend, 50; a  
friend, 70; a friend, 10; a lady,  
a thank-offering for the restored  
health of a little boy, 50; 180 00  
Southington, I. C. F. 5 00  
Wethersfield, W. S. C. 5 00—190 00  
Litchfield co. Aux. So. G. C. Woodruff, Tr.  
Bridgewater, 10 00  
Goshen, Cong. ch. 40 00  
Litchfield, 5 00  
Milton, 15 09

New Hartford, Cong. ch. (of wh.  
from Eliza L. Brown for Anna E.  
Martin, of Ceylon, 12;) 61 00  
New Preston, Hill Cong. ch. 21 20  
Torrington, 26 15  
Winchester, Centre, F. H. 5 00—183 35

Middlesex Asso. E. Southworth, Tr.  
Essex, Cong. ch. m. c. 40 00  
Lyne, Grassy Hill Cong. ch. 39 34  
Old Saybrook, Phebe Lord, 10 00—89 34

New Haven City Aux. So. F. T. Jarman, Tr.  
New Haven, North ch. m. c. 18,09;  
United m. c. 13,85; Davenport chapel,  
m. c. 2,76; South ch. m. c. 9,30; 3d  
ch. m. c. 105,80; Centre ch. Mrs. A.  
N. S. 5; officers and students of Yale  
coll. 900; a friend, 3; a friend, 5;  
Prof. E. E. Salisbury, 50; a friend,  
50; unknown, 5; 1,167 80

New Haven co. West Conso. A. Townsend, Tr.  
Bethany, 35 00  
Orange, E. C. Pruden, 3 00  
Seymour, Cong. ch. and so. 6 00  
Waterbury, 1st cong. ch. and so.  
19,17; m. c. 29,54; 2d cong. ch.  
m. c. 17,90; S. W. 5; 71 61—115 61

New Haven co. East Aux. So. F. T. Jarman, Tr.  
Branford, Rev. T. P. Gillett, 25 00  
Clinton, Rev. L. G. 3 60  
East Haven, A friend, 5 09  
Madison, Cong. ch. to cons. BALD-  
WIN HART an H. M. 125 00  
North Branford, Friends of mis-  
sions, 120 00  
North Haven, Rev. O. C. 10 00—288 00  
New London and vic. and Norwich and vic.  
F. A. Perkins and C. Butler, Trs.  
Bozrah, La. asso. 18 50  
East Lyme, Cong. ch. and so. 20 00  
Franklin, do. 33 80  
Lebanon, Exeter so. 14 63  
Montville, Mohegan so. m. c. 28 82  
Mystic Bridge, A special dona. 32 24  
New London, 1st ch. and so. an  
extra dona. 270; a friend, 10; 2d  
cong. ch. and so. to cons. HENRY  
C. SMITH an H. M. 215; a  
thank-offering, 1; m. c. 92,85; 588 85  
Norwich, 1st so. 33,79; 2d so. (of  
wh. from Mrs. H. P. Williams,  
to cons. GEORGE PERKINS an  
H. M. 100; L. F. S. Foster for  
the support of a scholar at Cey-  
lon, 20;) 436,99; Broadway ch.  
43,92; gent. (of wh. from W.  
A. Buckingham to cons. CALVIN  
G. Chick an H. M. 100;) 160; 674 70  
Stonington, 2d cong. ch. m. c. 15 00—1,496 54  
Tolland co. Aux. So. E. B. Preston, Tr.  
Columbia, Cong. ch. m. c. 19 00  
Willington, Cong. ch. and so.  
50,73; Rev. Charles Bentley, 30; 80 73  
Windham co. Aux. So. G. Danielson, Tr.  
Eastford, La. miss. asso. 32 18—99 73  
Hampton, Cong. ch. and so. 44 69  
Putnam, Village ch. 38 00  
Thompson, A friend, to cons. Rev.  
JOSEPH P. BIXBY an H. M. 50 60  
Willimantic, Cong. ch. m. c. 31 36—196 23  
4,574 45  
A friend, 105 00  
R. E. 10 60—115 00  
4,689 45

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.  
Geneva, Cong. ch. m. c. 17 93  
Skaneateles, Pres. ch. 50 00—67 93  
Geneva and vic. Aux. So. G. P. Mowry, Agent.  
Addison, Pres. ch. 22,50; m. c.  
25,43; 47 93  
Bainbridge and Nineveh pres. ch. 25 00  
Burdette, Pres. ch. 13 00  
Chenango Forks, m. c. 20 32  
Courtlandville, Pres. ch. 70 00  
Coventry, Pres. ch. 48; m. c. 15;  
G. D. Phillips & Sons, 50; W. D.  
P. 3; 116 90  
Geneva, Fem. miss. so. 48; G. P.  
M. 20; W. H. S. 12; 80 00  
Greene, Pres. ch. 17 83  
Hector, do. 15 00  
Lisle, do. 29 00  
Livonia, do. 17 00  
Norwich, Cong. ch. wh. and prev.  
dona. cons. LEWIS KINGSLEY  
an H. M. 65,20; Isaac Foote,  
20; Warren Newton to cons.  
Mrs. LYDIA W. NEWTON an  
H. M. 100; 185 20  
Penn Yan, Pres. ch. 29 56  
Preston, Mr. and Mrs. K. 5; Mrs.  
L. P. 3; Mr. and Mrs. W. P. 10; 18 00  
Sackett's Harbor, Pres. ch. 30 00  
Sherburne, Pres. ch. 81,01; fem.  
miss. so. 12; J. Pratt, 5; Wil-  
liam Newton to cons. WILLIAM  
B. NEWTON an H. M. 100; 193 01  
Whitney's Point, Pres. ch. 38,43;  
m. c. 13,37; fem. miss. so. 10,20; 62 00  
Windsor, Pres. ch. 2 25—976 10  
Monroe co. and vic. E. Ely, Agent.  
Rochester, 1st Pres. ch. 67,68; Plymouth,  
ch. 35; 102 68

By William Alling, Agent.  
 Mendon, D. E. Colby, 1 00  
 Rochester, Central pres. ch. m. c. 64 85—65 85  
 New York and Brooklyn Aux. So. A. Merwin, Tr.  
 (Of wh. fr. Isaac N. Judson, 25; North  
 pres. ch. 248.40; W. E. Dodge, 550;  
 W. A. Ransom, 75; A. L. E. 100; Z.  
 S. Ely, 500; John Slade, 150; 11th  
 pres. ch. to cons. Rev. CHARLES F.  
 WINSHIP, of Princeton, Ill. an H. M.  
 166.70; P. Perit, 150; A. A. Lewis,  
 of Brooklyn to cons. Mrs. MARY ANN  
 LEWIS an H. M. 100; Mrs. S. Butler,  
 25;) 2,663 99

Oneida co. Aux. So. J. Dana, Tr.  
 Utica, 1st pres. ch. m. c. 9 37  
 Westerville, Pres. ch. 19 00  
 Whitesborough, do. 43 25—71 62

Otsego co. Aux. So. D. H. Little, Tr.  
 Cherry Valley, Charles Wadsworth, 10 00  
 Springfield, Pres. ch. 25; Mrs.  
 Polly Dean and family to cons.  
 ALBERT COTES an H. M. 100;  
 Albert Cotes, 10; 135 00—145 00

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.  
 Gouverneur, Special effort, 60.57; a  
 thank-offering from a young lady, 25; 85 57

By W. B. Sprague, Jr. Agent.  
 Albany, 2d pres. ch. in part, (of  
 wh. fr. George C. Treadwell to  
 cons. GEORGE H. TREAD-  
 WELL, JULIA TREADWELL, E.  
 PRENTICE TREADWELL, EM-  
 MA TREADWELL, and HOWARD  
 TREADWELL H. M. 500; Edwin  
 D. Morgan to cons. LOCKWOOD  
 L. DOTY an H. M. 100; THOMAS  
 W. OLCOTT to cons. himself an  
 H. M. 100;) 1,051 71  
 Johnstown, J. P. Fisher, 25; Dun-  
 can McGregor, 10; 85 00—1,086 71

Washington co. Aux. So. A. Eldredge, Tr.  
 Salem, Pres. ch. 62 78  
 Whitehall, do. 247 14—309 92  
 5,575 37

Albany, 1st cong. ch. m. c. 71.58;  
 Rev. Daniel Dyer, 15; 86 58  
 Amsterdam, Pres. ch. 13 00  
 Amsterdam, Rev. A. L. Chapin and  
 wife, 10; a student, 2; 12 00  
 Arkport, 3 03  
 Aurora, Pres. ch. m. c. 60; a mis-  
 sionary's son, 10; 70 00

Binghamton, 1st cong. ch. 100; pres.  
 ch. (of wh. fr. Oliver Ely, to ed.  
 Louisa Ely, Ceylon, 20;) 218.04;  
 Rev. Peter Lockwood and wife, 25;  
 C. McKinney, 10; Catharine McKin-  
 ney, 5; C. Ely, 5; M. W. Ely,  
 2.50; S. M. Ely, 2.50; 368 04

Boonville, Pres. ch. to cons. Rev. W.  
 HENRY McGIEFFERTS an H. M.  
 81.25; M. C. 10; 91 25

Buffalo, Mrs. L. B. Stocking, 25 00

Burns, 3 00

Catskill, Pres. ch. 225 00

Cazenovia, G. S. Boardman, 50 00

Circleville, Pres. ch. 15 00

Cleveland, A few friends, 8 00

Courtlandville, A friend of missions, 4 00

Cutchoque, Pres. ch. 25 00

Danby, Cent. so. 10 00

Denton, Pres. ch. 22 00

East Bloomfield, Josiah Porter, 100 48

Florida, Pres. ch. 50 00

Franklin, do. 38 50

Gloversville, Cong. ch. (of wh. fr.

Uriah M. Place to cons. Mrs. AN-

NETTE PLACE an H. M. 100; H.

Parsons, 25; C. Mills, 15.25;) 165 20

Geneseo, 1st pres. ch. 30 00

Greenport, Cong. ch. extra coll. 25 00

Hilledale, Pres. ch. 7 60

Homer, J. M. Schermerhorn, 100 00

Irrington, Pres. ch. 400 60

Ithaca, do. 100 60

Jordan, do. 7 25

Kinderhook, Addie and Pamela  
 Graves, 20 00  
 Lewis, R. Morse, 5 00  
 Menina, Pres. ch. 45 00  
 Marbletown, A friend, 5 00  
 Montgomery, Pres. ch. 106 00  
 Newburgh, A friend of missions, 10 00  
 New Rochelle, Pres. ch. 55 00  
 New York, Rev. Isaac Briggs to  
 cons. CHARLES M. BRIGGS, of  
 Framingham, Mass. an H. M. 100 00  
 North East, Cong. ch. 8 00  
 North Pitcher, do. 10 00  
 Northville, do. 25 00

Oswego, do. 146.32; a thank-offer-  
 ing for God's mercy in sickness,  
 20; 166 32

Otisco, A friend, a tenth, 2 00

Panama, Pres. ch. 5 00

Parishville, Cong. ch. 35 00

Peekskill, 2d pres. ch. 20 00

Perry Centre, Cong. ch. m. c. 14 60

Port Jervis, Pres. ch. m. c. 13 00

Portville, Pres. ch. (of wh. from

Henry Dusenbury to cons. Rev.

ISAAC G. OGDEN an H. M. 50;) 82 85

Rodman, Rev. Q. Blakely and wife, 2 00

Schaghticoke, Pres. ch. and so. 150 00

Schoadak Landing, John Guffin, 20 00

Shelter Island, Pres. ch. 20 00

Sidney Centre, Cong. ch. 1 51

Spencertown, Isaac Dean, 20 00

Springfield, Rev. S. I. Tracy, 50 00

Sweden, Pres. ch. 10 00

Utica, Unknown, 1 00

Valatie, Pres. ch. 43 62—3,101 40

8,676 77

Legacies.—A friend, 10,000 00

Evans, Elisha Catlin, by Rev. A.

Wright, 100 00

Perrington, Julia Ann Benedict,

by Lewis Benedict, Ex'r, 21 50

10,124 50

18,801 27

## NEW JERSEY.

Caldwell, Pres. ch. 173 62

Cranesville, Pres. ch. 22.22; Rev. H.

Reed, for Ahmednuggur, 50; 72 22

Dover, Pres. ch. (of wh. from I. L.

Allen, to constitute MARIA LOUISE

ALLEN an H. M. 100;) 240 00

Elizabeth, 3d pres. ch. 43; 2d pres.

ch. 276.61; 319 61

Hoboken, 1st pres. ch. 26 29

Jersey City, Rev. Mr. Lusk, 2 00

Mendham, Pres. ch. 110 00

Middletown, 1st pres. ch. 28 00

Morristown, B. O. Canfield and wife,

wh. and prev. dona. cons. JOHN

DODD CANFIELD an H. M. 50 00

Newark, 1st pres. ch. a friend, a

special dona. 20; m. c. 100; Rose-

ville pres. ch. 70; 190 00

Orange, 2d pres. ch. ladies, for Miss

Tenney of Tocot, 50 00

Troy, La. benev. so. 29 00

West Hoboken, Pres. ch. 27 53—1,318 27

## PENNSYLVANIA.

By Samuel Work, Agent.

Harrisburg, 1st pres. church m. c.

14.13; Mrs. J. A. B. 5; J. R. 10; 29 13

New Milford, Pres. ch. 10 00

Philadelphia, Calvary ch. in part,

483; Pine st. ch. 293; Mantua,

pres. ch. 47; a friend, 5; 1st

pres. ch. 60; 888 00

Reading, Pres. ch. 70 75

West Nantmeal, Pres. ch. 23 50—1,021 38

East Mill Creek, Pres. ch. 10 00

Harbor Creek, do. 15 00

Montrose, do. 23 00

Pompton and Waymart, 10 00

Springfield, Pres. ch. 12 00—70 00

1,091 38



## DELAWARE.

|                             |             |
|-----------------------------|-------------|
| By Samuel Work, Agent.      |             |
| Milford, Pres. ch.          | 6 08        |
| Mispillion, do.             | 5 53        |
| Wilmington, Hanover st. ch. | 74 75—86 36 |

## DISTRICT OF COLUMBIA.

|                                        |        |
|----------------------------------------|--------|
| Washington, 4th pres. ch. m. c. 82,41; |        |
| D. W. Hall, 50;                        | 132 41 |

## MARYLAND.

|                                 |             |
|---------------------------------|-------------|
| Baltimore, German Ref. ch. Rev. |             |
| Elias Heiner, Tr.               | 550 00      |
| Tracy's Landing, C. D. A.       | 5 00—555 00 |

## OHIO.

|                                    |              |
|------------------------------------|--------------|
| By Rev. S. G. Clark.               |              |
| Bath,                              | 4 45         |
| Bowling Green,                     | 9 25         |
| Brooklyn, Rev. S. G. Clark,        | 15 00        |
| Chatham,                           | 15 00        |
| Eagleville,                        | 41           |
| Fitchville,                        | 9 00         |
| Huntington, Rev. A. R. Clark,      | 37 00        |
| Lyme, 24,19; G. Goodrich for Ar-   |              |
| menian mission, 3;                 | 27 19        |
| Oleana,                            | 19 00        |
| Peru,                              | 25 00        |
| Richfield, 6,10; Rev. H. Smith, 1; |              |
| Rev. J. Shailer, 1;                | 8 10         |
| Streetsborough,                    | 3 30         |
| Wayne, 14; S. Jones, 10;           | 24 00        |
| West Mile Grove,                   | 3 07         |
| Windham, Rev. H. Bingham and       |              |
| family,                            | 10 00—209 77 |

|                                     |        |
|-------------------------------------|--------|
| By G. L. Weed, Tr.                  |        |
| Cincinnati, 1st ortho. cong. ch. to |        |
| cons. EDMUND A. TRUAX and           |        |
| ROSWELL M. WHITE and H. M.          |        |
| 200; 2d pres. ch. 20; 3d pres.      |        |
| ch. m. c. 10; G. Y. Roots, 50;      |        |
| Rev. C. E. Babb, 10;                | 290 00 |
| Columbus, 2d pres. ch. 10; B.       |        |
| Talbot, a thank-offering, 10;       | 20 00  |
| Delaware, 2d pres. ch.              | 50 00  |
| Dayton, 3d pres. ch. m. c.          | 33 70  |
| Georgetown, do.                     | 2 09   |
| Harmar, Cong. ch.                   | 43 27  |
| Jersey, G. Barkley, 50c.; E. B.     |        |
| Pierson, 5; m. c. 11,27; a friend,  |        |
| 2,46;                               | 19 23  |
| Marysville, 2d pres. ch. m. c. and  |        |
| coll.                               | 9 15   |
| Newark, Pres. ch. 91,75; m. c.      |        |
| 8,51;                               | 103 25 |
| New Carlisle, Honey Creek ch.       | 21 25  |
| Oxford, Western Fem. sem. teach-    |        |
| ers and pupils, to cons. Miss       |        |
| ADELIA WALKER and H. M.             | 145 77 |
| Portsmouth, 1st pres. ch. and coll. | 167 25 |
| Walnut Hills, Lane sem. m. c.       | 9 18   |

914 06

|                                       |             |
|---------------------------------------|-------------|
| Ded. disc.                            | 7 21—906 85 |
| Bloomville, Pres. ch. 15,56; less ex. |             |
| 20c.;                                 | 15 36       |
| Canton, Pres. ch. special coll        | 35 00       |
| Cleveland, Miss. So. Fem. Sem. for    |             |
| the China mission,                    | 6 75        |
| Elyria, 1st pres. ch.                 | 12 00       |
| Hudson, Western Res. Coll. 13,47;     |             |
| Rev. C. Pitkin, 10; A. B. 10;         | 33 47       |
| Melmore, Pres. ch.                    | 7 64        |
| Monroeville, 8,10; m. c. 11,81; Henry |             |
| Willard, 5,06;                        | 25 00       |
| Oberlin, Henry Victs,                 | 50 00       |
| Worthington, B. Comstock, 3; Mrs.     |             |
| N. Comstock, 2;                       | 5 00—190 22 |

1,306 84

## INDIANA.

|                                  |       |
|----------------------------------|-------|
| By G. L. Weed, Tr.               |       |
| Columbus, Pres. ch. R. Griffith, | 5 00  |
| Crawfordsville, Centre pres. ch. |       |
| m. c.                            | 58 00 |
| Greencastle, Pres. ch.           | 25 00 |

|                                        |              |
|----------------------------------------|--------------|
| New Albany, 2d pres. ch. 368,40;       |              |
| 3d pres. ch. 50;                       | 418 40       |
| Rockville, M. H. Cheadle,              | 2 00         |
| Terre Haute, Baldwin pres. ch.         |              |
| 77,61; fem. coll. 9;                   | 86 61—595 01 |
| Crawfordsville, Mrs. Francis Homes,    | 10 00        |
| Indianapolis, 2d pres. ch. (of wh. fr. |              |
| William S. Hubbard to cons. Mrs.       |              |
| MARY M. HUBBARD and H. M.              |              |
| 100;)                                  | 253 36       |
| La Porte, 2d pres. ch.                 | 103 39       |
| Mishawaka, Pres. ch. m. c.             | 8 00—374 75  |

969 76

## ILLINOIS.

|                                        |             |
|----------------------------------------|-------------|
| By G. L. Weed, Tr.                     |             |
| Monticello, Pres. ch.                  | 50 00       |
| Rushville, do. 28,45; Miss C. H.       |             |
| L. Brown, 5; Rev. S. E. W. 6;          | 39 45—89 45 |
| By Rev. C. Clark.                      |             |
| Mendota, Pres. ch. for India missions, | 2 32        |

91 77

|                                        |             |
|----------------------------------------|-------------|
| Carlinville, Pres. ch.                 | 10 00       |
| Chicago, 2d do. 225; Westminster       |             |
| ch. 10;                                | 235 00      |
| Gilbert, E. Gilbert,                   | 10 00       |
| Jacksonville, 1st pres. ch. 280; m. c. |             |
| 110;                                   | 390 00      |
| Metamora, O. W.                        | 1 00        |
| Mount Sterling, N. S. pres. ch.        | 21 09       |
| Persifer, S. S. M.                     | 3 00        |
| Pittsfield, Cong. ch.                  | 35 00       |
| Princeton, H. L. and H. C. K. 1; a     |             |
| friend, 1,80;                          | 2 80        |
| Quincy, H. H. S.                       | 1 09        |
| Waukegan, m. c.                        | 16 00       |
| Waverly, A friend,                     | 25 60*      |
| Wethersfield, W. F. Vaill,             | 5 00—754 80 |

846 57

## MICHIGAN.

|                                       |             |
|---------------------------------------|-------------|
| Adams, Cong. ch.                      | 59          |
| Bunker Hill, Pres. ch.                | 5 00        |
| Cassopolis, Pres. ch. coll. and m. c. |             |
| 9; Myra King, 5; Mrs. L. R. Tay-      |             |
| lor, 2;                               | 16 09       |
| Clinton, Cong. ch.                    | 13 00       |
| Detroit, Fort st. pres. ch.           | 254 83      |
| Franklin, Cong. ch. and so. 1,15;     |             |
| Rev. J. Marsh, 5;                     | 6 15        |
| Hillsdale, Pres. ch. m. c.            | 16 09       |
| Homer, Pres. ch.                      | 15 00       |
| Milford, United cong. and pres. chs.  | 40 00       |
| Monroe, Pres. ch.                     | 54 45       |
| Negaunee, E. C. Hungerford,           | 25 00       |
| Saline, S. C. J.                      | 1 00        |
| Sturgis, Pres. ch. 10; Mrs. M. C. 1;  | 11 00       |
| Wheatland, Cong. ch.                  | 3 50—461 42 |

## WISCONSIN.

|                                  |             |
|----------------------------------|-------------|
| By Rev. C. Clark.                |             |
| Appleton, Cong. ch. m. c. 20,33; |             |
| avails of a breast-pin, 1,75;    | 22 13       |
| Beloit, 1st pres. ch.            | 31 05       |
| Ripton, Cong. ch.                | 11 45—64 63 |
| Beloit, P. B. Spaulding,         | 19 00       |
| Geneva, Pres. ch.                | 18 03       |
| Green Bay, do. m. c.             | 50 09       |
| Johnstown, A gentleman,          | 20 00       |
| Milton, Cong. ch. m. c.          | 5 00        |
| Neeah, Cong. ch.                 | 8 00        |
| Oconomowoc, Rev. T. Williston,   | 10 00       |
| Platteville, Cong. ch. m. c.     | 27 12       |
| Whitewater, Cong. ch.            | 22 67       |
| Wisconsin, H. A. M. a bal.       | 80—171 59   |

235 22

## IOWA.

|                             |             |
|-----------------------------|-------------|
| By Rev. Calvin Clark.       |             |
| Dubuque, 2d pres. ch. m. c. | 49 50       |
| Lyons, Pres. ch. m. c.      | 12 00—61 50 |
| Davenport, Cong. ch. m. c.  | 50 00       |
| Dubuque, Pres. ch.          | 13 63       |
| Keokuk, 1st cong. ch.       | 84 47       |

|                                            |             |
|--------------------------------------------|-------------|
| Knoxville, Cong. ch.                       | 10 00       |
| Lyons, G. R. Moore,                        | 1 00        |
| Wayne, G. Martin, 1,50; E. A. Smith, 1,50; | 3 00—161 29 |
|                                            | 222 59      |

## MINNESOTA.

|                              |             |
|------------------------------|-------------|
| Fairbault, Cong. ch. and so. | 50 00       |
| Shakopee, Rev. S. W. Pond,   | 10 00—60 00 |

## OREGON.

|                               |            |
|-------------------------------|------------|
| Albany, Cong. ch.             | 14 00      |
| Forest Grove, Cong. ch. m. c. | 18 50      |
| Oregon City, Cong. ch.        | 6 00—38 50 |

## MISSOURI.

|                                   |             |
|-----------------------------------|-------------|
| By G. L. Weed.                    |             |
| St. Louis, 1st pres. ch. in part, | 225;        |
| Trin. cong. ch. 90;               | 315 00      |
| Springfield, J. A. Renshaw,       | 10 00       |
| St. Louis, Union pres. ch. m. c.  | 20 00—40 00 |
|                                   | 355 00      |

## KENTUCKY.

|                                  |            |
|----------------------------------|------------|
| Bowling Green, Mrs. M. K. Jones, | 10 00      |
| Princeton, Rev. H. W. Pierson,   | 5 00—15 00 |

## GEORGIA.

|                      |              |
|----------------------|--------------|
| Bryne Co. A friend,  | 100 00       |
| Decatur, L. Willard, | 10 00—110 00 |

## ALABAMA.

|                             |        |
|-----------------------------|--------|
| Gainesville, D. M. Russell, | 100 00 |
|-----------------------------|--------|

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                       |        |
|-----------------------------------------------------------------------|--------|
| Amanzimtote, Zulu, m. c.                                              | 105 71 |
| Bennington, Choc. na.                                                 | 45 00  |
| Ceylon, India,                                                        | 12 00  |
| Constantinople, Turkey, Rev. Isaac G. Bliss,                          | 30 00  |
| Danville, Can. East, Cong. ch.                                        | 11 10  |
| Doaksville, Choc. na. m. c.                                           | 56 73  |
| Hazlewood, Dakota Mission, sab. coll. 7,29; m. c. 4;                  | 11 29  |
| London, England, Peter Cathew,                                        | 244 44 |
| Lower Cattaraugus Mission, m. c.                                      | 3 96   |
| Oak Grove, Min. Friends,                                              | 15 00  |
| Payatazee, Min. T. S. Williams and family,                            | 15 00  |
| Park Hill, Chero. na. m. c.                                           | 39 80  |
| Six Town, Choc. na.                                                   | 25 35  |
| St. Stephen, N. B. Cong. ch. la. sewing circle, 31,50; m. c. 60,74;   | 92 24  |
| Tripoli, Syria, Rev. J. L. Lyons, 25; A. Yanni, 3,63; a friend, 1,37; | 30 00  |
| Yakni Okchaya, Choc. na. m. c.                                        | 44 51  |
|                                                                       | 782 12 |

|                                               |        |
|-----------------------------------------------|--------|
| Legacies.—Ceylon, Jaffna, Rev. G. H. Aphorpy, | 25 20  |
|                                               | 807 32 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                             |            |
|-----------------------------|------------|
| MAINE, . . . . .            | \$110 60   |
| NEW HAMPSHIRE, . . . . .    | 56 75      |
| VERMONT, . . . . .          | 74 71      |
| MASSACHUSETTS, . . . . .    | 76 04      |
| CONNECTICUT, . . . . .      | 113 70     |
| NEW YORK, . . . . .         | 166 85     |
| PENNSYLVANIA, . . . . .     | 455 30     |
| OHIO, . . . . .             | 4 58       |
| MICHIGAN, . . . . .         | 29 00      |
| ILLINOIS, . . . . .         | 61 20      |
| WISCONSIN, . . . . .        | 7 00       |
| IOWA, . . . . .             | 12 00      |
| NORTH CAROLINA, . . . . .   | 5 00       |
| OREGON, . . . . .           | 50         |
| IN FOREIGN LANDS, . . . . . | 27 12      |
|                             | \$1,200 35 |

|                             |             |
|-----------------------------|-------------|
| Donations received in July, | 47,159 49   |
| Legacies,                   | 11,152 98   |
|                             | \$58,312 47 |

|                                                            |             |
|------------------------------------------------------------|-------------|
| Total receipts for July, (including \$1,706 33. for debt.) | \$60,018 80 |
|------------------------------------------------------------|-------------|

|                                     |              |
|-------------------------------------|--------------|
| TOTAL from August 1st to July 30th, | \$313,767 48 |
|-------------------------------------|--------------|

|                              |              |
|------------------------------|--------------|
| Total received for the Debt, | 12,792 92    |
|                              | \$326,560 41 |

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN JULY.

|                                                                                                                 |       |
|-----------------------------------------------------------------------------------------------------------------|-------|
| MAINE.—Bath, Rev. Dr. Ellingwood, 10; Buxton Centre, Rev. G. W. Cressey, 6,58; G. R. 1; Hallowell, a friend, 3; | 20 58 |
|-----------------------------------------------------------------------------------------------------------------|-------|

|                                                                               |       |
|-------------------------------------------------------------------------------|-------|
| NEW HAMPSHIRE.—Canaan, G. 3; Exeter, Rev. Asa Mann, 15; Milford, cong. ch. 3; | 21 00 |
|-------------------------------------------------------------------------------|-------|

|                                                                                                                                                                                                                                                                                                        |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| VERMONT.—Chester, H. P. H. 1; Mrs. Abigail Onion, 1; Fairhaven, three cheerful givers, 2; C. Reed, 50; Gaysville, cong. ch. 5; Newbury, FREEMAN KEYES, wh. and other dona. cons. him an H. M. 50; Royalton, H. M. Lyman, 5; Randolph, Mrs. L. W. 3; St. Albans, a friend, 20; Waterbury, cong. ch. 33; | 170 00 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| MASSACHUSETTS.—Amherst, College ch. sophomore class, 27; freshman class, 31; a student, 1; unknown, 5; Boston, Mrs. M. L. Abbe, 75; a friend, 50; a friend, 10; a friend, 2; H. B. H. 100; unknown, 5; Braintree, a few friends in Dr. Storrs's ch. 21,50; Dalton, H. A. Chamberlin, 10; Dorchester, James Clap, wh. and prev. dona. cons. WILLIAM V. ALDEN an H. M. 50; East Hawley, a friend, 1; Fitchburg, friends, 5; Hawley, self-denial, 1; Northampton, Mrs. W. 1; North Middleboro', A. Perkins, 2,25; Rockport, four members of the 1st cong. ch. 12; Roxbury, a friend, 5; Salem, Tab. ch. indiv. 17,50; South Deerfield, 10; South Danvers, cong. ch. and so. 134; Springfield, 1st cong. ch. young converts, 35,50; Topsfield, extra contribution, 16; Townsend, a friend of missions, 1; Uxbridge, evan. cong. ch. to cons. SAMUEL MILLS CAPRON an H. M. 100; Ware, Orrin Sage, 400; Windsor, friends of missions, 2; unknown, 10; | 1,140 75 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|

|                                                                                                                                                                                                                                                                                                                                                   |        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| CONNECTICUT.—Hartford, Seth Terry, wh. cons. ROWLAND SWIFT and PETER D. STILLMAN H. M. 200; Centre ch. a class of young ladies and their teachers, 5; Susan Clark's class, 5; Milton, 3; Mansfield Centre, P. Barrows, 10; Middletown, J. T. 2; New Haven, J. and M. Lane, 2; Plymouth, X. X. 5; Salisbury, Rev. J. Lee and wife, 4; unknown, 10; | 246 00 |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

|                                                                                                                                                                                                                                  |       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| NEW YORK.—Amsterdam, Rev. A. L. C. and wife, 2; Brooklyn, Armstrong, juv. miss. asso. 3; Constable, a friend, 2; Otisco, a mother, 2; Penn Yan, pres. ch. five converts, 5; Poughkeepsie, L. M. S. 10; Somers, T. B. Foster, 10; | 24 00 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|

|                                                                              |       |
|------------------------------------------------------------------------------|-------|
| OHIO.—Farmington, W. F. Milliken, 13; Delaware, 2d pres. ch. 21; unknown, 5; | 39 00 |
|------------------------------------------------------------------------------|-------|

|                                                                                                 |       |
|-------------------------------------------------------------------------------------------------|-------|
| ILLINOIS.—Galva, E. S. Ayers, 10; Morris, Rev. E. B. Turner, 5; G. E. P. 1; A. B. 1; others, 8; | 25 00 |
|-------------------------------------------------------------------------------------------------|-------|

|                                |       |
|--------------------------------|-------|
| MINNESOTA.—Fairbault, J. D. S. | 10 00 |
|--------------------------------|-------|

|                          |           |
|--------------------------|-----------|
| Previously acknowledged, | 1,706 33  |
|                          | 11,086 60 |
|                          | 12,792 93 |

THE  
MISSIONARY HERALD.

VOL. LV.

OCTOBER, 1859.

No. 10.

*American Board of Commissioners for Foreign Missions.*

*Gaboon Mission.—West Africa.*

LETTER FROM MR. BUSHNELL, JUNE 1,  
1859.

AMONG the items of recent intelligence published in September, was an announcement of the very dangerous illness of Mrs. Jack, of the Gaboon mission, while several other members of the mission had been visited with illness less severe. This letter from Mr. Bushnell continues the narrative of such trials, and refers also to other matters which present a somewhat perplexing if not threatening aspect, with reference to the missionary work in that field. The life of Mrs. Jack has been spared, but her husband is constrained to return with her, for a time, to their native land; and new movements by the French are likely greatly to change the whole state of things at the Gaboon. The Christian public will not fail to remember the mission before the throne of grace.

*Sickness—Life is Spared.*

When I wrote you via England, on the 18th ultimo, we were in great affliction on account of sickness, but God has been better to us than our fears, or our most sanguine hopes. While Mrs. Jack was lingering on the borders of the grave, in hourly expectation of her departure, several other members of the mission were prostrated with fever, and the prospect was that perhaps half our

number might soon be called away. Our house was literally a hospital, and the sick would have suffered for want of care had not some of our Corisco friends been providentially with us. But in our extremity our merciful Father had compassion on us, listened to our cries, and sent healing mercies, saying to disease, Thus far, and no farther, shalt thou go. Thirty hours after Mrs. Jack had been given up, as beyond the least prospect of recovery, some faint rays of hope began to appear; and now, after twenty days' most careful treatment and nursing, we consider her out of danger, unless she should experience a relapse. It was frequently remarked: 'If Mrs. Jack recovers it will be a miracle;' but such a miracle God has wrought in answer to the importunate supplications of her associates, who felt that, possibly, the existence of the mission might depend upon the issue of her disease. All the other members of the mission have been ill with fever, with one exception, but have recovered, and are now enjoying their usual health, with the exception of fatigue consequent upon protracted care and watching. O that our hearts may overflow with gratitude to God, and our spared lives be unreservedly devoted to his service! May we be prepared to do

faithfully, and suffer cheerfully, all his will, and finish the work he has committed to us in this dark land.

#### *State of the Mission—Emigrant Traffic.*

The state and prospects of our mission remain nearly the same as they have been for some time past, except that difficulties and discouragements are increasing. The French emigrant traffic still continues, and its baneful influence is sensibly felt. The "Phoenix" recently sailed with four hundred or more on board; and another vessel, belonging to the same firm, is now loading in the river; but I learned yesterday that she was going to another point on the coast, south of Gaboon, to take in a part of her cargo. Many of the people here, of whom we had hoped better things, have been actively engaged in this business as factors, and of course feel less interest in our efforts to promote Christian civilization among them. Commerce is also increasing, and the attention of many is diverted from religious things by its adverse influences. Rum and other foreign liquors are abundant and cheap, so that the means of intoxication are constantly within the reach of all; and the temptation to engage in the rum traffic, is more than the most conscientious of our native traders can resist.

#### *New Arrangements by the French.*

We learn that the French are soon to remove their principal naval depot on the coast from Goree to the Gaboon, and greatly enlarge their operations here. Whatever may be the influence which this change may have upon the people or the mission, it will undoubtedly materially increase the expense of living and prosecuting our work in this field. But He who has called us to labor here, and has preserved us so long, will continue to watch over the interests of his cause, and will yet, we trust, in answer to the prayers of his people, pour out the Holy Spirit, and display his sav-

ing power among this people. Pray for us, for all our hope is in the Hearer and Answerer of prayer.

#### *More Sickness—Mrs. Jack to Visit the United States.*

June 15. After writing the foregoing I was violently attacked with fever, and for a few days was very ill, but have since recovered and am now enjoying my usual health. Nearly every white man residing at the Gaboon has suffered from fever during the last two months, but as the dry season is now commencing, we shall hope for more healthy weather soon.

Mrs. Jack has been gradually recovering, but has not yet fully regained her eyesight nor the use of her hands. The subject of her returning to America on board the Ocean Eagle has been discussed for some days, but was not decided till yesterday. Finally, in view of the uncertainty of her recovery here, and the liability of a return of the malignant symptoms, and also in view of the fact that Mr. Jack continues to suffer from chronic diarrhea which, together with the influence of the climate, renders him feeble much of the time, we have unanimously concluded that it is best for them to embrace the present favorable opportunity to return.

#### *Prospects.*

In reference to the present state of things I cannot speak very encouragingly. The French Commodore has arrived in the river in a steam-frigate, a number of French vessels are here, and others are expected soon. We went on board the frigate a few days since to pay our respects to the Commodore, but he had gone on shore and we failed to see him. We have not heard, officially, what changes are to be made, but understand that the Gaboon is to be a separate colony, independent of Goree and Senegal, with a Governor of high rank to be located here; that they are to make Gaboon their principal naval depot on



the coast; that they are to build at Peter's Point, eight miles above here, on this side the river, &c. One or two hundred soldiers are to be added to their présent force here. Time will show what changes are to be made, and what influence they will have upon our mission and upon the field we are occupying. We hope they may all be overruled for the glory of God and for the furtherance of his kingdom.

In a postscript, dated at Corisco, June 17, Mr. Bushnell says; "Mrs. Bushnell and I accompanied Mr. and Mrs. Jack yesterday as far as this place. Mrs. Jack endured the fatigue of getting on board very well and is comfortable. The vessel sails this forenoon, and we return to Gaboon in a day or two."

A letter has been received from Mr. Best, dated June 16. He is constrained to say: "To me, the obstacles to missionary labor here, arising from the unhealthiness of the climate, appear greater than ever before;" yet he also says: "I never felt the urgent need of suitable laborers here more than I do now." "The religious interest which was manifest sometime since, has in great measure passed away. The French are enlarging their establishment, and introducing new regulations, especially in reference to trade. How these changes will affect the interests of the mission we are unable to say. I think, however, not unfavorably, unless our influence as Protestants should be undesirable. The new Commandant expresses himself as very friendly towards the mission."

### Choctaws.

LETTER FROM MR. STARK, JULY 26,  
1859.

#### *Good Land Station Report.*

IN reporting his labors at Good Land Mr. Stark writes:

I can speak of nothing specially interesting in connection with our work during the past year. A very unhappy state of things existed among us a year ago, arising from the difficulty experienced in establishing a new form of government. That state of things has in part passed away. There are still places where the subject of politics engrosses the thoughts and time of the people more than is de-

sirable, but this is not the case in our immediate vicinity. Our meetings have never been better attended, nor have I ever preached, anywhere, to more attentive and quiet audiences. Since the meeting of Presbytery, we have received seven to the church on profession of their faith, and some others will unite with us at our next communion season. A number have been suspended from the church during the year, but no one has been excommunicated. The standard of Christian character in the church is, we think, gradually improving. There is not that manifestation of zeal that we would like to see; nor as much of the spirit of self-consecration, which leads to the exercise of self-denial, and to sacrifices for the promotion of Christ's cause, as we sometimes do see among Christians; but the great doctrines of the cross are evidently better understood, and are taking a firmer hold upon the hearts and feelings of our people. It was formerly the case, that if we chanced to preach upon some subject addressing itself more to the understanding than to the feelings, some would complain, and say they wanted to hear the gospel; as if the gospel was not preached unless there was some such presentation of the work of Christ, and the blessings of salvation, as to produce an excited state of the feelings. But now, we are never more sure of the attention of our people than when we speak to their understandings.

Meetings on the Sabbath are maintained at four different places, by Mr. Stark and the elders of the church. Efforts are made "to bring the people into a more systematic way of doing something for maintaining the institutions of the gospel." Collections taken at three communion seasons have amounted to \$20, and "the annual missionary collection amounted this year to \$65."

The school here has done remarkably well. We are becoming more and more confirmed in our opinion that neighborhood schools are better adapted than any other to the present state of the

people. The whole number in school during the year has been fifty-four, the average attendance from twenty-five to thirty.

The year has been marked by some fearful tragedies, which are to be recorded in the history of intemperance among this people. The want of any regularly organized government, for a year or more, took away all restraint from those addicted to the use of intoxicating drink. The men who keep the shops where this instrument of death is dealt out, use every art to draw our sober, industrious men into the use of it. But I am glad to say that just now, and for some time past, the evil has not been so prevalent. We have both law and officers to suppress these things, and we enjoy more quiet than we have for the past two years. In habits of industry our people are steadily progressing. During no previous year has there been so much done in the way of agriculture.

### *Sandwich Islands.*

GENERAL LETTER, MAY 27, 1859.

THIS letter, written "in behalf of the Hawaiian Evangelical Association," may be regarded as a brief report on the present condition and prospects of the Islands, and of the missionary work there. The view presented certainly is not, in all respects, so bright as many would rejoice to see.

It is stated that, "among the mission families there has been but one death during the past year—a child of Rev. W. O. Baldwin;" and that "Mr. Emerson's health is precarious, in consequence of a stroke of apoplexy two or three months since," while "others are laboring on under the increasing infirmities of age, determined to occupy until the Master comes."

### *Religious Interest.*

God has been graciously pleased to visit the school at Punahou, and quite a number of the pupils give evidence of having been born again. Seventeen from that school united with the Fort Street church at the last communion season; and two with the Bethel church.

President Beckwith's resignation has caused deep regret.

The church at Waimea, under the pastoral care of Rev. L. Lyons, has been much refreshed during the year, and 176 have been admitted to it. At the present time, the Holy Spirit seems to be hovering over the church at Hana. We pray that it may descend with mighty, saving power; for Hana has long been the darkest part of the Hawaiian field. There is also an increasing religious interest at Lihue and Kauai.

### *Romanism.*

The Catholic priests have recently seemed to arouse themselves to more strenuous exertions. A few weeks since, it was announced that ten of the "Sisters of the Sacred Heart" had arrived at Honolulu, and \$700 were "speedily raised towards furnishing a nunnery. These "Sisters" are to be devoted to the cause of education, there being about eighty scholars in the Catholic school here. The priests are publishing a series of monthly tracts, and distributing them with much zeal among the people. They have even taken them, repeatedly, to the doors of the Protestant meeting-houses on the Sabbath, and distributed to those who were entering.

### *Schools.*

Some of the station reports have not alluded to the common schools, while others have noticed them in the briefest possible manner. One report states that there is no improvement in the schools, that they are sustained with difficulty, while the number, both of schools and scholars, is diminished. Another says the schools are neither well taught, nor well attended. In two reports it is stated that they are doing as well as in former years, and another says that the scholars have made commendable progress.

In regard to the qualifications of teachers, there is probably an advance from year to year, and there is also progress in the building and furnishing

of school-houses; yet the proportion of houses destitute of windows, floors, and seats, is by far too great. As to school-books, it is to be feared that there has been a backward movement. Whether, on the whole, the schools are more efficient, and the scholars more advanced and better fitted for usefulness in life, than when the missionaries were superintendents, and the very soul of every educational effort, there is great reason to doubt.

Most of the schools that were in operation a few years since to teach native children the English language, have been discontinued. The expectations of their founders and patrons were not answered. In most of them, the knowledge of English which was attained was very slight; and while the pupils were putting forth unsuccessful efforts to acquire the English, they were losing the opportunity to learn reading, writing, arithmetic and geography, in their own tongue. A few of these Hawaiian-English schools, however, have been successful, and are fitting pupils for the Royal school, whence they may be transferred to the preparatory department at Punahou. Several Hawaiians have already commenced the study of the Latin, and the professor pronounces them among his best scholars. There seems to have been progress in the seminary at Lahainaluna, in the boarding school at Hilo, and in the select school at Waioli. In all these schools the English language is taught.

That it is desirable for Hawaiians to understand English, there can be no doubt; and the opinion is quite general, that the only effectual method of substituting the English for the Hawaiian, is to gather the children into boarding-schools. And here also is there hope that a remnant may be saved; but unless they can be taken early in life, and trained to virtuous habits, there is no hope.

#### *Foreigners.*

In close connection with the mission-

ary's labor among the natives, is the influence of foreigners. These are found in almost every part of the Islands. At Honolulu, Hilo, Kona, Makawao and Koloa, they are quite numerous, and in those places there is preaching in English more or less frequently. Some of these foreigners have many natives in their employ. If they are good men, their influence is perceived in the improved morals of their laborers, and if they are licentious, profane, or otherwise immoral, their influence for evil is widely felt. "*One sinner destroyeth much good,*" and this is emphatically true of immoral foreigners at the Hawaiian Islands. Their influence goes far to counteract that of the missionary. Hence the urgent necessity for throwing a restraining influence around these men, and striving to save as many of them as possible. And as their number is increasing from year to year, the importance of efforts for their spiritual welfare becomes more and more pressing. The future weal or woe of these Islands is much more intimately connected with the moral character of foreigners, than with that of the natives.

#### *The Future of the Islands.*

The Islands, or the inhabitants upon them, are gradually working out their destiny. There is a constant, but certain and rapid decrease of the aborigines. The present number of Hawaiians would not probably exceed 65,000, and should the present ratio of decrease proceed unchecked, in a few years the number must be comparatively small. The principal causes of this decrease are—the former and present licentious habits of the people; indolence; the prevalence of epidemics; and the great demand for Hawaiian seamen, who go abroad many of them never to return.

And while the aborigines are decreasing, the foreign element in the community is upon the increase. The number of births among foreigners is equal to that in America or England.

The children of foreign residents are generally healthy, and for the most part, those born upon the Islands desire to grow up and spend their days here. There is also a gradual increase of the foreign population by immigration, most of those arriving from other countries to settle here being Americans, Englishmen, Germans, Portuguese or Chinese.

### Canton Mission.—China.

LETTER FROM MR. BONNEY, MARCH 7—  
APRIL 20, 1859.

IN this letter Mr. Bonney mentions the death of his "little Chinese foundling," on the first of March, and briefly refers to several matters of some interest in connection with the missionary work at Canton.

#### Chapels and Congregations.

*March 7.* Yesterday I had the privilege of opening a new chapel near the central part of the Old City, so called; Canton being divided, by a wall running east and west, into two parts, the northern part called the "Old City," and the southern, the "New City." The street on which my chapel is situated is a great thoroughfare. The room was soon filled with an attentive audience, curiosity being much excited to see and hear the new things started by a foreign teacher. The Gospel of Matthew was commenced for the first Sabbath. The hearers were attentive and decorous in their behavior, and only a few left before the service closed, which continued for an hour and a half. It is so also at other chapels opened within the city. Whether this general feeling of curiosity can be any thing beyond mere curiosity to hear some new thing, time is yet to show; but we ought to improve the opportunity, and be earnest in prayer that God would give his word power to convince and convert many hearers.

31. My chapel services continue with interest, and the room is always crowded. Besides those on the Sabbath, services are held on three other days of the week.

Our Baptist brethren have baptized eight persons this month, one of them a Chinese woman. Two of the men had been pupils of Messrs. Gutzlaff and Bridgman. Thus one sows and another reaps. ~

#### Foreign Troops—Steamers.

The foreign troops are making excursions every week, in small bodies. We hear that the rebels and robbers are again on the move in the western part of this province, and have captured Shee-ne Hing, the ancient capital. The Chinese merchants aver, that they will not venture to approach near Canton while foreign troops are here. A beginning has been made in navigating the inland waters by steamers. A small American steamer now plies regularly between Macao and Kawng Moon, a large town in the southwest part of the province, which was visited by Mr. Vrooman in 1855. Another steamer is now building at Canton, to run up the country on the small branches of the river. Such water-craft will help us in the matter of speedy and comparatively safe conveyance to inland towns, and will prove to the Chinese the superiority of foreign skill and science.

*April 20.* There are now four chapels within the "Old City," two within the "New City," and six in the suburbs; in all, twelve rooms where there is stated preaching of the gospel, not including the open squares and temple yards, occasionally used for "street preaching."

### Fuh-chau Mission.—China.

LETTER FROM MR. DOOLITTLE, MAY 31,  
1859.

#### Nine Years of Missionary Labor.

IN commencing this letter Mr. Doolittle says: "About sunrise on the morning of May 31, 1850, the Lorch, which conveyed our company from Hong Kong, dropped anchor in the river Min, opposite the city of Fuh-chau. It has occurred to me to celebrate the ninth anniversary of my arrival by



writing you a short letter, on subjects naturally suggested by the return of this period, or on subjects relating to the cause of missions." Accordingly he proceeds to mention first, his gratitude, that notwithstanding the loss of his wife, three years ago, he has been permitted to remain so long in the field; that his health has been so "remarkably good;" that he has witnessed the formation of a native church; and that several persons, formerly under his care as pupils, have apparently given their hearts to the Savior. He then speaks of

### *Changes and Progress.*

We were welcomed by nine members of the mission. Of this number three have been called up higher, three have retired from the work, and two are in America on account of ill health. This leaves only one now in the field who was a member of the mission when I arrived. In the space of nine years only two have been sent out to join the mission (unless the wife of the brother recently returned and the second wife of the writer should be reckoned as reinforcements).

In the spring of 1856 occurred the first baptism in connection with the mission. On the 31st of May, 1857, just seven years after my arrival, the "Church of the Savior," belonging to our mission, was dedicated to the worship of God. In October of the same year a native church was formed, consisting of four members. In August, 1858, occurred the first marriage of a member of the church conducted in accordance with the principles of the religion of Jesus. During the same month the teacher baptized in 1856 was expelled from the church, for most flagrant violations of the rules of the gospel; and in the following September occurred the first death of a member of the church. The church now numbers eleven members, of whom six are males and five females. Of the females, one is a widow of 70 years, the grandmother of the teacher who died last autumn. Another is a widow in middle age, and the remaining three were formerly connected

with the boarding-school. Of the males, one is a widower about 35 years of age, now employed as keeper of the church; four were members of the boarding-school, and the other is a young man who formerly attended the school as a day-pupil, now employed as a servant in one of the mission families. The four young men are now employed as teachers, native helpers, &c. One of them was married last November, to the eldest of the three young women mentioned above, as members of the church.

### *Evening Religious Services.*

One of these four young men is now teaching a day school, and performs more or less missionary labor besides teaching. The other three, in addition to their appointed and regular duties during the day time, aid me in an evening service in the church, four evenings per week, when the weather permits, i. e. Sabbath, Monday, Wednesday and Friday evenings. Each of them addresses the congregation, either on a passage of Scripture or on some definite subject relating to our doctrines or the customs of the people. Afterwards I bring the service to a close by an address, often having reference to the sentiments and exhortations of the young men. The whole exercise frequently occupies more than two hours. I regard this evening service as a very important one, from the fact that more of the neighbors come in to listen in the evening than in the day time, when they are busily occupied. Some attend quite regularly, and *profess* to be interested in hearing about the doctrines of the gospel. The service is made less formal and regular than those on the Sabbath, often allowing the hearers to present objections or make inquiries, which we always endeavor to answer. The helpers think it highly important that these meetings should be sustained. It is worthy of special remark, that all the native helpers seem to have the right spirit, and to labor with commendable zeal and fidelity.

*Increase of Laborers at Fuh-chau.*

In less than three months preceding the 20th of March last, the number of missionaries and assistant missionaries in Fuh-chau was exactly doubled; Mr. Smith and wife having joined the English Church mission, Mr. S. L. Baldwin and wife, with three unmarried ladies, the Methodist Episcopal mission, and Mr. Peet and wife, and Mrs. Doolittle, our mission. The Methodist mission now has ten members, our mission six, and the English Church mission four; in all, twenty, of whom nine are unacquainted with the dialect. The English church mission has as yet baptized no Chinese in connection with its labors. The Methodist mission has baptized several tens, including children. I am not able to state the precise number. That mission has an out-station in the country, about ten miles from the suburbs, where there is some interest and where several have been baptized. It has also recently rented a room for a chapel in the city.

*Closing Appeal.*

Is not the church going to respond to the loud call for men for China? God has opened the empire in accordance with her prayers, and will she not now enter in and possess the land? It is sad for missionaries to realize that the church in America is so uninterested in the evangelization of this land. Would it not have been better for the empire to have remained sealed, as before, unless the new fields for missionary labor may be cultivated?

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LETTER FROM MR. PEET, JUNE 6, 1859.

*The Church.*

THIS letter, together with the foregoing from Mr. Doolittle, will enable readers to form a somewhat distinct conception, upon several points, of the present state of the Fuh-chau mission and its field, and will serve to prepare them to heed the closing exhortation: "Brethren, pray for us." Mr. Peet speaks, as Mr. Doolittle had done, of the

position, employment, &c., of different members of the church, and remarks:

They are a little flock in a vast wilderness, which is filled with beasts of prey. From their own countrymen they may not expect sympathy or support, any further than selfish ends may dictate. But our confidence is in the Lord, that he will provide for his own.

The church members have a prayer meeting among themselves every Tuesday afternoon, and on Friday afternoon we have a Bible class exercise, with prayers and exhortations, at which all are present, one of the missionaries taking charge of the meeting. The monthly concert with the native church members is a very interesting meeting.

There are other individuals, who come under our influence, as teachers and otherwise, who profess to believe in the doctrines of Christ and have requested baptism. We are only waiting to see more decided evidence of the work of the Holy Spirit upon their hearts, before administering that ordinance to them.

*Mercenary Character of the Chinese.*

The Chinese are an exceedingly mercenary people. It matters very little with them, either how, with whom, or by whom, they are employed, provided their darling object, which is gain, may be secured. The attainment of this end is sufficient to remove all other objections in the minds of most of them. A relative of the Lin family, one of the most celebrated families in the city, finds no difficulty in becoming a teacher to a missionary, simply because he gets more pay than he probably would among his own countrymen. So business men, if they have houses to sell or rent, or if they wish to secure a contract for building, or for any other purpose, on business which they may suppose we have in hand, are ready to come to our chapels, listen to our discourses, and praise the doctrines we teach, so long as there is any hope of securing their favorite end. But as soon as this is gone, they

are off at once. The consequence is, that the wealthy and business part of the community, as well as the literati, find but little inducement to come to our chapels, since their object can not be secured by so doing. Their visits are usually very casual, and for a short time.

#### *The Middle Classes.*

A large portion of the people here are very poor, and depend upon the few who are wealthy for capital in trade, and for employment, by which they obtain a scanty subsistence. Many of them are employed only a part of the time, at certain seasons or as opportunity may offer. Their mode of living, their houses, furniture, food and clothing, all exhibit marks of extreme poverty, ignorance, and uncleanness. The streets swarm with this middling class of society, who are generally on business, or seeking employment or pleasure of some kind or other. They appear better in the streets than at their homes, are better dressed, more cleanly, and more sociable. They seem to enjoy themselves more abroad, and in public, than at home with their families. And how can it be otherwise? Ignorance, irregularity, and disorder prevail in the domestic circle. Conjugal affection and fidelity are often sadly deficient, and as for filial piety, as it is sometimes called, it exists more in name than in fact. Their children often grow up in ignorance, idleness, and vice.

#### *Congregations at the Church.*

This is the class to whom the Lord calls us to publish his word at present, more than to any other. As they pass our church and other preaching places, they are often induced to come in to see what is going on. Our congregations are thus very fluctuating. Several times during an hour and a half, or about that time, the room is vacated and replenished, by the going and coming of different hearers. Now there comes a rude, filthy, noisy boy, and then a pleasant, sprightly lad; now a coarse, awkward

stripling; occasionally several well-dressed young men, clerks, students and the like, in companies; and then the middle-aged man, the mechanic, farmer, or sailor, perhaps out of employment for a time. Travelers from abroad also, passing to and fro, often turn aside to listen to some of our words.

#### *Religious Exercises—Native Helpers.*

Our exercises at the church on week days, are usually commenced by our native helpers. When not otherwise employed, they each have an opportunity of addressing their countrymen in the name of their divine Master, one of the missionaries presiding and keeping order. This is quite necessary, as many who come in are disposed to reply to these young speakers, and to take more liberties with them than they dare do with us. They commonly read a portion of Scripture, or of a Christian tract, and in accordance with what is read, deliver their exhortations. I find them quite serviceable to me, since my return, in helping to make known the truth to the people. They frequently dwell upon the parables and miracles of our Savior with apparently good effect. In meeting the objections of their own countrymen to Christianity they are often quite happy. "These foreign teachers are imposing upon us about their Jesus; who is he?" "Just look into the Imperial Dictionary of your Emperor Kanghi, and you will there find that he is called the Savior of the World. Does that book deceive?" Then follows a statement of what Christ has done, what his doctrines require, what effects these doctrines have produced, and the like. To the objection: "It is a foreign religion, we do not want a foreign religion," they sometimes retort—"Why do you not reject rice, or medicine, or silver, on the same ground?" "Christ is the light of the world; he has set the door to heaven wide open; there is but one sun to lighten the world, and there is but one Savior to save the world." Our congregations are some-

times quite solemn and attentive, the word seems to come home to the hearts of those present with power, and I am led to hope that God is about to do a great work here, in the conversion of souls. At other times, my weak faith leaves me almost to despondency—I begin to walk by sight. But few turn aside to listen to the truth, while the multitude pass on regardless of aught we may say; and even the few who come in, appear stupid and careless, as though they had no concern whatever about their souls.

These are some of our trials, wherein we specially need the prayers of God's people, that we may have grace to bear them, and wisdom to direct us aright. We need the outpouring of the Holy Spirit, to prepare us and our helpers to hold forth the word of life to this people with all faithfulness, and to prepare their hearts to receive it with all meekness, to the salvation of their souls; and I would bespeak the prayers of Christians in our behalf, and exhort them, as did the Apostle, "*Brethren, pray for us.*"

### Madura Mission.—India.

LETTER FROM MR. CAPRON, MARCH  
28, 1859.

In this letter, Mr. Capron expresses his views and feelings respecting different matters connected with his missionary work, in a manner which will interest, if it does not in all respects encourage the Christian reader. It is well that friends at home should know the darker as well as the brighter phases of missionary experience.

#### *Learning the Tamil.*

The end of a half year from the date of my last letter finds me still in Madura; still, with Mrs. Capron, in charge of the girls' boarding school, with the other duties incidental to our being located there in Mrs. Rendall's absence; still working also, the distant station of Parthianûr, with the additional care of Sivagunga; and still plodding on in the Tamil.

No doubt I have gained something in the last, within six months, though I am still far enough from any satisfactory use of the language. Now that I have ventured to preach without an interpreter, I am in the pitiable state of Bunyan's Pilgrim in the Slough of Despond; having left the sure ground of English behind me, and not having reached the firm footing of intelligible Tamil before me. The Tamil, at least as ordinarily spoken, is a difficult language. I am ready to acknowledge this, though even after two years of partially unsuccessful study, and practice too, I cannot say that I am disheartened. On the other hand, the Tamil, when well written and intelligently spoken, is a beautiful language—is sweetness itself, as the word indeed signifies; and what is more to my purpose, it can be mastered.

#### *Trials of Faith.*

My station is noticed in the January number of the Herald, I am sorry to say, incorrectly, as to the number of catechists and teachers. At the date of my last, I had one school, one teacher and one catechist. The school, though I tried to present to you the bright side of the picture, I could not continue with any propriety, according to the mission rules, and its abandonment has, of course, thrown the teacher out of our employ. The catechist, though trained in our seminary, and for seven years in mission service, has turned his back upon Christianity, and gone wholly over to heathenism.

The station of Parthianûr being, for the most part, outside of the cultivated portions of our field, has but two congregations. One of these I have already mentioned, as an instance of a congregation gathered and kept up for years for the sake of the teacher's wages. And now that these wages have been stopped, for gross neglect of duty and protracted absence, it is with difficulty that any of the people can be gathered to hear me. This is in the village of Maruchukudy.



In the other village, Sudiur, we have one Christian family, a man, his wife, his son and son's wife being professors of religion. The rest of the congregation cannot be counted on with any certainty. Indeed, with the exception of this one family, I look at the station of Parthi-anur as an unbroken waste of heathenism and Romanism, and I feel the need of divine aid to accomplish anything there for the glory of God.

### *A Little Light.*

That one family, however, is a light in the darkness, a standing testimony to the truth of the gospel. On my last visit to this village, we celebrated the Lord's supper. The low, mud school-house, the little native trunk, turned on one side and covered with a napkin, for a table, the bread broken for four persons, the single glass of wine, the little knot of communicants, with the few interested bystanders, presented to the angels a striking contrast, I doubt not, to the crowded assemblies of Christian lands. Yet we were enough to claim and to receive the promise of the Savior's presence, and with this we were satisfied. The contribution from the three members present, (the fourth being absent on a visit,) amounted to six pice, or one cent and a half.

### *Conversation with a Discharged Catechist.*

Sivagunga, placed under Mr. Capron's care by the mission, in January last, is spoken of as a field of whose past history "it would be a comfort not to know so much." "Still, when worst comes to its final worst, there is something left on the side of the Lord in Sivagunga, and this is the hopeful beginning of future good."

The most remote congregation is in a village fifty miles east from Madura. The catechist of that village begged me to remove him somewhere—he would not refuse any other place in the mission. I replied: "You are afraid to work here." "No," said he, "I am not afraid of any thing. I never saw any thing that I was afraid of. But I am hindered, on every

side, from accomplishing any good, and the mission must think that the fault is mine. The Romanists are active and watchful; and if I find a man who is inclined to listen to the truth, he has to talk with me cautiously, and hide the books I give him, for fear of persecution."

I replied: "I did not suspect you of fearing any personal injury; but considering the obstacles in your way, and your distance from observation, and the little good you have so far accomplished, you haven't the heart for such a service for the Savior. Now if you have true courage, you are just the man for this post; and if the mission should withdraw you, and put another catechist in your place, they would make a great mistake. You know that a brave soldier wants to be in the front of the battle, wants to lead the attack upon an outpost, wants to be anywhere where the fight is fiercest and the odds are greatest. You know, don't you, that all these villages belong to the Savior, and are to be conquered for him?" "Yes, certainly." "Well then, in this contest the Lord has chosen you to stand in the front. You have nothing before you, and on two sides of you, but heathenism and Romanism, both the bitterest enemies to your work, while you are so far from friends that you feel as if you were alone. The true course is to do your duty with all your might, and to leave the result to your Master." "I know it," said he, "but"—

### *A Hint to Candidates for the Missionary Work.*

It seems to me that there is something in this idea for those young men at home who have chosen the missionary work from the impulse of a grateful heart, because they want to do their very utmost for the Savior, and do not know where they can do more than in a foreign field. It is worthy of a thought by such, that even in heathenism there are grades between which to choose. That is, to recur to my former figure, there are fields of

battle where the enemy is already in full retreat, and the word "victory" has been spoken; there are others where the opposing columns are wavering, and from which we are waiting, constantly, to hear that the very centre has been turned; and there are still others, where, except to the eye of faith, there is scarcely a sign, yet, that the victory is to be ours. Moreover, of these last, there are fields on which the enemy, though obstinate, is divided and undisciplined, and there are fields where the enemy is not only united and thoroughly organized, but entrenched within fortifications that have stood firm for ages. Let any one who covets the very hardest contested field, and the very largest exercise of faith, and who is willing to "die without the sight," turn his thoughts to India, or China; where heathenism was rooted in the soil before the birth of Christ, and has grown strong with the growth of thousands of years.

#### *Girls' Boarding School.*

There have been some changes worthy of notice since my last, in the girls school. The assistant teacher, who in a few months had begun to exert a very happy influence on the pupils, was given in marriage about the 1st of December. She went to a remote village, and though lost to the school, I am happy to know, set herself to modest but earnest efforts to do good.

A class of eight pupils graduated on the 28th of March, an address well adapted to the occasion being delivered by the principal teacher. These girls are all members of the church, and have become very much endeared to us by their correct deportment, and by the pleasing evidence they give that they are truly children of God. They go back to their villages with a heart to do good, and we are now hearing from them, (May 11, at Pulney Hills,) by occasional notes, of their attempts to render themselves useful. Seven of the eight are teaching school; and some of them

speak of spending their leisure in teaching the women of the village congregations to read, or in reading to them, and holding prayer meetings with them. One of Mrs. Capron's proposals to them, on their leaving school, was that they should choose some spot at home for secret prayer, and that on every Wednesday afternoon they should retire there, and remember her, and each other, and the school, at the throne of grace. They remind her in every note, that they have not forgotten and will not forget their pledge. Some of these girls are from very poor families, and one of them could not think of any retired spot at home except behind the door of the only room of the house; and there, no doubt, she daily resorts for her private devotions.

The school girls have shown much interest in every thing they have heard of the revival in America. They often pray that the Lord will pour out his Spirit here, as he has in "the America country;" and they will, we doubt not, enter heartily into the plan we have formed for the coming term, of a brief, noon prayer-meeting, to pray for a revival of religion among them, and in the mission generally.

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#### *BATTALAGUNDU.*

LETTER FROM MR. CHANDLER, MAY 5, 1859.

In this letter, mostly private, Mr. Chandler makes some general remarks respecting the condition and prospects of his field, and relates a few incidents, which may interest the readers of the Herald.

#### *Progress.*

There has been of late no such movement as it would be very pleasant to record, yet there has been progress. In some of the village congregations where there are faithful catechists, there is evidence of increasing stability among our people, and much advance has been made in a knowledge of the way of life.

There is more willingness to submit to discipline, more patience under trials and petty persecutions, and more interest in enlarging the congregation, all of which furnish pleasing evidence that the gospel is taking a deep hold of the hearts of the people.

I have also begun to see here and there, (what I have long looked for,) some improvement in domestic habits. All my catechists speak encouragingly upon this point. Loud, angry and filthy talk is much more seldom heard than formerly, and the beating of wives by their husbands is a more rare occurrence. Still, it will be a long time before these poor Hindoos will adopt Christian or even civilized habits. I have been grieved at the carelessness in regard to the Sabbath. Some think it not wrong to go to their work after having attended church. This is an avowed principle and practice of the Roman Catholics, who are very numerous in a part of this district; and I am sorry to say that many missionaries, of other societies, are accustomed to journey on the Sabbath as on other days. With such examples before them, it is a very difficult matter to kindle, in the minds of the people, a conscientious regard for the sacredness of the Lord's day. Some are, at certain seasons of the year, required to watch the fields of grain on the Sabbath, but I have known of their being seen, in one or two instances, engaged in prayer on their little elevated platform, or watch-tower.

#### *A Pleasing Incident.*

An interesting incident has been related to me, of a church member in a village a few miles from here. The man is a weaver, and was on one occasion unable to finish a web on Saturday night, which he had hoped to sell and so provide his Sabbath's supply of food. On Sabbath morning, a heathen man came and offered him an extra price if he would give the cloth that day; but the good man refused, though there were

but two or three hours' work to be done upon it, and he was obliged to fast the whole day. On Monday, when he was constrained to sell the cloth for a sum considerably less than the heathen man offered, the bystanders chided him for his folly, but he replied that he would not weave on the Sabbath, though he lost all.

#### *Superstition.*

Another case is mentioned of a different character. A member of a congregation in one of the villages where Mr. Chandler was spending a Sabbath, notwithstanding the efforts of a catechist and others to dissuade him from it, persisted in going to his field to plough. In the evening he was at church, the subject was referred to, and an effort made to enlighten and arouse his conscience, but he seemed quite indifferent. The next Wednesday he was attacked by cholera and died, and Mr. Chandler says :

The report was immediately circulated through the whole community, that he died on account of my cursing him. Some Roman Catholics said their gooroo might extinguish his candles, cover the altar with a black cloth, let the heavy cross go crashing to the floor, cursing them to his heart's content, and not a hair of their heads would be injured; but the American missionary had but to pronounce the word, and in three days a man was dead.

The people are *exceedingly superstitious*. As I mingle with them, I am learning more and more of the depth of their moral depravity. Nothing short of residing in their houses with them, and, I was about to say, being one of them, will ever suffice for learning all. Some who are sick with incurable diseases seem to think it matters little what medicine I give, with my favor or blessing they will certainly recover. An old, blind Brahmin left me the other day, lamenting that he could not get my favor just enough to see a little.

## Nestorian Mission.—Persia.

## OROOMIAH.

LETTER FROM MR. BREATH, MAY 11, 1859.

MR. BREATH refers to "the departure of Mr. Rhea," on account of ill health, "for America; the arrival of Mr. Dunmore," of the Northern Armenian mission; "and the establishment of Mr. Ambrose in his field of labor in the mountains," as the most important events of the month at Oroomiah. One object of Mr. Dunmore, in his tour was, to visit the scattered Armenians of that vicinity, "of whom there are quite a number in Oroomiah and the neighboring districts." Mr. Ambrose has gone to Memikan, to supply Mr. Rhea's place. The season for active out-of-door labor having arrived, it had served, Mr. Breath says, "to lessen, in a degree, the unusual spiritual interest which had prevailed for some months among the people." The village schools were mostly dismissed for the season. "The king has ordered the construction of a telegraph from Teheran to Tabreez, to be carried, ultimately, to the frontier."

*A Sore Famine.*

In regard to the prevalent scarcity of provisions Mr. Breath writes:

The famine now prevalent here, is very distressing. Many have no bread, and are dependent for sustenance upon the herbs of the field. Wheat is selling for about ten times the price it brought four or five years since. The poor are obliged to sacrifice the little property they have, to provide themselves and their families, for a few days, with the necessities of life, with no bright prospect for the future. A Mussulman sold his children in the bazar, a few days since, to preserve them from starvation. Our helpers are, with most others, affected by this state of things. The pay that was barely sufficient a few years since, is now quite inadequate.

Quite a panic seized the people recently, lest the growing crops should be cut off. We had had no rain for some time, and the young wheat and barley were beginning to suffer. The mollahs exhorted the people to prayer, for rain;

and they marched at the head of a procession of the faithful, all throwing dust upon their heads, as a sign of humiliation. They proceeded out of the city to the fields, and with strong cries and tears besought God to have mercy upon them, and give rain to the parched earth. In a few hours an abundant rain followed! We know that the tender mercies of God are over all his works, and that his ear is ever open to the humble cry of his creatures, so we may not assert that he would turn a deaf ear to even Mussulmans in their extremity; but the truth is, that for several days before this demonstration there had been increasing signs of rain. The Mussulmans, however, give all the credit of it to their chief mollah, and will probably hereafter view him as a saint having favor and power with God.

LETTER FROM MR. COCHRAN, MAY 30, 1859.

*Communion Season—Fruits of Labor at Seir.*

MR. COCHRAN speaks of a communion season on the 13th of May when about thirty new communicants were received, "making the whole number something over three hundred." He writes:

The number of communicants gathered from Seir, the little hamlet at our side, gives occasion for gratitude and encouragement. The number has increased to nearly thirty; and several others, hopeful converts of the past winter, are candidates for admission at the next season. The gospel has made its mark there, though far less palpably, it must be confessed, than could be desired. Previous to the residence of members of the mission there, this mongrel village, which belongs neither to the mountains nor the plain, was as wild and uncultivated as are the districts of Nochea and Tiary at present. No readers were found, nor any that feared God or maintained a decent outward morality. Probably half the males were in the habit of occasion-



ally plundering the highways, in the disguise of Koords; and much of their substance was spent in intemperance. They were as miserably poor as they were destitute of moral character. But they now generally observe the Sabbath, and with a few exceptions are regular in their attendance upon worship. A large proportion of them have also signed the temperance pledge. During the last winter, the average attendance upon the Sabbath school has been about ninety, and of these, sixty-four now read the gospel intelligently. Thirty women, on the average, attend Mrs. Cochran's female prayer meeting. There is also another weekly meeting, for female communicants, which is attended by all of that class. The change among the people in thrift and worldly prosperity, is very apparent, illustrating the truth that godliness has "the promise of the life that now is." In the present almost unprecedented famine, every family, so far as I know, has bread or the means of purchasing it. There is probably not a village on the plain of Oroomiah, proportionally less embarrassed, or in circumstances of greater comfort.

#### *The Famine—Political Rumors.*

You have been informed of the scarcity of money and breadstuffs in our vicinity. We are probably at present suffering a greater famine than has been known within the last century. The oldest inhabitants have no recollection of provisions being so high in price, or so hard to be obtained. Wherever we go, the people seem engrossed with solicitude for the means of daily sustenance. But when will there be a "famine, not of bread, nor a thirst for water, but of hearing the word of God?" Alas, we see but few signs of this! Our visits to the villages are welcomed more from the hope of material contributions to the needy, than from a desire to obtain the imperishable bread. But we remember that the financial pressure in America was followed by the gracious outpouring of the

Spirit, and may we not hope for the succession here, of like spiritual gifts.

There is now promise of a plentiful harvest, to which the eyes of all are turned; but our apprehensions are respecting the continuance of a monopoly of produce by the few ruling Khans, to whom not only the coming harvest, but most of the property of the country is being mortgaged. With present monopolies and oppressions, we can hardly expect a return to former prices, or any essential amelioration in the condition of the people.

Rumors are current that Askar Khan, the Nestorian agent and government spy, who has so long threatened and annoyed the mission, has been recalled; and that the affairs of the Christian sects are to be placed in the hands of the local authorities. As this functionary was sent avowedly to look after our affairs, we infer, from his recall, that the Government has come to regard us with less scrutiny and jealousy.

#### *Armenians in Persia.*

The visit of Mr. Dunmore has called our attention to the Armenian portion of our Christian population. We have not yet completed our investigations, but feel sure they are more numerous than we had supposed. The whole number in Azerbaijan is probably but a trifle less than the number of Nestorians. A large settlement of them is also found in Ispahan, and there are a few in Teheran. In point of wealth and influence they are generally inferior to Nestorians, and they are probably more bigoted and less susceptible to missionary influence in their present state. They are, however, more inquisitive, and we should calculate much upon the workings of the gospel leaven among them, could it be successfully introduced.

The Nestorian mission, in view of such facts, has invited Mr. Dunmore to remove to their field, should this seem to him and to the Prudential Committee advisable, "and labor among Armenians or Nestorians, as the Lord shall open the way."

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 Syria Mission.—Turkey.

## SIDON.

LETTER FROM MR. EDDY, JUNE 27, 1859.

REFERRING to the fact that, as "it is always pleasant to be the bearer of good tidings to those whom we love, so it is a grateful task to the missionary to communicate to his Christian friends tidings of the progress of the Redeemer's kingdom," Mr. Eddy states that, "having seen in a recent journey, such indications for good as have caused in his heart lively joy and gratitude, he would hasten to bid others share his happiness with him." He writes as follows :

*Good Tidings—Dier Mimas.*

Dier Mimas has been mentioned several times in letters from Sidon, as a large village, situated on the river Litany, in which a small number of persons professed Protestantism about two years ago, and have encountered a storm of persecution ever since, from members of the Greek church, and from the Mohammedan Governor of their district. In spite of reproach and cruel opposition, this little band have been continually increasing in numbers and strength, like the Israelites when suffering from Egyptian tyranny. They have been visited by the missionary from Sidon, and of late, services have been held among them every Sabbath by a native helper. In consequence of their urgent calls upon the missionary for repeated visits, he has been anxious to spend more time among them, but other duties, and sickness brought on by being exposed to a strong sirocco while endeavoring to reach the place a month ago, have occasioned considerable delay in accomplishing his purpose.

But now, when permitted to spend several days there and to hold a series of meetings, he was astonished and delighted to find gathered each evening, after the severe labors of the day in harvesting, an audience of above a hundred souls, all eager, attentive, serious. The number of full grown men profess-

ing Protestantism is above sixty, and though only a part of the women of their families have as yet joined them, counting these with the children, the community numbers fully 120 souls—the largest in Syria.

*A Teacher Wanted.*

It is not certain that all these will persevere; there are doubtless worldly motives influencing some in enrolling themselves as Protestants; but here is the cheering fact, that this large community, lately ignorant, superstitious Greeks, now offer themselves to us for religious instruction. They are ready to hear the message of the gospel, seem open to conviction and astonished at their previous delusion, and declare it impossible that they should return to their former superstitions. They are exceedingly anxious to have a teacher residing among them, to instruct their children and to conduct their religious meetings, but it is a sad fact, that it is impossible to find a competent person to go there. The native helper who now preaches to them comes from a considerable distance each Sabbath, having first preached in his own village.

Of course, the enemies of the truth have not been quiet while the Protestants have been advancing. They have sought to injure them in person, in property, and in good name, almost daily. Every exertion is made to poison the mind of the Governor against them; and there is no doubt, in the present abandonment of rule by the Sultan, that the furnace of persecution will be heated for them to a sevenfold intensity. May He who was with his servants of old at such a time, preserve and sustain these feeble ones in their hour of need.

With such answers to prayer, such whitening fields, such calls for laborers, will not the church at home be quickened to more fervent prayers, and to more entire consecration of substance and of life to this service.

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## Southern Armenian Mission.—Turkey.

## MARASH.

LETTER FROM MR. WHITE, JULY 25,  
1859.*The New Church.*

THE report of this station, an outline of which was published in August, stated that a firman for the building of a house of worship had been received from Constantinople. Mr. White states, that in building, their progress is probably as rapid as could reasonably be expected in Turkey, though to the missionaries it seems slow. "The walls are up to the top of the windows, and with the blessing of God, we hope that, in four weeks more, the mason work will be finished. After that, the carpenter's work will require some six weeks more. The building is sixty feet by forty-three inside; the walls of common rough stone, to be plastered outside and inside; the stone for the windows, doors, and corners, hewn. There will be a gallery on the two sides and one end, the whole seating a thousand or more. It makes a heavy draft upon my time, for in Turkey, in physics as well as in morals, it is almost impossible to get things *straight*. A spirit level would be worth, to me, ten times its cost in America."

*The Congregation—Difficulties.*

Turning from the building in which they hope to worship, to the people who are to worship there, and for whose good the missionaries labor and pray, Mr. White refers to some matters of a trying nature. He says:

In my last I spoke of some troubles growing out of the suspension of two individuals last March. Those troubles are deeper, and have extended more widely, than I then supposed. One of the two men, Simon, is quite a prominent man in the community, and his coming under the discipline of the church has naturally caused his friends to become disaffected. I feel, deeply, that our congregation is not in the state in which it ought to be. The meetings are well attended—very well—and all say the congregation has much improved within two months; still I feel that there is not

that spirituality, that nearness to Christ, that longing for the salvation of others, which there ought to be. I long to see the church finished, and Dr. Pratt with us, so that we may labor more for the spiritual good of the congregation.

*Encouragements.*

There are, however, two encouraging signs. The brother of our head man, a prominent merchant of the city, furnishes the soldiers with sugar. Two weeks ago yesterday, (the Sabbath,) they sent for a fresh supply, and our brother, dreading the wrath of the officer if he refused, sent to his store and weighed out the sugar. He has since manifested the deepest sorrow for the act, and Saturday evening told the congregation, with tears, that he ought first to have withstood the officer and been beaten; and even then not to have given the sugar, rather than violate God's holy day.

The other good sign is the great desire now manifested among the women to learn to read. One man spends his whole time going from house to house, teaching; and there are also thirty-five children who, morning and evening, go to their assigned houses and give lessons. One hundred and fifty women are now receiving lessons in this way, seventy-five of whom, for the first time, have begun with the alphabet. Wherever we go we find the Primer or Testament lying open, and its owner eager to show us how far she has progressed. Under the good influence, a number of Armenian and Catholic women have also begun to learn. I cannot but hope that, by the blessing of God, this will result in great good.

Mrs. White and myself have visited fifty houses, where, in almost every instance, five, ten, or twenty individuals have been present; and we have endeavored by conversation, reading the Scriptures and prayer, to lead them to Christ. We hope Dr. Pratt will reach us this week, and that then we can

spend more time in this interesting and important department of labor.

### *Deep Poverty.*

Our hearts have been filled with deep pity at seeing the extreme poverty of our people here. The deacons tell me that many a family, the past summer, has had but one meal a day, and that, simply dry bread, with perhaps an onion or cucumber, while many families have really suffered from hunger. One good man told me, that his wife, for three days tasted nothing, and I knew another family, that for two or three days at a time have had nothing but cucumbers to eat. It is the custom in Turkey, to lay up in the fall enough fuel, wheat, flour and butter, to last all winter; but our deacon says that not ten men in the congregation, this fall, can lay up sufficient; and Avedis says they are not one fourth as well off, in temporal things, as the Aintab people. One cause is, the great scarcity of provisions this summer; but the exorbitant taxes demanded by the Turks are the chief cause. The people tell me, that *almost one-half of all they can earn*, (and a laboring man can earn but from fifteen to thirty cents a day,) must go for taxes. Yet, amid this deep poverty, I know of no station in Turkey where the Protestants give so liberally in proportion to their means—liberally in assisting one another, and liberally in promoting the spread of the gospel.

The new teacher from Aintab, for the school, we have not been able to secure as yet, but have strong hopes that we shall do so soon. It is too important a matter to let drop.

### *Zeitoon.*

The Pasha's expedition to Zeitoon resulted in no good. They remained ten days, and returned as empty-handed as they went. I long to see Zeitoon open to the gospel, and often look with wistful eyes to the road, winding over the mountains, that leads to that place. When shall those hardy mountaineers

hear the truth as it is in Jesus, and become free indeed! Should Zeitoon ever be opened, there are twenty-five thousand other persons, in the towns and villages near by, who would then be accessible. May the day be hastened!

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## Northern Armenian Mission.—Turkey.

### ERZROOM.

LETTER FROM MR. DUNMORE, JUNE 27, 1859.

### *Tour to Oroomiah.*

IN a letter from Mr. Breath, of the Nestorian mission, on a previous page, allusion is made to the visit of Mr. Dunmore to Oroomiah, and to the fact that his visit had served to direct the attention of the missionaries there more especially to Armenians in Persia. Many portions of the account which Mr. Dunmore gives of his tour, in this letter, possess much interest, some for one reason and some for another, and somewhat extended extracts will be presented here. The tour was undertaken "in accordance with repeated requests from members of that [the Nestorian] mission, and a vote of the committee ad interim" of the Northern Armenian mission.

Mr. Dunmore "left Erzroom by post, April 14, and rode through alone; stopping, however, at all the places of importance on the way, long enough to gather up important facts, to learn the condition of the people, and to speak a word for Christ, and scatter a few tracts among them." After passing the two Pasin plains, and a high range of mountains, "the first place worthy of mention is the rich plain of *Alashgert*, some ninety miles east from Erzroom, and covered with miserable villages, mostly Armenian." As nearly as he could learn, there are fourteen Armenian villages on the plain, three papal-Armenian, and about forty mixed—i. e. of Armenians and Koords. Leaving the plain of Alashgert, and passing over a quite barren Koordish region, nearly ninety miles further eastward, he reached Bayazid after 10 o'clock Saturday night. Here he spent the Sabbath. Of the place he says: "It has now but 140 Armenian and 460 Moslem houses; if the average of various estimates, that agreed remarkably with each other, may be relied on. The present town is but a miserable remnant of a once large and populous city, built on the south side of a high hill, or hills, overlooking a small plain along the foot of Ararat. Probably there are not more than 1,000 Armenians



now in Bayazid and its villages; the mass having gone over into Russia. The remnant are lamentably ignorant and miserably poor. They have no school." Leaving Bayazid Monday morning, "passing over the Persian line and an almost barren region," by Ovajik, "the rich and beautiful plain of Khoy," and Salmas, he reached Oroomiah Wednesday morning, "six and a half days from Erzroom, including the Sabbath." "After a long, lonely winter at Erzroom," he says, "pleasant social intercourse and the sweetness of Christian fellowship was doubly refreshing, and I shall ever look back upon my visit to Oroomiah as one of the greenest spots along my lone life-journey. The only drawback was the absence of our beloved brother Rhea, who left the next morning after my arrival. Having made all preparations to start that day, he could not well delay; nor could I desire him to do so in the circumstances."

### *The Armenians in Persia.*

Respecting the Armenians of that region, Mr. Dunmore writes:

Not forgetting the interesting work among Nestorians, for whom so many faithful ones have toiled long and hard, with their kind aid and co-operation, I turned my attention particularly to the Armenian population. We visited several villages on the plain, some mixed with Nestorians, and others entirely Armenian, at one of which I addressed a small audience in their church, on a Sabbath morning, with the cordial assent of priest and people. On the Oroomiah plain there are 550 houses of Armenians. Some, who are mingled with Nestorians, use their language; but for the most part they superstitiously adhere, both to their own peculiarities and the use of their own language. In a few places they have lost the Armenian and use Turkish. But very few of their children are sent to the mission schools, where Syriac is used; though several young men have applied, during the past two years, for admission to the seminary. This struck me as an important and encouraging fact; the more so when we consider how marked the Armenians are for national pride, and decided preference for their own language. That they have manifested, and do now manifest, a desire

to have schools opened by us in their villages, is another cheering fact. The Armenians of that region *seem* to be less bigoted, though really more ignorant and degraded, as they evidently are more cruelly oppressed, than in most parts of Turkey; and *perhaps* I should say, taken as a whole, they are less hopeful subjects for the gospel. The question of protection is the great drawback; and how much weight this should have, in regard to commencing labors among the Armenians of Persia, the missionaries on the ground can doubtless better determine than any body else. And how much such labors might interfere with, or *aid* their work among the Nestorians, they who have had years of experience there, can better judge than I. Their ecclesiastics would doubtless interfere, to the extent of their power, with any direct efforts for the evangelization of the common people; but whether such interference would tend to hinder or to further the cause of freedom and of righteousness, He only knows who gave the command: "Preach the gospel to every creature." I am inclined to believe in God, and also in Christ—trusting him to take care of his own cause, when we obey this command.

### *Their Number.*

Taking an average of the estimates given us on the ground and at Tabreez, we have at Oroomiah and its adjacent plains, 750 houses; at Salmas and Khoy 1,000; at Tabreez 500; at Tehran and Ispahan 450; and at Kara-Dagh 500: or, according to the ordinary mode of estimating in that country, over 30,000 Armenian souls in Persia. This, I am assured, exceeds the Nestorian population in the Shah's dominions, by at least one-fifth. And to these may be added a few scattering villages in other parts, not mentioned or brought into the reckoning. But I am well satisfied that these estimates of houses fall below the facts, particularly in the region of Ispahan, where there *has been* a large Armenian population. Doubtless there is now a larger

number of houses than I have given; for I take the lowest of the various and astonishingly variable estimates, of from 450 to 10,000 houses! Of the other places I can speak more confidently, having visited most of them and made particular inquiries of many different persons, some of whom were well informed.

I was surprised to find that I could use my tongue among all classes, and particularly the Christians in the vicinity of Oroomiah. True the Turkoman language of that country differs considerably from the Turkish in the Sultan's dominions, but I could, for the most part, make myself understood. I did not attempt formal preaching, but had the pleasure of addressing Nestorian audiences in the city, at a monthly concert for prayer, at Geog Tapa, and also at Seir, on one of those occasions of peculiar interest, when they gathered around our Lord's table to celebrate his love—days of refreshing for both missionaries and their spiritual children.

#### *The Nestorian Mission.*

In relation to the Nestorian mission, what it has done, and its present circumstances and wants, our brother says:

Of the great, the interesting, the complicated and difficult work commenced in Persia, I need not speak particularly. Verily, a great and a good work has already been done there, and a greater remains to be done. Surely it is easier, and more natural, for the sucking child to lean on its mother and cry for help, than to walk alone; and the weaning process is sometimes a hard one. I know not how more wisdom could have been employed to bring the work there to its present stage; and surely more than human wisdom has directed past efforts, and ever must be needful in the future, for perfecting what remains. May the Great Shepherd bear the lambs in his own bosom, and impart strength to his under shepherds, to lead them beside still waters and into green pastures, till they shall become strong in the Lord and in the power of his might.

But it is truly sad to see the feeble band of missionaries now left, toiling beneath the accumulating burden laid upon them. Surely it is the worst economy possible, to wear out, and thus prematurely use up men, when it costs so much to transport them over sea and land, and furnish them with a tongue wherewith to speak. I am sure that young men in "the schools of the prophets" in America, whose hearts are full of love for Christ, for their brethren, and for souls benighted, could not look upon the overworked remnant of missionaries now in Oroomiah, and the wild mountains of Koordistan, without feelings of deepest sympathy, nor without voluntarily exclaiming, "Here am I; send me."

#### *Return through Russia.*

Mr. Dunmore decided to return to Erzerum through Russia, thus "making a tour in that portion of Armenia." Having procured horses, and a Nestorian who had been in that section of the country, he left Oroomiah Monday, May 16, for Salmas, accompanied by Mr. Cochran. They reached that place Tuesday, and the next day was spent in visiting the Armenian villages on the plain. Thursday Mr. Cochran returned towards Seir, while Mr. Dunmore continued his journey towards Tabreez, where he arrived Friday, and remained over the Sabbath. "So much was said of danger on the way," he remarks, "that I was well nigh deterred from starting off alone from Tabreez. We were told that the road was so infested by robbers, that it was unsafe to travel except in caravans. Indeed the same statement was repeated nearly all along the way, till we were within less than an hour's ride of Erzerum; but we came alone, and saw nothing of robbers."

Leaving Tabreez Monday, May 23, the next day they "crossed the Araxes before the sun went down, and slept that night in the Czar's dominions."

#### *Nakhchavan and its Plain.*

From Tabreez till we approached Nakhchavan, we found no Christian village. Nakhchavan, "the oldest city in the world," situated in the midst of a large and abundantly productive plain, some twenty miles from the Araxes, now contains but 800 Armenian, 2,000 Mos-

lem, and 40 or 50 Russian houses; if the inhabitants can be believed. The town is sadly dilapidated, and has a miserable appearance. The people, who are devout worshipers at Noah's tomb, built on the south side of the city, it must be admitted, are also faithful followers, in one particular, of the antediluvian patriarch, who left them a bad example after coming down from Ararat, when he drank of the wine of his vineyard "and was drunken." At the same time they can challenge the old world, at least, to produce a richer country than theirs. The finest fields of wheat that I have seen anywhere in the East, were on that plain; and, in advance of crops elsewhere, it had already begun to take on the golden hue.

Having passed over more than half the road to Erevan in two and a half days, arriving early in the forenoon at Nakhchavan, we rested there till the next morning. On Thursday, the 26th, leaving before light, we rode about thirty-five miles, for the most part through a Moslem region, and over rich plains; but stopped at two Armenian villages on the way, where the people manifested a readiness to listen to gospel truth.

Friday they "turned aside to visit the notorious cave, or well, where Gregory the Illuminator is said to have been confined thirteen years, more than fifty feet under ground, 'without being eaten by snakes!'" The night was spent at "Heulaser, a village of 150 houses, formerly Nestorians from Oroomiah, and now 'Russians!'" Some thirty years ago, these villagers joined themselves to the Greek church, for the sake of gain, and filled their church with pictures. They retain their own books and language, however, but manifest little or no desire to return to the faith and practice of their fathers." On Saturday, after a ride of ten miles, they entered Erevan.

#### *Ararat—Erevan.*

We passed near the foot of Mount Ararat, apparently approaching it for nearly two days before reaching Erevan, and indeed until we were within a few miles of the city. The Russian side afforded even a better view of the moun-

tain than I had in Turkey. Its eternal snow-cap, alternately looming up against the clear sky, then half enveloped in light clouds, and then again wrapped in dark thunder-storms, gave us every variety of its beauty and grandeur.

At Erevan we were at once recognized by Dr. Perkins's former servant, as well as by other Nestorians and Armenians, who were on their way from Oroomiah to Tiflis. And here let me say, that from the day of leaving Oroomiah till we reached Tiflis, and again on the way to Alexandropol, we daily passed or met companies of poor Nestorians and Armenians, and Moslems too, who were going by thousands to Tiflis for work. It was truly painful to see these oppressed and hungry poor thus swarming from a rich country—than which a finer, richer, and more abundantly productive, I have not seen anywhere in Turkey, Persia or Russia—going to earn a few dollars during the harvest season, wherewith to pay debts and feed their oppressors, as well as their own hungry families. But such are the fruits of Persian misrule and Moslem cruelty.

The Erevan plain, extensive and rich, is covered with Moslem and Armenian villages, of which the former are most numerous. The city is built along the banks of a stream of moderate size, in a low, narrow valley, and must be hot and unhealthy. It is a place of considerable trade, being on one of the highways between Tabreez and the Black Sea, as well as on the post road to Tiflis.

But few Armenians came to my room, and I saw but little of them in the markets. A few Nestorians came in, with their Armenian friends, during the Sabbath, and we had worship together. Where wine and strong drink, with New England rum, flow more abundantly than water, one would naturally expect to find a nation of drunkards—a people whose god is their belly.

#### *Ichmiadzin.*

Monday morning I rode about eight

miles, to the notorious fount of holy oil—Ichmiadzin. The new Catholicos was not yet seated on his throne, but was expected in a few days from Constantinople. As I had purposed to stop there but a couple of hours, it was my intention not to make myself known; and you may imagine my surprise when saluted by a young man, in the church, in less than fifteen minutes after entering it, as “Missionary from Kharpoot!” I was inclined to regard it as providential, however, for a host of Vartabeds soon gathered about to welcome me, and make various inquiries, which soon brought out my Armenian Pocket Testament. Daniel Vartabed, after inquiring if I was “laboring for the spiritual,” took it upon him to show me special attention, leading me through the premises, all the while conversing freely, and finally taking me to his room for lunch, in company with only one other, who was evidently a particular friend.

Respecting the journey from Erevan to Tiflis, Mr. Dunmore remarks: “Suffice it to say, that we lodged at Armenian villages every night except one. The monotony was broken occasionally, by calling at Malakan houses by the way, where we were always sure of a kind welcome. Their houses are uniformly built as nearly in European style as their scanty materials and means will allow; and are at once distinguishable from others, by their glass windows and the air of comfort about them, as well as by the decided slant of the roofs.”

### *Tiflis.*

The travelers reached Tiflis Saturday morning, June 4, and of this place Mr. Dunmore says:

The city being built in a valley, on either side of the Kour, a large and rapid stream flowing into the Caspian, is both low and hot. We found cherries, mulberries, &c., in the markets, fully ripe; somewhat in advance of Oroomiah, which is so much farther south, and on a hot plain.

Estimates of the population of Tiflis were so extravagant and so various, that I am really at a loss what to give as the

probable truth. The numbers given me were as follows: 20,000 to 40,000 Armenian houses; 1,000 Georgian and Russian; and about 500 Papal, Moslem, Malakan and German. I should certainly be inclined to receive the lowest estimate of the Armenians, if any; though I was assured by them that they number 40,000 families in the city. Tiflis is certainly an enterprising and growing city, of extensive trade, for an inland town—a place of decided thrift. It has several quite imposing public buildings, and the dwellings of the most wealthy are unique. The houses are generally well built, many of them in neat Frank style, with gardens attached, which, together with the peculiar dress of the people, and the numerous carriages driving through the streets, give to the city quite a European air. The wealth of the place is chiefly in the hands of Armenians, who are not slow to use it in making a fair show in the flesh, and in excess of luxuries.

Tiflis is unquestionably and emphatically the stronghold of the Armenians. I had religious conversation with but very few of them, and did not deem it expedient to make an onslaught upon their idolatry. No controversial works are allowed in their large book-shop, which do not tally with the errors of their own and the Greek churches. In their high school there are some fifty wild lads, taught the higher branches and French; but the disorder, the noise and confusion that prevailed, contrasted widely with the quiet and good order in the little German school that I visited the same day.

### *German Colony.*

Amid the spiritual darkness and moral desolation there, I found a bright spot. The German colony, or colonies as they call them, in and about Tiflis, the first of which came in 1817, are a light in a dark land. After worship at our room Sabbath morning, with a dozen Nestorians, we went to the German chapel; a



plain, neat building, and sufficiently commodious. Their worthy pastor, Mr. Rotte, being absent at one of their villages, where he preaches one Sabbath in four, a "presbyter" officiated in his place. As the services were in Dutch, I was only edified by the simplicity and solemnity that characterized their worship. I counted an audience of about eighty; which, they told me, was unusually small, on account of the pastor's absence. As he returned the same afternoon, I called at his house, and found, to my great delight and his, that we could communicate in English. He gave me a warm welcome, and we spent a couple of hours in refreshing religious converse. Our meeting was all the more pleasant on account of his former acquaintance with Messrs. Goodell, Schauffler, and Dwight, at Constantinople. He has been pastor of one of the village churches twenty-four years, and three years pastor in the city. The Germans have, in that region, seven colonies, embracing 4,000 souls; 350 of whom are in Tiflis. For these they have now four pastors, and one on his way to them. Their seven schools number, in all, 659 children. They use their own books, in the Dutch language, and have their own teachers; nor are their religious rights infringed upon at all by Government, if their own testimony may be received; and I know of no reason for calling it in question. Mr. Rotte assured me that the present Emperor is more liberal than his father was; and that they, as a colony, have never before been so comfortable and prosperous since coming to Russia. He is rejoicing, too, in the harmony that prevails among the people, both in the city and the villages, and only laments the want of more vital piety, and "hungering for the word of God." We spent a part of the following day together at his pleasant home, when he gave me some valuable information respecting the Malakans, a goodly number of whom are found in Tiflis, as well as between that place, Erevan and Alexandropol. He

surprised me, also, by inquiries about a Koordish chief—Ali Gako—of whom he had heard, and was greatly delighted to learn more particularly. His earnest inquiries about our work in Turkey and Persia, and the deep sympathy and lively interest manifested by him in all our labors, brought our hearts near together.

### *Malakans.*

The readers of the Herald will remember a very interesting account of a settlement of Malakan Christians, near Kars, given in a letter from Mr. Dunmore which was published in February last; and will be glad to find here further statements respecting that people.

Of the Malakans, or Donkhaven Christians, I have much to say, yet can write but little now. Their origin is not yet known. Mr. Rotte thinks it probable—he says that he has it from them—that their ancestors came from Prussia during the invasion of Russia by Napoleon, in 1812; but I am inclined to think it more probable that they were in Russia long before Napoleon entered it.

The largest number now together are said to be near the Crimea. Another large settlement remains near the Caspian Sea, from whence many have been banished at different times by imperial orders, and scattered through various parts of Southern Russia, with the hope of forcing them into the Greek church. As nearly as I could learn, the number, in all, from 50,000 to 70,000 souls. This however is not a reliable estimate. They have, nominally, no church organization, because they can have none; but they have teachers and preachers, educated in the gospel, and Mr. Rotte assured me that they observe the Lord's supper and baptism, as gospel ordinances. It is against their teachers and preachers that Government has leveled its heaviest blows. They have been watched, and still are, with a jealous eye; and not a few have been taken from friends and family, dragged into slavery, and banished to Siberia. But none of these things move them.

After considerable intercourse with them at various places, and careful inquiry of Armenians and others concerning them, I was prepared for the decided testimony given by Mr. Rotte. He says: "The Malakans are evangelical, and there are many truly pious persons among them." And I may venture the opinion, that they would not suffer in comparison with Protestants in Turkey, or the Nestorians in Oroomiah. Unquestionably there are exceptions—and we have, alas! too many among nominal Protestants—but as a people, the Malakans are strictly honest and honorable in their dealings; moral, temperate, strict observers of the Sabbath; a gospel-reading and praying people; earnestly religious without superstition and useless forms; full of faith, love, brotherly kindness, and true hospitality. They meet together regularly on the Sabbath for worship, pray in their families, and never eat without first invoking the blessing of God, and afterward returning thanks. They are liberal in religious discussion, ever seeking for *truth*, and ready to concede to others the same freedom of opinion that they claim for themselves. If they can be charged with heresy, it must be in holding to the Mosaic law in respect to the clean and unclean in meats; for they abjure alike the use of wines and strong drink, tobacco, and swine's flesh!

Many a countenance was made bright, and many a heart glad, by the assurance that Christians in England and America have heard of them, and are praying for them; and that I should write on their behalf, requesting that they may be earnestly commended to the gracious care of our common Lord.

In the vicinity of Alexandropol, there is another sect, called Tökaboor, which is less numerous and altogether inferior to the Malakans. Being destitute of the Bible, they are, of course, less orthodox and moral, but are quite a distinct sect, nominally Christian. They are said to be strictly honest, but loose in morals

and addicted to the use of strong drinks.

#### *Alexandropol—Enlightened Men.*

Leaving Tiflis Tuesday morning, June 7, we performed the journey to Alexandropol, a little more than one hundred miles, and through a very mountainous, sparsely settled and uninteresting country, in a little more than three days.

At Alexandropol I found enlightened men, friends and acquaintances. Several men came to my room for religious conversation on Friday and Saturday, and it soon became apparent that gospel light had entered this city, and that reports received at Erzroom were not exaggerated. An intelligent priest called on me several times, conversing freely and in the most friendly manner.

On the Sabbath, a dozen came for religious conversation—to hear the word, and not for fruitless controversy. My only copy of the Armenian Bible was eagerly seized, and more might have been sold, as well as other religious books, if I had been provided with them. The people greatly rejoiced when encouraged to hope that a book-shop would soon be opened at Kars, to which they could have easy access.

Alexandropol is situated in the midst of a large plain, but poorly watered, and consequently it does not support a great number of villages. The city contains 3,000 houses; 2,500 of which are Armenian, and about 500 Papal, Old Greek, Russian and Moslem. The town is annually growing.

#### *Central Darkness.*

It is a noticeable fact, as well as painful, that as you approach the heart of Armenia, you enter thicker darkness and deeper moral degradation. There Satan seems to be seated on his throne, with his obedient children right about him; while Armenians scattered without, and on the borders of their departed kingdom, are less given to idolatrous worship, to forms and superstitions, and consequently are more accessible to the gospel. Their

foolish but deep-rooted national pride, is a monstrous hinderance in the way of their receiving divine truth. In this particular, there is a marked difference between them and the Nestorians.

### *Safety in Journeyings.*

At Alexandropol Mr. Dunmore heard reports, greatly exaggerated, of the dreadful earthquake at Erzroom. He hastened on, and "after a tour of twelve hundred miles, was glad to get back, June 18th, even to that gloomy city of both physical and moral desolation." Recognizing with deep gratitude the preserving goodness of God, not only during this journey but on many others, he says: "I have traveled over six thousand miles in Turkey, and one thousand in Persia and Russia, on horseback; between two and three hundred on goat-skins upon the Tigris; and over fifteen hundred by steamer; without sickness by the way; without accident or the loss of an article of value! And I have never taken a guard when traveling alone, for protection from robbers. Surely, we may safely trust Him who says: 'Believe in God, believe also in me.'"

With reference to the earthquake, of which he had previously given an account, published last month, Mr. Dunmore says, in a postscript, dated July 6: "Slight shocks continue here occasionally. Last evening, between sun-set and dark, one was felt which brought the people suddenly into the streets and yards. No perceptible damage is done, however, by any of the recent shocks; though the once frightened people feel very uncomfortable over them." Newspaper paragraphs of later date, mention another earthquake on the 14th of July, which completed the ruin of the city; but no letters reporting this have reached the Missionary House as yet.

### *T O C A T.*

LETTER FROM MR. VAN LENNEP, AUGUST 3, 1859.

It has been arranged by the mission, that Mr. Van Lennep and his family shall remain alone, for the present, at Tocat; Messrs. Pettibone and Winchester going to Erzroom, to reoccupy that post. Respecting the present state of things at Tocat he writes in a cheerful strain.

### *Change in the Day School—Progress.*

I find that the movement in men's minds, perceptible for the last few months, is becoming more marked and

decided. I think you will be interested to learn the form it is now taking, as it is, I believe, without example in the history of this mission, unless we find something of the kind to have occurred in Constantinople.

By the close of last year the teacher of our day school had proved so unsuccessful, that we were obliged to dismiss him. After much hesitation, we engaged the services of a young man who had before been in the employ of the mission as a preacher, but had had no experience in teaching, and who, moreover, required higher wages than we had ever paid before. We at first ventured on only a conditional engagement. He commenced in February, and the number of pupils has since then increased every week, and sometimes every day, until it has now reached 90, of whom but 23 are Protestant children.

The great popularity which the school has acquired, seems to be attributable to the fact that the pupils make rapid progress, learning in two months what they had failed of acquiring in two years in the Armenian schools, and to the order and good behavior maintained in school, as well as the improved behavior out of school, without the constant use of the rod, of which parents complain in the other schools. The Scriptures in the modern dialect are one of the text-books, the Pilgrim's Progress is another. The school is always opened with prayer, and religious instruction is constantly imparted. But with all this, every thing sectarian is carefully avoided. Only such as choose, join the singing class, and nothing is said about Protestants and Armenians, but much about piety, and the Lord Jesus. Carabed, the teacher, has thus far displayed a tact which I have never seen surpassed, and rarely equaled, in this country.

### *The Priests Alarmed.*

As you may well suppose, the priests have become alarmed at our success. The parents of most of the children

which have hitherto been sent, are people fully convinced of the truth of the doctrines we preach, but who have never been brought to take a decided stand. Every effort made to induce them to withdraw their children from the school has utterly failed. They have stood their ground firmly. It is the first time they have taken such a stand, and every one understands that it is on account of their religious opinions. Should the priests, therefore, push the matter, the consequence will doubtless be, that many of them, at least, will take the side of the truth, and instead of an occasional attendance on our preaching, will become regular hearers, and throw their influence more decidedly on the side of the gospel. At any rate, the children are becoming rapidly imbued with the principles which we teach them; and some of them boldly say that they are Protestants.

The turn Providence is giving to this matter at present, seems to point out our duty to make the best of an opportunity which may be lost by a change in our circumstances. For there is no doubt the Armenians will try to parry this blow, by getting up, if and when they can, a school of a higher order, which may contain all the elements of progress in ours, without its religious influence. We are invited to establish similar schools in different parts of the city, which are too far from our school for the pupils to attend. The poor, despised gypsies, who occupy a distinct portion of the town, ought to have a school immediately, and it would be the means of introducing the gospel among them. So, likewise, there might great good be done by establishing two other such schools, in two quarters occupied by the poor, daily workers in brass. The cost of these would be trifling, but we should have to support them. We have a school taught by a Protestant, in which religious instruction is imparted, and which supports itself in the main; but it is very exclusive, some of the wealthy alone sending their children there.

### *Turkish Morals.*

An incident occurred the other day which is well worth relating, as a specimen of the morals prevalent in this country. Our pious apothecary having cured a Turkish major of the Redifs, or National Guards, of some indisposition, the man came to him one day and said: "You have done me good and I wish to show you that I am not ungrateful. We are now enlisting Redifs for Servia; and they are willing to pay large sums to be let off. I have arranged it with my colonel, that we will release any man that pays us 500 piasters. But we need a doctor to administer medicine and make him temporarily sick, and then certify that he is unfit for service. You can have 200 piasters out of the 500 if you will do the business." Our brother told him his conscience would not allow him to do it, and moreover it was dangerous business to be engaged in. The major said he had been twenty-five years in the service and had always practiced this, as did officers everywhere throughout Turkey. So he went; and returning after a few days he said: "I am glad I did not close the bargain with you; for you would surely have told Mr. Van Lennep of it, and he would have repeated it among Franks, and thus our good name would have been marred. I have made my arrangements with —, (a Frank doctor.) I just received my share of pay from a man to whom he administered something which made him pass for being diseased!" I may safely say, that all the judicial business and administration of the country is carried on, in the interior, as far as possible, on the above principles.

### ~~~~~ *CONSTANTINOPLE.*

LETTER FROM MR. GOODELL, AUGUST 10, 1859.

### *A Cheering Change.*

THE contrast presented in this letter from a venerable missionary, is well calculated to encourage others, as well as those who, like



the writer, living and laboring in Turkey while the change has been going forward, have watched its progress with anxious and prayerful interest.

In looking over an old volume of the *Missionary Herald*, my eye rested on a communication from the Rev. Mr. Leider, of the Church Missionary Society, describing some of the difficulties which obstruct the course of the missionary in his efforts to diffuse a knowledge of Christianity among the Mussulmans. He enumerates seven difficulties, and to the third of these I wish to direct attention. He says:

“But (3.) the greatest hinderance is, that a man has to die if he change his religion. Many a Mohammedan, therefore, looks upon a missionary who comes to him to call his religion in question, as upon a man who aims at his life; and he is anxious to avoid any opportunity by which he might be induced to doubt the truth of his religion.”

This communication was transferred from the organ of the Church Missionary Society to the *Missionary Herald*, in November, 1832; and the American editor remarks, at the close: “Political revolutions, and other causes may, ere long, render the Mohammedan law referred to in the third head a dead letter.”

Blessed be God, these revolutions have already taken place, and that terrible law may be already considered a *dead letter*. The Mohammedan need no longer look upon a missionary as aiming at his life; or feel that he has to die, if he changes his religion. Then, it was almost certain that he would have to die; now, it is almost certain that he will live. Then, the law was against him; now, a higher authority than even the law itself is for him. Then, the chances were, so to speak, all against him; now, they are all in his favor. There was a possibility, even then, that he would escape a violent death, but it was only a possibility; and so there is a possibility, even now, that he will lose his life, but it is only a possibility. The two things

have just changed places with each other. And it is nothing less than the hand of the Messiah that has done this. In accomplishing his high and holy purposes, we see that he can, with infinite ease, control not only all the events but all the intellect of the universe. Surely his friends have every reason to place unlimited confidence in his power and wisdom and goodness. And for their encouragement let it be told, that there are already signs of spiritual life among those who, a short time since, dared not and could not breathe freely. Yes, among almost every class of that excluded and exclusive and singularly constructed society, a spirit of earnest inquiry has gone forth; and the words of the True Prophet are now publicly purchased, fearlessly read, often discussed, and we may hope, in some instances, firmly believed. Baptisms, into the name of the Father, and of the Son, and of the Holy Ghost, have already taken place, and even a regular congregation has been gathered, to whom one of their number, already a licensed preacher, proclaims from Sabbath to Sabbath, the unsearchable riches of Christ, no man forbidding him. “This is the Lord’s doing, and it is marvellous in our eyes.” Let us ‘thank God and take courage.’

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### Bombay Mission.—India.

LETTER FROM MR. HARDING, JULY 21, 1859.

#### *Additions to the Church—Opposition.*

THE facts mentioned in this letter are perhaps not the less encouraging, because they indicate an increasing and even violent hostility to the religion of the gospel. When some inquire, and seem ready to turn to the Lord, opposition is to be expected. Mr. Harding writes:

On the first Sabbath of this month we had the pleasure of receiving three persons to our mission church. Considering the very slow progress that Christianity has made in Bombay, we regard this as a special blessing from the Holy

Spirit, and we hope it may be the earnest of greater results in the future. Two of the persons received were baptized from heathenism; one was the son of Christian parents. The latter has but recently indulged a hope in Christ. He is an amiable, intelligent boy, fourteen years of age, and gives promise of becoming a useful member of the church.

The other two persons met with much opposition from their relatives. The mother of one seemed determined to prevent his baptism. She followed him to the chapel, and when I arrived, at the hour of service, with her arms about his neck, she was drawing him from the chapel steps. The sight was very affecting. The distorted face of the mother seemed the very picture of rage and despair, while the son, evidently grieved and pained at her conduct, and shrinking from any forcible resistance, yet seemed determined to go forward and confess Christ. As I came near them the mother released her hold, and he went immediately into the chapel. Seeing that he had gone, and that she was prevented from following him, she threw herself upon the ground, beating her head, and threatening to destroy her own life. A crowd soon collected, and for a few moments there was much disturbance about the door; it ceased, however, as soon as she was removed to another place. For several days this mother refused to eat anything, but she has since become reconciled to her lot, and is now living with her son as before.

#### *Efforts to Divert Inquirers.*

Several incidents have recently occurred showing the hostility of this people to the gospel, and their determined efforts to resist its progress. Among the educated young men, if any one is suspected of tendencies towards Christianity, there are those who at once visit him, supply him with infidel books, and in many ways endeavor to dissipate his serious impressions. I have reason to believe that there are persons appointed for this very

work. In the other grades of society the opposition is not less, though it is of a different kind. If persuasions are unavailing, violent measures are resorted to. Only a few days ago, a young man at Mathapacody was beaten by his relatives, because he persisted in visiting our native assistant who resides there. This young man possesses unusual intelligence, and for more than a year he has been thinking of Christianity, and comparing it with Hindooism. He seems now fully convinced of the truth of the former, and the folly of the latter. There are several of his associates who are in the same position, yet I fear that this is only the work of the intellect, and that their hearts are still unaffected. They do not hesitate, however, to declare their convictions, openly, and on this account they have met with much opposition. Some of them are watched day and night, to keep them away from Christian influences, and I hear that a pilgrimage to some holy place in the Deccan is now determined upon, as an antidote to these alarming symptoms. May the Lord con-found these counsels. We feel very much the need of the Holy Spirit's work, and some are anxiously praying for it.

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#### *Recent Intelligence.*

SHANGHAI.—In a letter dated June 18, Mr. Blodget mentions, that two additional members have been received to the church, one a young man and the other a married female. Adverting to the death of Mr. Macy, by small-pox, and to the fact that Mr. Brewster died at Canton in 1853, and Mr. Quarterman, at Ningpo, in 1857, of the same disease, Mr. Blodget urges the importance of the revaccination of all missionaries going to China, where they will be constantly exposed to infection. Respecting the missionary work in that portion of the Chinese empire he writes:

The range of missionary effort is widening greatly in this region. There are many out-stations in important towns and cities, established by the missions at Shanghai and Ningpo. Their number cannot be less than fifteen. They are supplied by native catechists. The city of Hang-chow, the capital of Chih Kiang, and one of the most important cities in the empire, is already occupied

by foreign missionaries of the American Presbyterian Board, and of the English Church Missionary Society. Other societies also are looking forward to a speedy occupation of this important post. The city of Suchow, the capital of this province, is occupied also as an out-station of the London Missionary Society. One missionary, Mr. Liggins, of the American Episcopal mission, has already gone to Japan, and Mr. Williams, of the same Board, is soon to follow. Dr. McCartee, of Ningpo, has visited Shantung, and brings back an unfavorable report of Tung Chow, the port there opened, and of the disposition of the people toward foreigners. Mr. Holmes and wife, missionaries of the Southern Baptist Board, are now at Tung Chow, with the design of securing a residence there if possible. In these enlargements I am at present prevented from bearing any part, by the protracted sickness of my family.

**CEYLON.**—Mr. Hastings, of Manepy, in a letter dated June 16, refers to cases of discipline in the church "of painful interest." "We have been obliged to cut off a female member, a graduate of Oodooville boarding-school, for heathenism; and now an old man, who was for many years a catechist in the service of the mission, and his wife, have openly apostatized, and performed heathen ceremonies."

**MADURA.**—Mr. Rendall, reporting the Madura station, in June, says:

In looking over the Madura station field, I see much to encourage me. The catechists are disposed to take a hopeful view of the work, the members of the congregations are becoming better acquainted with the Bible, and the heathen every where listen with respect and attention. The Lord has opened a wide door. He seems to invite us to more prayer, more faith in him, and entire devotion to his cause. May we receive all needed grace from on high, and be enabled to consecrate ourselves more fully to the work to which we have been called.

In a letter dated July 4 he remarks:

The Lord is graciously adding a few to our churches. Mr. Noyes writes me that he has received, lately, nine persons to the churches of his stations up the valley; the native pastor at Periaculum has received three to his church in that place; I had the pleasure of receiving three to the Madura church yesterday; and Mr. Tracy received four persons, connected with the seminary, at the same time. May I not ask an interest in the prayers of God's people at the monthly concerts, in America, in behalf of the Madura mission. The gospel has been published extensively throughout the district, and the confidence of the people in their own religion is being undermined. Very many now are influenced to adhere to it only through fear and custom. Should the Holy Spirit be poured out, what a blessed ingathering of souls there might be at all our stations.

**AHMEDNUGGUR.**—Mr. Ballantine writes, July 18:

On the first Sabbath of this month four

persons were received to the communion of the first church here. Of these, three are boys belonging to the highest class in our school for catechists. They were baptized in infancy, and the fathers of two of them have deceased. The father of one was Yesuba, a memoir of whom was appended to the report of the mission for 1857. Thus, instead of the fathers we now have the children, coming forward to take their places in the church of God, and to labor in the kingdom of their blessed Master.

The cholera has raged here for a month past, and has carried off many people, both in this city and in the neighboring villages; yet it has not been of a malignant type, and very few of the English have been attacked by it. It is now diminishing. We have all been kept, thus far, and hope that we shall still be kept, by the kind hand of our Heavenly Father.

Mr. Bissell wrote from Seroor, July 20:

At length one long cherished wish of my heart is gratified, in seeing the little church at this place supplied with a native pastor. Sidoba was ordained on the 23d of June. On the 22d the candidate was examined by the mission, (which had met for the purpose,) in reference to his religious experience, motives in entering the ministry, doctrinal theology, and church history. In the evening of the same day he preached a sermon from the text assigned him, John v. 28, 29. The ordination services were as follows: invocation and reading the Scriptures, by Mr. Dean; prayer, by Mr. Barker; reading and exposition of Scripture, and ordaining prayer, by Mr. Bissell; right hand of fellowship, by Mr. Harri Ramchandra; charge to the pastor, by Mr. Ballantine; charge to the people and concluding prayer, by Mr. Abbott; benediction, by the pastor. It was an interesting fact, in connection with this ordination, that the pastor received the right hand of fellowship from one of his own countrymen, who had preceded him a few years in the pastoral office. The welcome to the joys and trials of the gospel ministry given by the pastor of the first church in Ahmednuggur to his younger brother, was in cordial and affecting terms; while it clearly showed that the office of pastor of a Christian church in this heathen land is one of no ordinary responsibility and trial. May the great Head of the church add his blessing to this union of pastor and people, and make it greatly promotive of the growth in grace and usefulness of both.

We have a few inquirers, some of whom we hope may soon be received to the church. But we earnestly long and pray for the outpouring of the Holy Spirit, and the conversion of multitudes of those around us; and we trust we shall yet see this glorious work.

**SATARA.**—The brethren at Satara are called, still, to struggle on against opposing influences, with very little apparent encouragement in the way of present fruits of their labor. Mr. Wood writes, June 20, that they can speak of only one case of interest, while there has been a great falling off of late in attendance upon preaching. "It would seem as if there were a combination on the part of



all to stay away." No suitable Christian teacher, such as they "have been waiting and praying for," has yet been found to open a school for low caste children.

**ASSYRIA.**—Mr. Marsh, of Mosul, in a line to the Treasurer, dated July 9, says: "I hope the Secretaries are finding men for Mardin, Bitlis, and Amidieh; the work demands it. Ishak, our faithful evangelist, is here from Bootan, and has brought with him the Bishop, (Nestorian,) who is, he thinks, a truly converted man. He is ready to do whatever we advise. We ought to have a station in Amidieh, to look after Nestorians this side the mountains. There are now six hopeful converts in Bootan, (near Jezirah,) and we have nineteen church members here. We are confident that God is with us. Our Sabbath audiences average about forty adults. Pray for us."

**NORTHERN ARMENIANS.**—Mr. and Mrs. Clarke, Mrs. Parsons, and Miss Proctor, who sailed from Boston in the "Race Horse," June 14, arrived at Smyrna, July 28. Mr. and Mrs. Clarke, the latter especially, suffered much from sea-sickness on the voyage. Mr. Clarke says: "We cannot speak too highly or heartily of the kindness of Capt. Searles, and his steward, Mr. Melville."

**SANDWICH ISLANDS.**—Inquiries have been often made of late, as to intelligence which may have been received at the Missionary House respecting the revived "Hula," or native dance, at the Sandwich Islands. So far as is remembered or believed, the only statement of any consequence upon the subject which has ever been received, is the one which was published in full in the last Annual Report of the Board, pp. 112, 13; a part of which will be found also in the Missionary Herald for November, 1858, pp. 330, 31. In the general letter from the Islands this year no allusion is made to the subject. One of the missionaries now in this country states, however, that the Hula continues to some extent on Oahu. It is allowed by law only in Honolulu, and presents much the same attractions to the half civilized natives of Hawaii, that the theatre does to the more civilized people of the United States. Indeed, when foreigners remonstrate against it, the natives refer to the theatre which has been recently opened by foreign residents, as a justification of *their halekiaka*, (theatre.) It is said, also, that the number of church members found at the Hula has been comparatively small, and that members have been disciplined for attending.

## Home Proceedings.

### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the First Presbyterian church in the city of Philadelphia, commencing on Tuesday, October 4, at four o'clock, P. M. Rev. Robert W. Patterson, of Chicago, Illinois, is expected to preach the Sermon, Tuesday evening.

## DONATIONS.

### RECEIVED IN AUGUST.

#### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Cumberland, 2d cong. ch. for. miss. circle, (of which for the sem. at Bebek, 20; and for the Nestorian miss. 25;)	45 00
Lewiston, Pine st. cong. ch.	23 00—65 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	70 00
Brewer, 1st cong. ch.	16 39
Patten, E. F.	10 00—96 39
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Norridgewock, Unknown,	5 00
	166 39
Eastport, A friend,	25 00
Machias, Cong. ch. m. c. and indiv.	28 00—53 00
	219 39

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.	
Hinsdale, WILLIAM HAILE, to cons. himself an H. M. 100; cong. ch. and so. m. c. 20;	120 00
Gilsun, Two friends,	2 50
Rindge, J. B. Bread, 10; T. S. Stratton, 1;	11 00
Sullivan, CHARLES P. LOCKE, to cons. himself an H. M.	160 00—233 50
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dart. coll. cong. ch.	50 00
Orfordville, Cong. ch. and so.	8 00
Warner, Cong. ch. special dona.	20 00—78 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bennington, Mrs. D. Whittemore, dec'd,	6 00
Manchester, 1st ch. to cons. Rev. LYMAN MARSHALL an H. M.	139 60
Nashua, Pearl st. ch. m. c.	55 44—201 04
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so. 16,80; m. c. 6,96;	23 76
	536 30

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bristol, S. M.	1 00
Shoreham, R. Birchard,	10 00—11 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Hinesburg, Cong. ch.	9 00
Williston, do.	30 35—39 35
Orange co. Aux. So. L. Bacon, Tr.	
Brookfield, Cong. ch.	10 00
Chelsea, Cong. ch. and so. m. c.	18 63
Randolph, do.	8 00—36 63
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so.	8 00
Glover, Cong. ch.	20 00
Greensboro', Cong. ch. and so.	35 00—63 00
Windham co. Aux. So. F. Tyler, Tr.	
Saxton's River,	9 00
Windsor co. Aux. So. J. Steele, Tr.	
West Hartford, Cong. ch. and so.	17 00
	175 98



Bennington, 2d cong. ch. and so. m. c. 25 00  
 North Pownal, Cong. ch. 20 00—45 00

220 98

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.  
 Curtisville, Cong. ch. and so. 7 30  
 Great Barrington, 1st cong. ch. 92 77  
 New Marlboro', Cong. ch. 24 00  
 West Stockbridge, do. 16 81  
 Windsor, Cong. ch. 58,84; m. c. 11; 69 84—210 72

Boston, S. A. Danforth, Agent,  
 (Of wh. from a friend, 12; anon. 10;) 46 37  
 Essex co.

Andover, Chapel cong. ch. 30; E. W. 2; 32 00  
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Haverhill, Cong. ch. 10 00  
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 pupils, for the support of a scholar  
 at Mt. Lebanon, 40 00

Newburyport, A thank-offering fr.  
 a lady, 15 50—65 50

Essex co. South Aux. So. C. M. Richardson, Tr.

Lynn, Sab. Gift so. 10,40; Miss E. Sweet-  
 ser, dec'd, 5; 15 40

Hampden co. Aux. So. J. C. Bridgman, Tr.

Springfield, Friends for ed. in Syria, 7 00

Middlesex co.

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Newton Corner, A friend, 10 00

West Newton, Two friends, 6 00—25 48

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Medfield, 2d cong. ch. and so. 18 00

Milton, 2d cong. ch. 11 67

Roxbury, Eliot ch. gent. 103; m. c. 17; Vine st. ch. m. c. 16,30; 133 30

West Roxbury, Evan. cong. ch. m. c. 14 88

West Medway, A friend, 10 00—234 35

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South Weymouth, Union ch. and so. 45 27—81 10

Taunton and vic. Aux. So.

Raynham, 1st cong. ch. 25 00

Worcester South Conf. of chs. W. C. Capron, Tr.

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769 46

Chelsea, Winnisimmet ch. m. c. 26,44; Broadway ch. m. c. 17,25; 43 69

Unknown, 50; unknown, 3; a friend, 75,20; do. 50; 178 23—221 89

991 35

Legacies.—Ipswich, Mrs. Ruth Conant, by Gilbert Conant, Ex'r, 33 33

1,024 68

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Fairfield co. East Aux. So.

Stamford, Miss Harriet A. Hinsdale, wh. with dona. from Pres. ch. cons. ADA HINSDALE CHASE an H. M. 50 00

Stratford, G. Loomis, 5; cong. ch. 97; m. c. 38; to cons. Mrs. SA-RAH G. SWAN an H. M. 140 00—190 00

Hartford co. Aux. So. A. G. Hammond, Tr.

Hartford, Centre ch. m. c. 10 25

South Windsor, 1st cong. ch. 63 64

Suffield, C. F. Loomis, 5 00—75 89

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New Haven City Aux. So. F. T. Jarman, Tr.

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Legacies.—Canton, Mrs. Amelia Ev-crest, by A. G. Hammond, 139 92

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Greenfield, Miss Eleanor Coley, by E. Sherwood, Ex'r, 100 00—341 17

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Elmira, do. 51,40; S. Benjamin, 50; 101 46

Geneva, I. McK. 2 50

Genoa, 1st cong. ch. 44 83

Havana, Pres. ch. 15 03

McGrawville, do. 20 00

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Youngstown, Pres. ch. 5 40—365 97

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Deposit, Pres. ch. 7 86

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Jasper, Mrs. C. Lamson, 5 00

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Meredeth, Cong. ch. 6 00

New York, "Miss. Box," 29; A. Chapin, 5; 25 00

Plattsburgh, 1st pres. ch. and cong. 60 00

Ridgebury, Pres. ch. 50 00

Wading River, Cong. ch. 10 00

Wilson, Missionary Union, 3 03

Yorktown, Cong. ch. 7 33—465 22

950 72

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Newark, A friend, 1 00

Paterson, 1st pres. ch. E. E. Van Buren, 5 03

South Orange, Pres. ch. Mrs. H. Lounds, 14 00—432 15

432 15

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By Samuel Work, Agent.

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Cincinnati, 3d pres. ch. m. c. 13, 15;	
E. S. 5; Mrs. Conner, 1; J. C.	
30c.;	19 45
College Hill, Pres. ch. m. c.	4 49
Dresden, do.	26 00
Glendale, Mrs. McPherson,	5 00
Georgetown, Pres. ch. m. c.	1 00
Lagan, Cong. ch.	50 00
Springfield, do.	10 00
Walnut Hills, Lane sem. m. c.	4 86—140 80
By T. P. Handy, Agent.	
Conneaut, m. c.	4 25
Plymouth, Pres. ch. 14, 50; A.	
B. 10; J. B. F. 3;	27 50
Windham, 1st cong. ch. 20; S.	
Scott, 10; J. Angell, 10;	40 00—71 75

212 55

Columbus, M. A. Backus,	4 00
Dover, Cong. ch.	5 00
Mount Gilead, 1st pres. ch.	20 00
Oxford, W. M.	1 00
Rawsonville, E. E. K.	3 00
Tallmadge, Benev. asso.	94 00—127 00

339 55

## MICHIGAN.

By T. P. Handy, Agent.	
Marquette, Rev. C. B. Stearns,	25 00
Adrian, 1st pres. ch.	75 00
Allegan, Nathan Branch,	10 00
Brighton, Pres. ch. J. C.	3 00
Union City, Cong. ch. m. c.	3 00

116 00

## INDIANA.

By G. L. Weed, Tr.	
Danville, Pres. ch. m. c.	22 00
Indianapolis, Plymouth cong. ch.	22 70
North Madison, Rev. A. Parker and wife,	3 00
Rising Sun, Pres. ch. 6, 50; Rev.	
E. Black, 5;	11 50—59 20

## ILLINOIS.

By Rev. C. Clark.	
Bloomington, Cong. ch. 3; indiv. 7;	10 00
St. Charles, do.	15 00—25 00
Bunker Hill, Cong. ch.	23 00
Chicago, A friend,	100 00
Elmwood, 1st cong. ch.	48 25
Galesburg, 1st ch.	5 00
Greenville, 1st cong. ch.	22 00
Kewana, Cong. ch.	11 00
Roscoe, do. m. c.	6 00
Rosemond, Cong. ch.	10 00
Waverly, P. C. J.	5 00—230 25

255 25

## WISCONSIN.

By Rev. C. Clark.	
Beloit, Pres. ch. a friend,	10 00
Hartford, Cong. ch.	8 00
Menasha, do.	9 67
Milwaukee, South pres. ch.	6 00
Neenah, Cong. ch. 11; L. H. J. 5;	
H. P. J. 20c.;	16 20
Oshkosh, Cong. ch.	11 61—61 48
Oconomowoc, m. c.	4 00
Waupun, Cong. ch.	3 42—7 42

68 90

## IOWA.

Burlington, Cong. ch.	18 92
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## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Adrianople, Turkey, T. L. and M. H.	
Byington to cons. Mrs. ELIZABETH HALLOCK, of Plainfield, Mass. an H. M.	100 00
Hamilton, Can. N. D. Fisher,	25 00
Indian Lands, Can. West, Cong. ch.	2 00
Leon, Seneca mission, Mrs. Wellman and others,	2 60

129 00

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$11 00
VERMONT, . . . . .	9 92
MASSACHUSETTS, . . . . .	72 82
CONNECTICUT, . . . . .	56 50
NEW YORK, . . . . .	25 00
PENNSYLVANIA, . . . . .	100 00
OHIO, . . . . .	4 45
MICHIGAN, . . . . .	5 00
ILLINOIS, . . . . .	19 56
	\$304 25

Donations received in August, 5,941 25

Legacies, 374 50

\$6,315 75

## THANK-OFFERINGS FOR THE DEBT.

## RECEIVED IN AUGUST.

VERMONT.—Essex, Cong. ch. 30; La. miss. asso. 8; Hardwick, cong. ch. and so. 35; Strafford, cong. ch. 8; Vergennes, cong. ch. 30;	111 00
MASSACHUSETTS.—Beverly, A member of the Dane st. ch. 20; Braintree, friends in Dr. Storrs's ch. 4, 50; Falmouth, a friend, 50; Littleton, ortho. so. to cons. Rev. D. F. LAMSON, of Littleton, an H. M. 65; a friend, 10; Topsfield, Christian people, 2; Wilmington, a friend, 25;	176 50
CONNECTICUT.—Farmington, A friend, 10; Greenwich, a friend, 10; Northford, Mrs. A. B. 1;	21 00
NEW JERSEY.—A friend,	1 00
MICHIGAN.—Ruggles, Anon. 3; Allegan, N. Branch, 5;	8 00
ILLINOIS.—Elkhorn, M. R.	2 00

319 50

## DONATIONS IN CLOTHING, &amp;c.

Cleveland, Ohio, 2d pres. ch. communion service for Baghechek church.	
Worthington, Ms. A box, fr. fem. benev. so. for Cattaraugus miss.	

THE  
MISSIONARY HERALD.

VOL. LV.

NOVEMBER, 1859.

No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Anniversary in the city of Philadelphia, at the First Presbyterian Church, commencing Tuesday, October 4, at four o'clock, P. M., and closing Friday, October 7, at half past 12 o'clock, M.

CORPORATE MEMBERS PRESENT.

*Maine.*

Benjamin Tappan, D. D.  
John W. Chickering, D. D.

*New Hampshire.*

Zedekiah S. Barstow, D. D.  
Nathaniel Bouton, D. D.

*Vermont.*

Willard Child, D. D.  
Hon. Erastus Fairbanks.  
Rev. Joseph Steele.

*Massachusetts.*

Heman Humphrey, D. D.  
Henry Hill, Esq.  
Rufus Anderson, D. D.  
Charles Stoddard, Esq.  
Rev. Sylvester Holmes.  
Nehemiah Adams, D. D.  
Rev. Aaron Warner.  
Ebenezer Alden, M. D.  
Swan Lyman Pomroy, D. D.  
Rev. Selah B. Treat.  
Henry B. Hooker, D. D.  
Hon. Linus Child.  
Samuel M. Worcester, D. D.

Andrew W. Porter, Esq.  
Rev. Augustus C. Thompson.  
Hon. William T. Eustis.  
Hon. John Aiken.  
John Todd, D. D.  
Seth Sweetser D. D.  
James M. Gordon, Esq.  
Amos Blanchard, D. D.

*Rhode Island.*

Thomas Shepard, D. D.  
John Kingsbury, LL. D.

*Connecticut.*

Joel Hawes, D. D.  
Hon. Thomas W. Williams.  
Leonard Bacon, D. D.  
Henry White, Esq.  
Rev. David L. Ogden.  
Gen. William Williams.  
Samuel W. S. Dutton, D. D.  
George Kellogg, Esq.

*New York.*

Eliphalet Nott, D. D.  
William W. Chester, Esq.  
Reuben H. Walworth, LL. D.  
Charles Mills, Esq.  
William Adams, D. D.

Joel Parker, D. D.  
 William Patton, D. D.  
 William W. Stone, Esq.  
 John Forsyth, D. D.  
 Calvin T. Hulburd, Esq.  
 Simeon Benjamin, Esq.  
 Samuel W. Fisher, D. D.  
 George W. Wood, D. D.  
 Oliver E. Wood, Esq.  
 George B. Cheever, D. D.  
 Jacob M. Schermerhorn, Esq.

*New Jersey.*

David H. Riddle, D. D.  
 J. Marshal Paul, M. D.  
 Benjamin C. Taylor, D. D.  
 Jonathan F. Stearns, D. D.  
 Rev. Thornton A. Mills.  
 Lyndon A. Smith, M. D.

*Pennsylvania.*

William Neil, D. D.  
 John McDowell, D. D.  
 William R. De Witt, D. D.  
 Ambrose White, Esq.  
 Hon. William Darling.  
 William Jessup, LL. D.  
 Rev. Albert Barnes.  
 Samuel H. Perkins, Esq.  
 Hon. William Strong.

*District of Columbia.*

Rev. John Cross Smith.

*Virginia.*

Gen. John H. Cocke.

*Illinois.*

Robert W. Patterson, D. D.  
 William H. Brown, Esq.

**HONORARY MEMBERS.**

*Maine.*

Rev. D. Garland, Bethel.  
 Samuel P. Benson, Winthrop.  
 Rev. J. Merrill, Wiscasset.  
 E. F. Duren, Bangor.  
 Rev. Samuel Talbot, Alna.  
 Rev. R. S. Kendall, Yarmouth.  
 Rev. H. K. Craig, Bucksport.  
 Rev. J. P. Fiske, Bath.

*New Hampshire.*

Rev. M. B. Angier, Hopkinton.  
 Rev. J. F. Griswold, Washington.

Rev. Henry E. Parker, Concord.  
 F. N. Fisk, do.  
 Nathan K. Abbott, do.  
 Rev. I. T. Otis, Rye.  
 C. P. Locke, Sullivan.  
 Rev. M. H. Wells, Hinsdale.  
 Rev. E. Tenny, Lyme.  
 Rev. W. T. Savage, Franklin.

*Vermont.*

Rev. G. P. Tyler, Brattleboro'.  
 Rev. C. C. Parker, Waterbury.  
 Rev. J. C. Houghton, Chelsea.  
 Rev. E. Smith, Benson.  
 Benj. Labaree, Jr., Middlebury.  
 Rev. P. F. Barnard, Williamstown.  
 Rev. Geo. F. Herrick, Essex.  
 Rev. Rufus Childs, Berlin.  
 Rev. H. A. Hazen, Hartford.  
 L. H. Delano, Esq., Hardwick.  
 Rev. A. Hyde, Castleton.  
 William Miller, Williston.  
 Rev. A. D. Barber, do.  
 Rev. J. E. Rankin, St. Albans.  
 Freeman Keyes, Newbury.  
 H. Hatch, M. D., Burlington.  
 Rev. Henry Fairbanks, St. Johnsbury.

*Massachusetts.*

Rev. Geo. Mooar, Andover.  
 Rev. J. W. Turner, do.  
 Wm. W. Livingston, do.  
 Rev. J. W. Alvord, Boston.  
 Rev. N. H. Broughton, do.  
 Rev. Israel Hills, do.  
 D. C. Scudder, do.  
 Chas. Scudder, do.  
 Ezra Farnsworth, do.  
 J. A. Palmer, do.  
 George Rogers, do.  
 Jas. W. Kimball, do.  
 Rev. F. B. Perkins, Roxbury.  
 Rev. D. D. Frost, West Stockbridge.  
 Rev. Lewis Pennell, do.  
 Rev. H. Mills, Granby.  
 J. A. Albro, D. D., Cambridge.  
 Warren S. Frost, West Cambridge.  
 Rev. Jos. Abbott, Beverly.  
 Rev. A. B. Rich, do.  
 Dr. Alonzo Chapin, Winchester.  
 Rev. J. C. Webster, Hopkinton.  
 Rev. N. J. Patrick, Bedford.  
 Rev. L. Thompson, West Amesbury.  
 Rev. S. R. Dennen, Watertown.



Rev. T. T. Munger, Dorchester.  
 Rev. F. V. Tenny, Manchester.  
 Rev. Samuel Souther, Worcester.  
 Rev. Dana Goodsell, do.  
 F. A. Eldred, do.  
 David Whitcomb, do.  
 Seth Caldwell, do.  
 Ichabod Washburn, do.  
 Rev. J. B. Sewall, Lynn.  
 Rev. George Ford, East Falmouth.  
 Rev. I. R. Worcester, Auburndale.  
 O. W. Wilcox, Springfield.  
 Horace Smith, West Springfield.  
 Rev. Horace Winslow, Gt. Barrington.  
 Rev. L. H. Angier, South Malden.  
 Rev. T. Stowe, New Bedford.  
 Rev. W. Craig, do.  
 Rev. G. F. Dole, Lanesboro'.  
 Rev. A. H. Quint, Jamaica Plain.  
 Rev. E. Y. Garrette, Millbury.  
 Warren Ordway, Bradford.  
 Leonard Johnson, do.  
 William Day, do.  
 Rev. C. Blodgett, Pawtucket.  
 Rev. J. M. Bacon, Essex.  
 Rev. A. H. Dashiell, Jr., Stockbridge.  
 Rev. H. L. Edwards, South Abington.  
 J. Vaill, D. D., Palmer.  
 Rev. Franklin Tuxbury, Hadley.  
 Eleazar Porter, do.  
 Josiah Kittredge, M. D., South Hadley.  
 Rev. L. F. Clark, Whitinsville.  
 R. Crawford, D. D., Deerfield.  
 Hale Remington, Fall River.  
 Richard Borden, do.  
 Nathan Durfee, M. D. do.  
 Edward Buffington, do.  
 Rev. C. Stone, Melrose.  
 Dean Walker, Medway.  
 T. Giles, Rockport.  
 I. Hills, Bolton.  
 Joseph L. Partridge, Lawrence.  
 Ralph Emerson, D. D., Newburyport.  
 Rev. Daniel T. Fiske, do.  
 C. H. Coffin, do.  
 Rev. R. T. Searle, New Marlboro'.  
 E. P. Mackintire, Charlestown.  
 Rev. J. B. Miles, do.  
 Rev. A. E. Kittredge, do.  
 Rev. D. N. Coburn, Monson.  
 Rev. F. A. Reed, Cohasset.  
 Rev. D. Adams, Auburn.  
 Rev. R. B. Thurston, Waltham.  
 Rev. J. B. Clark, Swampscott.

Rev. Sumner Clark, South Natick.  
 M. Bixby, Blackstone.  
 E. Hartshorn, M. D., Berlin.  
 Ebenezer Rowe, Rockport.  
 Rev. W. Gale, do.  
 Rev. D. Bremner, do.  
 Rev. W. F. Loomis, Shelburne Falls.  
 Rev. J. P. Skeelee, Wilbraham.  
 Rev. C. F. Mills, Ware.  
 Rev. Hiram Carlton, West Barnstable.  
 Rev. George Trask, Fitchburg.  
 Rev. John Pike, Rowley.  
 Rev. W. W. Winchester, Clinton.  
 Rev. C. J. Hinsdale, Blandford.  
 Rev. S. J. Spalding, do.

*Rhode Island.*

Rev. Francis Horton, Barrington.  
 Rev. A. L. Whitman, Westerly.  
 Joseph Wood, Pawtucket.  
 John B. Drake, Slatersville.

*Connecticut.*

Francke Williams, M. D., Hartford.  
 Rev. John Orcutt, do.  
 Rev. Martin Dudley, Easton.  
 Rev. T. A. Leete, Windsor.  
 E. A. Lawrence, D. D., East Windsor.  
 Rev. George Bushnell, Waterbury.  
 Rev. E. J. Howes, Plymouth.  
 J. A. Davenport, New Haven.  
 J. C. Stiles, D. D. do.  
 Rev. S. J. Merwin, do.  
 Rev. Edward Strong, do.  
 H. N. Whittelsey, do.  
 Rev. H. Bingham, do.  
 Rev. Jason Atwater, West Haven.  
 Rev. O. H. White, Meriden.  
 H. W. Talcott, Vernon.  
 Rev. A. E. Lawrence, Southbury.  
 Jeremiah Taylor, Middletown.  
 Rev. H. Talcott, Portland.  
 Rev. C. S. Sherman, Naugatuck.  
 Rev. S. Hine, Groton.  
 Rev. Jas. D. Moore, Clinton.  
 Thomas L. Brown, Hebron.  
 N. Smith, do.  
 Rev. F. D. Avery, Columbia.  
 Rev. John Smith, Stamford.  
 Rev. D. C. Comstock, do.  
 Rev. F. A. Spencer, New Hartford.  
 Hon. W. A. Buckingham, Norwich.  
 Rev. J. P. Gulliver, do.  
 Rev. H. T. Cheever, Jewett City.

Edwin Talcott, N. Coventry.  
 Rev. W. R. Long, Mystic Bridge.  
 Rev. T. Tallman, Scotland.  
 Rev. William E. Bassett, Norfolk.  
 Rev. S. Hubbell, N. Stonington.  
 Rev. A. C. Chandler, N. Woodstock.  
 A. N. Niles, East Hampton.  
 Philo Bevin, do.  
 J. P. Bixley, Thompson.  
 Charles Brown, do.  
 Obadiah Mead, N. Greenwich.  
 Rev. E. B. Emerson, Monroe.

*New York.*

Hon. J. O. Cole, Albany.  
 Rev. J. H. Pettingell, do.  
 Rev. H. G. Ludlow, Oswego.  
 Rev. G. R. Entler, Riverhead, L. I.  
 Rev. E. Perkins, Kinderhook.  
 Rev. N. Elmer, Avon.  
 E. R. Thompson, Dunkirk.  
 Rev. Charles C. Wallace, Tremont.  
 Rev. Samuel Johnson, Centre Lisle.  
 A. Trover, Ludlowville.  
 Rev. C. Van Cleef, New Hackensack.  
 Rev. L. P. Ledoux, Cornwall.  
 Samuel Barry, Yonkers.  
 Rev. J. P. Fisher, Johnstown.  
 Rev. H. W. Morris, Little Falls.  
 M. P. Squier, D. D., Geneva.  
 Jonathan W. Hayes, Brooklyn.  
 Rev. N. P. Pierce, do.  
 J. W. McLane, D. D. do.  
 W. I. Budington, D. D. do.  
 Rev. S. Bayliss, do.  
 John Marsh, D. D. do.  
 Joseph H. Field, do.  
 Rev. James H. Dwight, New York.  
 J. H. Williams, do.  
 Thomas Hastings, do.  
 Joshua Leavitt, D. D. do.  
 E. F. Hatfield, D. D. do.  
 A. Merwin, do.  
 A. O. Van Lennep, do.  
 J. F. Scovill, do.  
 B. F. Eastman, do.  
 Rev. Edward Harris, do.  
 Rev. John Kimball, do.  
 Rev. J. Spaulding, do.  
 H. H. Anderson, do.  
 Rev. J. P. Lestrade, do.  
 Rev. T. R. Smith, do.  
 Rev. Jona. Edwards, Rochester.  
 Samuel Miller, do.

Rev. J. P. Root, Walton.  
 Rev. H. N. Dunning, Gloversville.  
 J. V. Place, do.  
 U. M. Place, do.  
 G. M. Davidson, Saratoga Springs.  
 M. J. Myers, Whitehall.  
 Rev. William D. Buckelin, More's Hill.  
 A. Seymour, Rome.  
 Rev. E. Swift, Clinton.  
 Rev. W. W. Taylor, Penn Yan.  
 Ahiza Eldridge, White Creek.  
 Rev. Peter Lockwood, Binghamton.  
 Rev. Peter Snyder, Watertown.  
 Rev. A. L. Chapin, Amsterdam.  
 L. D. Chapin, do.  
 Rev. T. D. Hunt, Ithaca.  
 Rev. W. B. Parmelee, Westernville.  
 Rev. E. L. Boing, Durham.

*New Jersey.*

Rev. Samuel Hutchins, Newark.  
 Rev. Robert Aikman, do.  
 John P. Jackson, do.  
 Rev. W. T. Eva, do.  
 J. W. Poinier, do.  
 Rev. E. A. Osborne, do.  
 D. W. Poor, D. D. do.  
 Rev. E. Cheever, Paterson.  
 James Bagg, Fairton.  
 E. C. Hooker, Princeton.  
 Rev. A. N. Kittle, Elizabeth.  
 Rev. T. T. Richmond, Gloucester City.  
 Rev. Burtis C. Megie, Dover.  
 Rev. Loring Brewster, Caper Island.  
 Rev. R. Crossett, Wantage.  
 Zophar B. Dodd, Bloomfield.  
 Rev. R. Taylor, Hightstown.  
 Rev. Joseph T. Tuttle, Rockaway.  
 Rev. I. N. Sprague, Caldwell.

*Pennsylvania.*

Rev. Jonathan Edwards, Philadelphia.  
 C. Van Rensselaer, D. D. do.  
 J. H. Jones, D. D. do.  
 Rev. John Jenkins, do.  
 John F. Cline, do.  
 Rev. Robert Adair, do.  
 Rev. Jeremiah Miller, do.  
 T. H. Stockton, D. D. do.  
 A. Converse, D. D. do.  
 Rev. John Patton, do.  
 Rev. Henry Darling, do.  
 John Sparhawk, do.  
 Rev. E. B. Bruen, do.  
 Rev. John Ward, do.

D. C. Houghton, D. D., Philadelphia.  
 William Curran, M. D. do.  
 Rev. T. G. Alden, do.  
 Rev. D. Malin, do.  
 B. D. Stevens, do.  
 Rev. George Duffield, do.  
 Rev. T. J. Shepherd, do.  
 Rev. J. W. Dulles, do.  
 E. Weiman, do.  
 Rev. Myron Barrett, Harrisburg.  
 James W. Weir, do.  
 Henry Kendall, D. D., Pittsburgh.  
 Rev. J. K. Davis, Coolbaugh.  
 Rev. E. J. Richards, Reading.  
 P. F. Smith, West Chester.  
 George F. Smith, do.  
 Rev. Edward Allen, Harford.  
 Rev. D. H. Turner, Hartsville.  
 Rev. W. R. Gould, Pottstown.  
 Rev. M. E. Cross, Darby.  
 Rev. T. S. Ward, Carbondale.  
 F. D. Harris, Bristol.

*Delaware.*

Rev. C. H. Mustard, Lewes.  
 Rev. H. J. Gaylord, Fort Penn.  
 Rev. J. N. Danforth, New Castle.  
 Rev. George F. Wiswell, Wilmington.  
 Rev. William Aikman, do.  
 J. B. Henry, Delaware City.  
 Rev. D. H. Emerson, St. Georges.  
 Rev. J. W. Mears, Milford.

*District of Columbia.*

Hon. Peter Parker, M. D., Washington.  
 Daniel W. Hall, do.

*Maryland.*

Rev. H. Dunning, Baltimore.

*Ohio.*

Rev. A. W. Huntington, Cincinnati.  
 Rev. H. A. Tracy, do.  
 Rev. H. M. Storrs, do.  
 Rev. S. G. Clark, Brooklyn.

*Michigan.*

George Duffield, D. D., Detroit.  
 A. Shelley, do.  
 Rev. William M. Ferry, Grand Haven.

*Illinois.*

B. W. Raymond, Chicago.  
 S. L. Brown, do.  
 Samuel D. Ward, do.  
 Rev. C. Clark, do.  
 Joseph Thayer, Springfield.

*Foreign Countries.*

Rev. J. B. Bonar, Montreal, C. E.  
 H. Wilkes, D. D. do.

MISSIONARIES PRESENT.

Rev. Wm. P. Alexander, Sandwich Is.  
 Rev. W. Clark, Constanti'ple, Turkey.  
 Rev. George A. Perkins, Marash. do.  
 Rev. A. G. Beebee, do. do.  
 J. Perkins, D. D., Oroomiah, Persia.  
 Rev. R. G. Wilder, Mahratta m. India.  
 Rev. A. Hazen, do.  
 Rev. C. T. Muzzy, Madura m. India.  
 Rev. E. Webb, do.  
 Rev. C. Little, do.  
 Rev. B. C. Meigs, Ceylon.  
 Rev. J. C. Smith, do.  
 Rev. W. W. Howland, do.  
 Dr. Samuel T. Green, do.  
 Rev. Anson Gleason, Seneca m. N. Y.  
 Rev. W. Willey, Cherokee mission.  
 Rev. W. Walker, Gaboon m. W. Africa.  
 Rev. A. D. Jack, do.  
 Rev. E. J. Pierce, do.  
 Rev. Daniel Lindley, Zulu m. S. Africa.

*Organization.*

At the hour appointed, the Board was called to order by the Recording Secretary, Dr. S. M. Worcester, who read the following letter from the President :

*Williams College, October 3, 1859.*

To the Members of the American Board, Corporate and Honorary :

*Beloved Brethren,*—It is a great disappointment to me that I shall not be able to meet with you at Philadelphia. I desire to join in the sacred scenes of our anniversary ; and to consult with you respecting the cause of missions, so dear to the heart of the Savior, and to every heart in sympathy with him.

All my arrangements to attend the meeting were made ; but three days since, I was so prostrated by illness, that the prohibition of my physician against my undertaking the journey and the work, is absolute and unqualified, and I must acquiesce.

To this disappointment I am the more reconciled, because the duties of the chair will be performed by one of so enlarged an experience, of so sound a judgment, and of an attachment to the cause of missions so deep, and, from his having a son in the field, so peculiar, as belong to Judge Jessup. I desire to unite with you in commending him to the guidance of

God, in the delicate and responsible duties which will devolve upon him.

It will be remembered by many, that this is not the first time the American Board has met at Philadelphia under a cloud. It will also be remembered how the Spirit of God descended, and the cloud was lifted up, and how an assurance, afterwards fully realized, rested upon every mind, that the waters of difficulty then before the Board would be divided, and they be enabled to pass safely through. "Where is the Lord God of Elijah?"

That the same aid may be with you in the coming meeting, and more abundantly, is the earnest prayer of

Yours in the bonds of that common gospel, where "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all."

MARK HOPKINS.

The Vice President, Hon. William Jessup, being also absent, detained by unavoidable engagements, by vote of the Board the chair was taken, for the afternoon, by Hon. William Strong, of Pennsylvania, and prayer was offered by Dr. Thomas Shepard. At the subsequent sessions, the Vice President was in the chair. Rev. J. H. Pettingell was chosen Assistant Recording Secretary. The reading of the minutes of the last annual meeting was deferred until Wednesday morning, when they were read.

Rev. Messrs. Barnes, Jenkins, Darling, and George W. Wood were appointed a Committee of Arrangements, and on Wednesday morning a Business Committee was appointed, consisting of Dr. J. F. Stearns, S. H. Perkins, Esq., John Kingsbury, Esq., Rev. B. C. Magie, and Rev. J. P. Fisher.

#### *Treasurer's Report.*

The Treasurer's Report having been presented, with the certificate of the Auditors, it was referred to a committee consisting of Gov. Buckingham, William H. Brown, Esq., Ambrose White, Esq., L. A. Smith, M. D., Julius A. Palmer, Esq., Hon. C. T. Hulburd, and Daniel Whitcomb, Esq. This committee subsequently presented the following report:

The committee to whom was referred the Treasurer's report, would respectfully state:

That they find the same has been examined by the Auditors of the Board, and have no hesitation in receiving it as correct, and in recommending its acceptance. Although the plan of keeping separate accounts of the permanent funds of the Board, of the expenses of each mission, of agencies, of publications, and of the executive department, has often been pre-

sented to the Board, it may be proper to refer to it at this time. This feature in the accounts, together with the fact, that no payment is made by the Treasurer without the sanction of the Prudential Committee, and that a statement of the receipts and expenditures is submitted monthly to their scrutiny, shows the system to be one provided with checks against a violation of good faith, and the perversion of funds, equal to those which guard our extensive, well conducted business associations, and eminently entitle the Treasury Department to the confidence of the benevolent.

The Treasury is now deficient, as stated, \$66,374 13, being \$25,503 26 more than last year.

While we would recognize the Holy Spirit as the agent which vitalizes and crowns the missionary cause with success, we would remember that his divine influences are promised in connection with *going* into all the world, and preaching the gospel to every creature. As man cannot live by bread alone, because it will not satisfy his spiritual nature, no more can the missionary live by faith alone, for it will not satisfy his physical nature. These truths appear to teach us, that the living preacher is not more essential to the success of the missionary enterprise than are the pecuniary means upon which he relies for support. These means also appear as important as are the operations of the American Board in the great plan which God has designed for the evangelization of the world.

It is necessary to make up the deficiency in the Treasury Department, and to supply it with resources, not only to enable the Board to sustain the missions already established, and to send forth new laborers to take the place of those who are worn out, and those who have fallen in their conflict with the powers of darkness, but in order to maintain the high pecuniary reputation which this Board has hitherto sustained.

If the deficiency shall continue, and especially if it shall increase, a more rigid inquiry will be made into the reliable resources of the Board; and under the influence of this debt inquiry may lead to doubt, doubts may embarrass the Committee, until they shall be unable to meet their obligations at maturity; and once dishonored, the Board will lose that high character for meeting its pecuniary obligations which it has sustained throughout the civilized world, and which has greatly increased its influence and augmented its usefulness.

The submission of a plan for accomplishing an object so desirable has been properly referred to another committee, and we cannot doubt that when it shall be presented to those who have professedly



consecrated their bodies, their souls, their influence, and their all to the service of Christ, in such a manner as to lead them to feel that this is his cause and see that this call is from him, we shall witness such contributions as shall convince us, that in that solemn hour of consecration property was not withheld; and we cannot but hope, that from this year of jubilee, we may also see a more uniform plan of giving, which shall appear like a deep, increasing, ever-living stream of Christ-like benevolence.

#### *Report of the Prudential Committee.*

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries, and the different portions of the Report were referred to committees constituted as follows:

On the Home Department; Dr. Child, Dr. Duffield, Chancellor Walworth, Dr. Todd, Rev. H. G. Ludlow, A. W. Porter, Esq., and N. Durfee, M. D.

On the African Missions; Dr. Squier, Dr. Vail, Dr. McLane, Dr. Dutton, Joseph Thayer, Esq., Rev. F. Horton, and Rev. G. P. Tyler.

On the Missions to the Armenians; Dr. Patton, Rev. E. Cheever, Dr. D. W. Poor, Ebenezer Alden, M. D., Rev. W. T. Savage, Rev. H. M. Storrs, and Rev. A. H. Dashiell, Jr.

On the Missions in Syria and Greece; Dr. Brainerd, Rev. J. P. Gulliver, Hon. John O. Cole, Rev. J. C. Webster, Rev. William Aikman, Rev. H. E. Parker, and Rev. George Moor.

On the Assyria and Nestorian Missions; Dr. Stearns, Dr. Wilkes, Dr. E. A. Lawrence, Rev. Edward Strong, Rev. George Duffield, Jr., Rev. E. B. Bowen, and Rev. J. B. Sewall.

On the Mahratta Missions; Dr. H. B. Hooker, Dr. Albrow, George Kellogg, Esq., Rev. C. Blodgett, Rev. Henry Darling, Jas. W. Weir, Esq., and Rev. J. B. Bonar.

On the Tamil Missions; Dr. William R. De Witt, Rev. J. C. Smith, Charles Scudder, Esq., Rev. John Jenkins, Rev. Horace Winslow, Rev. Daniel T. Fiske, and Rev. George Ford.

On the Missions in China; Dr. Bouton, Dr. Palmer, Gen. William Williams, Hon. Peter Parker, Rev. Edward Allen, Rev. Geo. Bushnell, and Rev. M. B. Angier.

On the Sandwich Islands and Micronesia Missions; Dr. Hatfield, Dr. Barstow, Hon. Thomas W. Williams, Rev. Ebenezer Smith, Rev. George F. Wiswall, Rev. H. T. Cheever, and Rev. I. T. Otis.

On the Southwestern Indians; Rev. Albert

Barnes, Dr. Sweetser, Dr. Chickering, S. H. Perkins, Esq., Hon. Linus Child, O. E. Wood, Esq., and Dr. Fisher.

On the Northwestern Indians; Dr. Patterson, Dr. Thos. Shepard, Rev. Robert Adair, Rev. J. Atwater, Dr. Crawford, Rev. F. A. Spencer, and Rev. Timothy Stowe.

These committees made reports during the progress of the meeting. All excepting the committee on the missions to the Southwestern Indians, recommended that the several portions of the Annual Report, which had been referred to them respectively, be accepted and adopted by the Board, which was accordingly done.

#### *Special Report of the Prudential Committee.*

On Wednesday morning Dr. Anderson, in behalf of the Prudential Committee, read the following Special Report:

CAN THE BOARD BE KEPT OUT OF DEBT,  
AND IN WHAT MANNER?

It is time to have a better understanding as to how far it is possible, in prosecuting our Foreign Missions, to close each year without a debt. To promote such an understanding, we will discuss the subject briefly, taking our stand-point among the missions; and leaving the whole method of raising the funds for others to discuss, should there be occasion. Our effort shall be to state the law of missionary expenditure.

Though the Board has been obliged to report a debt, greater or less in amount, in thirty out of the forty-nine years of its existence, this is not because its annual expenditure has exceeded its income in so many instances. Its expenditure was really less than its income in more than half the years. But when a debt is once incurred in a great system of operations, where the demand on the treasury is constant, urgent and increasing, it is not very easily removed; because there must be a sum large enough, not only to defray the current expenses, but also to pay the debt. Should the expenditure of any year, for instance, be twelve thousand dollars less than the receipts, yet if the debt, at the opening of the year, be fifteen thousand, there will still be a balance of three thousand against the treasury.

It is matter for grateful acknowledgment that, from the beginning to this day, there has been, on the whole, an upward tendency in the receipts. Dividing the time of the Board's existence into periods of four years, in every one of these periods, with but a single exception, there has been an increase of receipts. That single exception, it may be worth while to say, was owing to the extraordinary impression made on the Christian community by the meeting of the Board in Philadelphia, in

the year 1841, which, through the divine blessing, carried the income of the following year up to the then unprecedented amount of three hundred and eighteen thousand dollars.

The difficulty all along has been, that the growth of the missions, and their increasing cost as the result of growth, has been *annual* and *constant*; while it has not been so with the receipts, which have often failed, for a year or more, and now at least for a series of years, to keep pace with the natural growth of the missions.

There are sincere friends of the cause who believe the Board ought always to be free from debt. The Prudential Committee desire this as earnestly as it is possible for any one to do, and would gladly know how such a result is to be attained. Though the duty has often been enjoined upon them, they have never yet received a practicable solution of the difficulty involved in its performance.

It is obviously impossible for a steadily increasing expenditure to be exactly met by an income subject to great annual variations. The true question, therefore, is: Shall the expenses of the missions be brought, by an inexorable process, annually repeated, to conform to the income of the Board, whatever that income may happen to be?

We shall state some of the difficulties in the way of this, on the score both of *expediency* and *possibility*; but must first describe the present usage of the Board, in making out the annual appropriations.

Previous to the great commercial crisis in the year 1837, the missions had not been placed under any positive restrictions, as to the amount of expenditure beyond which they were not at liberty to go. Just about that time commenced the great religious awakening at the Sandwich Islands, and there, and elsewhere, a tendency to enlarged expenditure began to be distinctly perceived. Consequently, that crisis found the Board in some anxious uncertainty as to the actual amount of its liabilities. This led to the adoption of the present system of *Estimates* and *Appropriations*. The missions are expected, in the course of each year, to make out a carefully prepared estimate of the expenditures needed for the next year, in every department of their labors, going as much as possible into detail, and to forward their estimate in time to reach the Missionary House before the month of October; and upon these Estimates the Appropriations for the following year have been made out by the Prudential Committee. The missions are expected not to go beyond these appropriations.

Such is the present method of proceeding in making the annual appropriations to the several missions.

Is there another, wiser, safer, more economical plan? Shall the missions be told that, whatever the estimates and the appropriations, if the receipts shall happen to fall short, in the progress of the year, the deficiency shall be at once assessed upon them, in the form of reduced remittances? That will indeed enable the Treasurer to avoid reporting a debt; but then it will only be by virtually transferring the debt from the treasury to the several missions, to be borne and liquidated by them as best it may be. Shall new rules be laid down for governing the missions in their estimates, in order to avoid incurring a debt? They are now instructed to ask for only what they really and urgently need, for their own support, for their native helpers, for their schools, and to enable them to preach the Gospel through their respective districts. Shall they be told to ask for less?

But the subject can be better discussed under the question: What is *possible*? The Board is not situated like the head of a family, with the objects of his expenditure just around him; nor like a Bible, Tract, Education, or Home Missionary Society. Its missions are beyond the sea. Its missionaries are afar off, in barbarous regions, depending for shelter, clothing and food, wholly upon its treasury. Then, if we withdraw support from the native helpers and Christian schools, they of course all disappear; and the consequent loss of native confidence in the stability of the mission operating among them, will almost be, to their moral perceptions, like blotting the sun out of the heavens. You lose not merely the helpers, the pupils, the future stay and hope of the enterprise, but you also lose a most valuable *prestige*; you suffer a vast abatement and loss of moral power; and the missionary feels almost like a wounded soldier, stricken down on the battle field. This method of avoiding debt, if carried far and often repeated, will be mortally destructive; and therefore it is, in the strongest sense, impossible.

Take, for illustration, the estimates and appropriations for the coming year. The appropriations are not yet made; but the whole amount of these estimates is \$380,000. Should we cut them down \$30,000, so as to allow an expenditure of only \$350,000, even then it will require an income of \$416,000, to enable the Board to assemble free of debt at its fiftieth anniversary. How shall the Committee, with this reduction, arrange the appropriations for the missions? They are, it is supposed, to reduce the sum of the estimates \$30,000. In cutting off sources of expense, some regard must of course be had to the relative value of each department of expense; though, in point of fact, the reduction will never be levied wholly

upon one, or even two, of the departments. The order of valuation is something like this:—1. the missionaries; 2. native pastors; 3. native preachers; 4. catechists; 5. the higher training schools for helpers; and 6. the common schools. Then there is the press, standing intimately related to all these. Some regard must be had to this scale of valuation. Were a clean sweep to be made of the common schools, even that would not save so much as two thirds of the sum; and were the residue to be assessed upon the higher schools, what a wave of desolation would there be in this method of relieving the charities of the churches! Or were the whole assessed on the native pastors, preachers and helpers, some four or five hundred in number, that would deprive the missions of nearly the entire body; whose education must have cost at least one hundred and fifty thousand dollars, besides years of anxious labor and care. Is such a reduction to be regarded as *possible*? Let him who so believes, go to the Committee-Room, some time in the present month, and try his own skill at destroying the fruits of missionary self-denial and toil, the answers to so many prayers.

The gradual increase in the receipts of the Board, prior to the year 1853, sufficed, on the whole, to meet the growth of the missions until that time; but it has not been so in the last six years. This is owing to the more rapid increase in the growth and consequent cost of the missions; mainly to the greater success of our work, and the more abundant answers to our prayers. It is not the result, however, of an increase in the number of ordained missionaries; for that is only eight more the present year than it was six years ago; and but ten more than it was ten years ago. Indeed, the Board sent thirty more missionaries in the ten years preceding its meeting in Philadelphia, eighteen years ago, than it did in the ten years last past. Yet in the last ten years, the heathen world has been providentially opening with wonderful rapidity, bringing scores of millions, and even hundreds of millions, within reach of the gospel; and the churches have been apprised of this fact. The new missionaries do but little more than supply the waste from sickness and death. Therefore we should pray, not only for increased funds, but, even with greater earnestness, that the Lord of the harvest will send forth laborers into his harvest. There is no danger in sending forth suitable missionaries. Every such missionary may be regarded as ensuring, on the whole, his own support, by a reacting influence upon the churches. The practical difficulty is in securing the means of sustaining what may be called the *auxiliary* forces—the native helpers, schools, printing, etc. These, in some of the more

advanced and prosperous missions, cost considerably more than the missionaries themselves, sometimes not less than twice as much. Yet the native converts, churches, pastors, preachers, teachers, schools, are just what, through the divine blessing, we are seeking to create. Without them, we labor in vain. They are the beginning of Christian churches, and Christian communities; and it is of no use to send the missionaries, if we do not support and cherish these.

The result we come to is this,—that we must provide for the *growth and development* of the tree, as well as for *planting* it; for gathering and preserving the harvest, as well as for sowing the seed. It is true, that the expenditure of the missions needs always to be carefully guarded, and sometimes curtailed. There are great economical questions in the conduct of missions. But curtailments, which *destroy* the fruits of missionary labor, are always a calamity. They are to be treated as calamities. They will fail us as a preventive of debt. One such is sure to prepare the way for another, and that for another. They encourage, they animate, no one. They never open, they close, the heart of benevolence. They are a retreat in the presence of an enemy, to be attempted only when there is no other escape from greater disasters.

Yet if it be really a fact, that our sphere is too broad for our ability, it would be better to reduce the *number* of the missions, than often to subject them to disastrous curtailments. Suppose, then, that we undertake to relieve the over-burdened churches in this way. Where the discontinued mission is not merely an attempt at concentration of effort in some of the larger fields—which is sometimes good economy—this will not be found so very easy a matter. Suppose, for instance, that we resolve to retire from Western Africa. It will cost us as many thousands, the first year, to bring the missionaries home, and support them till they can support themselves, as it does now. And then the *lamentations*!—of the missionaries, and of the tens of thousands who feel and pray and labor for Africa and her oppressed sons! Suppose we retire from Micronesia. We then hazard a serious spiritual loss at the Sandwich Islands, where both missionaries and people need the reacting influence of this (to them) *foreign* mission. Indeed we shall discover, that a withdrawal from any considerable field, already occupied, and long enough in existence to create an interest at home, will more or less weaken the hold of the general cause upon the churches, and the influence of our appeals. And it is, besides, a serious question for us to consider, whether our present system of missions has really a



greater variety of peoples and languages, than is needful for its convenient and efficient working. For it will be found easier to obtain support for a large and varied system of missions, than for a small one, with poverty of detail and feebleness of impression.

Our *first* answer, therefore, to the question proposed at the outset, is: That the Board cannot expect to keep out of debt by means of such curtailments as are positively destructive.

Our *second* is: That the Board can keep out of debt only by observing the law of continued growth, which God has prescribed for the missionary enterprise. We can have healthy, contented, prosperous missions, only so long as we secure for them a free growth and expansion. And it has ever been the policy of the Board, having regard to this law, to protect, as far as possible, the results of labor in the missions. It is this which has kept the expenditure generally in advance, somewhat, of the public sentiment, as expressed in the contributions.

Our *third* and last answer is: That the Board can be kept out of debt only by a growth in the contributions corresponding to the natural growth in the missions. Better not begin a mission, than afterwards to fail of sustaining it. And whenever a mission is spiritually quickened, and thus accelerated in its growth, then, for a longer or shorter course of years, there will be a demand for increase in the outlay and contributions. To require prosperous missions, while the means for their healthful growth are withheld, is somewhat like Pharaoh's requisition upon the poor Israelites, of bricks without straw.

This whole subject is confessedly one of great practical difficulty, and needs a more thorough consideration than it has yet received by the community. While we once more avow as strong a repugnance, on the part of the Prudential Committee, to an excess of expenditure, as any donor can feel, we maintain the impossibility, with a large and prosperous system of distant missions, of making the Treasury always free and joyous at the year's end, if there be an uncertain and greatly varying income.

In conclusion, the facts would seem to indicate, that the Lord addresses us in the Prophet's language of expostulation to the ancient Church: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if, in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

After some remarks by Dr. Pomroy and others, this Report was referred to the committee on the Home Department.

### Reports of Committees.

The committee on the Home Department reported as follows:

The committee on the Domestic Department, and upon the Special Report of the Prudential Committee concerning the question, "Can the Board be kept out of debt, and in what manner?" would report: That they have carefully examined the papers committed to them, and are impressed with the consideration, that the present condition of the missionary operations of the Board imperatively demand that the churches which have constituted this Board their almoners, should come to a better understanding of the nature, methods and results of the great work in which they are engaged. The committee are unanimously and fully of the opinion, that the present debt of the Board, in the circumstances of the case, could not have been avoided by the Prudential Committee, without incurring evils compared with which such a debt is an inconsiderable trifle. The debt is wholly the result of the prosperity of the work for which missions are undertaken; this prosperity involving the necessity for increased expenditure, and this increased expenditure not being provided for by the contributions of the churches, on which all depended. This subject is presented in a clear, convincing light, in the paper submitted to the Board. And this paper is not merely explanatory of the fact of the present indebtedness of the Board, but discloses also a law which pertains to all successful missionary operations. Their very success must involve the necessity of increased expenditure, unless you would start back from the work you have undertaken, and sacrifice all you have gained. It is a question, then, for the churches to consider and determine, whether they will go on in the work they have commenced, and conform to the requirement which the prosperity with which God blesses them involves. Did they not enter upon it because they believed that the command of their Redeemer required it at their hands? And is he not owning their work, and fulfilling towards them his own assurance, "Lo I am with you?" Under such circumstances, can they do otherwise than go forward? And is there really a heavier burden upon the churches now, in proportion to their ability to meet the exigencies of the case, than there was when they began? Have not the resources of the church been increased in a far greater ratio than the demands made upon them by the state of missionary operations? Where are the tens of thousands who have entered the churches in the recent great revivals; and where the increasing wealth of those who have professed to give themselves, and their possessions, and all their means of influ-



ence, to Him who has redeemed them with his own blood? It cannot be doubted that the ability of the churches is fully adequate to the work which imperatively calls them, and the performance of which will be as full of blessings to themselves as to the objects of their benevolence. Your committee are fully persuaded, that if this subject should be duly brought home to the understanding, conscience and heart of the friends of Christ who are patrons of the Board, they would pray the Board, with great importunity, not only to abstain from any such retrenchment as would seriously impede the prosperity with which God is favoring them, but to follow any plain, divine leadings for enlargement. As means of placing this matter before the churches in its true light, and effecting that conviction which their duty and their best interests alike demand, your committee would recommend:—

1. That this Special Report be published as a tract, and a copy sent to every pastor of the churches who would patronize the operations of this Board.

2. That such pastors be earnestly requested to preach, at least once in every year, directly and fully, upon the duty resting upon all who have received the Gospel to do what they can to fulfill the last command of Christ: "Go ye into all the world, and preach the Gospel to every creature." And,

3. As we are now entering upon the year of Jubilee, that Christians be encouraged to make their offerings worthy of the good hand of God upon them, and of such an era in the history of their missionary efforts, by a marked increase in the amount of their individual contributions; regarding such an increase as a pledge of their intention, relying upon the grace and blessing of their Lord, to adopt, henceforward, a higher standard of missionary zeal and benevolence.

We recommend that the Prudential Committee be left at full liberty—if in the course of the year they shall find it necessary—to use any special means to effect the objects now contemplated, which their wisdom may devise.

Let it be understood, that the accomplishment of what is needed in this crisis will depend very much upon the fidelity of the ministers of Christ, as the instructors and guides of his people. If they shall get their own minds fully impressed with the obligations of this great work, and their souls inspired with all the grand and commanding motives which persuade to its performance, they will be eloquent; and we hazard nothing in saying, they will be greatly successful. Ought they not to feel that they are "brought to the kingdom for such a time as this?" Ought they not to be discerners of this time, when the providences of God, and the dispensations

of his grace, seem to be loudly calling upon the church to give the world the knowledge of her Redeemer? And if they shall fail in their duty, does it not seem likely that enlargement and deliverance will arise from some other quarter, while they and their father's house shall come to poverty? We do not mean to lay any heavier burdens upon the ministry than those which their Lord imposes. We believe, that so far as the giving of money is concerned, they have, as a body, given more than any other equal number of men, in proportion to their ability. It is as the teachers and guides of the Lord's people that we speak of them, and of their obligation to do what they can to set forth to the churches the facts, and principles, and motives, which are urging them to hasten, by all the means in their power, the conversion of the world to Christ. And we are fully persuaded, that there is no way in which the Christian pastor can more effectually labor to teach the members of his church to give all diligence to the full assurance of their own hope of eternal life, than by leading them to a devotion of all their powers, and means of influence, to the glory of their Redeemer, in the salvation of the world for which he died.

The committee on the missions in Africa use the following language:

Of the Zulu mission, situated in South-eastern Africa, little need to be said in this report. It has twelve stations, four out-stations, thirteen missionaries, thirteen female assistants, and five native helpers, who, in a field of labor calling for much self-denial and patience, appear to be prosecuting their work with commendable diligence and trust in God. Already seven churches have been formed, into which more than two hundred native converts have been received. Mr. Grout, so well and favorably known to the friends of missions in this country, has returned to this field, and been received by his people with every demonstration of affection and respect; and a new and favorable impulse seems to be given to the work. We have only to recommend, that it continue to be prosecuted with increasing vigor and hope of success.

The Gaboon mission is attended with more difficulty. The climate is unhealthy; the tribes of people reached by the mission are small, scattered, and changing in their locality, and often warring on each other. After a series of exhausting labors, continued for many years, during which about half of our missionary force, on an average, have been obliged to be absent from the field, for the recruiting of health, but one church, now consisting of twelve members, is reported. Our work is one of faith; we would wait the returns of harvest;

still, in a range of labors so extended and varied as those of this Board, that particular localities and missions should be surrendered for others of less discouragement, and greater prospect of success, is a matter to be expected. Some change respecting the Gaboon mission seems to be demanded. The committee have grave doubts respecting the wisdom of continuing it as at present constituted, and while they are not ready to recommend its abrupt termination, they highly appreciate a suggestion in the Prudential Committee's Report, that efforts be made to obtain native preachers and helpers from Sierra Leone and other places, and train them for the work.

Respecting the missions among the Armenians it is said :

The committee would express their gratification in the evidence of the manifested power of the Holy Spirit, especially in the seminary at Bebek. They notice with pleasure, the growing desire of the people for the purchase of the word of God and religious books, as well as the assimilating power of the Gospel among the heterogeneous masses in Turkey. The committee also regard with favor the establishment of new stations among the Bulgarians, where there are peculiarly encouraging indications, and are of the opinion, that the stations among the European Turks should be strengthened with as little delay as practicable.

The committee on the missions to Syria and Greece remark :

The plans of the Board seem to have been wisely laid, and the labors of missionaries earnest and abundant. Some unusual success has attended these labors. Nineteen were added to the churches by profession, in the first part of the year 1859. We trust these may be first fruits of a rich harvest, for we cannot forget that the same Spirit which converted three thousand on the day of Pentecost, still abides with the church, and is able once more to revive pure religion on the field of its first triumphs. For this let us all devoutly pray.

The committee on the Assyria and Nestorian missions report :

That they have perused, with the liveliest interest, the evidence of fidelity and success exhibited, especially in connection with the Nestorian mission. They would refer particularly to the numerous out-stations, twenty-eight in number, manned by native preachers and teachers, the product of the mission itself. A band of forty-three native converts, distributed among a circle of villages, and preaching and applying the Gospel, whose power their own hearts have experienced, to the

hearts of their countrymen, affords proof of a degree of life and energy in the mission, and a promise of stability and self-sustaining progress, eminently encouraging. They would also notice, with the deepest gratitude to Almighty God, the special effusions of his Holy Spirit, whereby one-third of the pupils in the seminary at Seir have been converted to Christ, making, with those who previously gave evidence of piety, two-thirds of the whole number; and not a few in the female seminary and the surrounding villages have been graciously visited. The blessing which was sent down upon the churches in America was made the means, in the hands of the common Benefactor of his church, of a similar blessing upon that distant people.

The Assyria mission presents a varied aspect of success and, discouragement. The committee would especially commend to the sympathy and prayers of the church, the brethren at Mosul, whose persevering labors during the past year seem to have been attended with great embarrassment, and followed with little apparent fruit.

On the whole, the aspect of both these missions is such as to call for new expressions of gratitude and praise, and incite to new vigor and holy enthusiasm, in the prosecution of the benign work to which they owe their establishment.

To the committee on that portion of the Report relating to the Mahratta missions, the Board also referred a memorial presented by Rev. R. G. Wilder, against the action of the Prudential Committee in discontinuing the Kolapur mission. The committee say in their report :

The oldest mission of this Board is at Bombay. By the legacy of an English gentleman, a neat and commodious place of worship has been provided, which greatly subserves the interests of this mission. Amid many discouragements, the missionaries are holding on in their great work, hopeful that the scenes hallowed by the presence and labors of Hall and Newell shall yet be scenes of the triumphs of Redeeming Love.

On the Ahmednuggur field, the missionaries, with four native preachers and fifty native helpers, are doing the work of the Great Master. During the twenty-seven years of this mission's history, four hundred and eight persons have been received to the fellowship of the Christian church from heathenism. Of the whole number now in the church one-fifth were baptized in infancy. Fifty-two of the church were received from the higher Hindoo castes, and five were Mussulmans. Much labor has been spent in missionary tours, and with happy results.

The mission at Satara struggles on under many trials, and the long sought special blessings of the Holy Spirit do not yet appear; yet the firm voice of the unfaltering laborers is: "We do not faint—we do not despair."

It appears from the report submitted to our consideration, that the mission at Kolapur has been discontinued, by a vote of the Prudential Committee passed in October last. There is naturally a feeling of regret at the idea of retiring from any field which has been taken possession of in the name of Christ, and for the purpose of building up his kingdom upon it. In so noble an enterprise as that of the missionary work, we may well ask for good reasons for relinquishing any position once taken. And it is to be presumed, that no reasons but those of a most clear and satisfactory character would lead the Prudential Committee to such a step. It may indeed be said, that any sign of wavering or retreat by an invading army, is sure to give confidence and triumph to the enemy. Yet true military sagacity may be honored in not re-occupying an out-post, when such a distribution of force would weaken the army, or when that force might be more advantageously employed in another part of the field.

It appears that the mission at Kolapur had been from the first occupied by but a single family. The missionary in charge, Rev. R. G. Wilder, left in consequence of ill health, some two and a half years ago. There had been thus a *providential suspension* of the mission. The Prudential Committee have judged it best not to re-occupy the field, for the reason that "four independent centres of operation in Western India, are found to be too many for the amount of funds that can be devoted to that part of the heathen world."

The cause here assigned, is one of those financial trials overtaking the Committee, in the pressure of the times and the exigencies of the Board in regard to funds. The whole field of India missions was before them, and as a reduction of expenditure was to be made somewhere, they must judge where and to what amount. As they believed that three missionary centres, viz: Bombay, Ahmednuggur and Satara, were all their funds would warrant, they were justified in not resuming operations where Providence had caused a suspension of labor for some eighteen months previous to their action.

Your committee heard with great interest the appeal of the worthy missionary, (presented with so much ability, zeal and earnestness,) whom ill health forced from this important field; and they would urge, in view of all the facts in the case, that amid other and even more important fields in Western India, the one in question should be kept in sight by the Pru-

dential Committee, and be reoccupied when the funds of the Board, and men at its command, shall justify such action.

Respecting the several Tamil missions the following language is used:

CEYLON.—It is matter of devout gratitude to Almighty God, that this mission continues to receive so signal a measure of the divine blessing. It is doubtful whether the history of any Asiatic mission has ever supplied greater sources of encouragement and hope than the North Ceylon mission of the American Board. It is hoped that the appeal of the Prudential Committee for two additional laborers from this country will be speedily responded to, by earnest and able men, willing to go forth and preach among the Gentiles the unsearchable riches of Christ. This mission supplies the long-desired proof, that the time is approaching when, with regard to all our older missions, the work of evangelizing those countries in which they have been established may be hopefully committed to native churches and laborers. In the case of North Ceylon, the present hopeful prospect of the mission in this respect arises, under God, from the faithful attention of our missionaries from the first, to the work of native education; a work which the committee rejoice to observe still commands the care and energy of our missionaries.

MADURA.—The work of God in this mission supplies another proof, that pagan India only needs labor in order to its evangelization. The large number of native laborers who have been raised up and are now in course of preparation, is a most cheering feature in the present condition of the Madura mission. The cry for more missionaries, and chiefly for a missionary *physician*, which is urged in the Report will, it is hoped, not be made in vain.

The committee cannot but feel, that the churches at home need a larger self-denial ere the means and the men can be secured for those reinforcements which, in Ceylon and Madura (e. g.), are imperatively demanded, for the maintenance of the work in even its present efficiency.

MADRAS.—The committee find little to report with regard to this mission, one of the most important, in some respects, in our East Indian work. We cannot refrain, however, from expressing our satisfaction, that Mr. Hurd's place in the mission has been filled, and that the press is in such useful and vigorous action. We would further express the hope, that the Prudential Committee, as far as the means at their disposal and the demands of other portions of the field may allow, will sustain and even augment the work at so prominent and influential a post.



The committee on the missions in China say:

One of the most remarkable events of modern times is the toleration of Christianity throughout the Celestial Empire of China. This was first granted by Imperial rescript in 1844, and during the last year has been formally guaranteed by treaty with the four great powers of the West.

The return of the Hon. Mr. Reed, late Envoy from the Government of the United States to that of China, furnishes your committee with interesting data, not only respecting the favorable influence of your missionaries in publishing the Gospel to that people, but as to their high character and deportment, and their influence in the promotion of amicable commercial relations between the two countries.

Your committee, in view of the vast population of China, and of its increasing commerce with our country, (some of the fruits of introducing Christianity among a pagan people highly civilized,) beg leave to express their belief, of the vast importance of a continual increase of the number of stations and missionaries in that part of the world. The persevering labors of the missionaries at Fuh-chau begin now to be rewarded, by that success which promises a rich harvest in the future. The Board has now in China but ten missionaries, and nine female assistant missionaries, while it should have double or quadruple that number.

Your committee cannot refrain from the expression of a hope, that the death of the Rev. Mr. Macy, so eminently qualified for his work, by his talents, by his acquirements in the Chinese language, and above all by his great prudence, winning address, devoted zeal, and piety, will not appeal in vain to the young men in our churches, of like spirit and qualifications, who are about to enter the ministry, to consecrate themselves to the inviting field from which he has been so early removed.

Respecting the missions in the Sandwich Islands and Micronesia it is said:

Your committee would express devout gratitude to God, that a Christian and civilized people have been raised from their former state of paganism and degradation in these islands of the great Pacific; that such interesting progress has been made in education, by the plans of the missionaries and the patronage of the Government; and that such great liberality and efficiency are shown by the people, in sustaining Christian institutions, and in building comfortable habitations and promoting general improvement. Already there is a constitutional government, wisely administered. There are courts of law, to protect life and liberty and the pursuit of happiness, far beyond what

was enjoyed in our father-land, in the so-called "happy times of good Queen Bess."

But still, there is need of much fostering care to be bestowed on this infant nation, to insure to the future inhabitants of these Islands, whether they shall be Kanakas or of other races, the enjoyment of Christianity and civilization, in the best sense of the terms. Especially, it is devoutly to be desired, that the friends of education in these United States should, at the earliest date practicable, endow the Oahu College, through their largeness of heart, and the abundant means which our merchant princes can bestow; that it may be placed upon such a foundation that it can bless these Islands in all coming time.

With respect to the Micronesian mission, it is evident to your committee, that much has been accomplished in the way of preparation for future success. The language has been reduced to writing, and several thousand pages have been printed; persons of influence have been induced to favor the labors of the missionaries; some have been hopefully converted; many others have been excited to gain a knowledge of reading and writing, and there is a happy progress made in many respects; many of the people follow the suggestions of the missionaries to rest from labor on the Sabbath; and the little mission ship, "the Morning Star," can safely enter the lagoons where, but lately, merchant ships well armed, dared not enter.

The committee on the missions among the Northwestern Indians, viz., the Dakotas, Ojibwas, Senecas and Tuscaroras, say:

Our brethren who are laboring among these tribes appear to have been prosecuting their work with fidelity. They have not, within the past year, seen large fruit of their toils, in the way of hopeful conversions to Christ. But at all the stations there has been some increase in the membership of the churches, and the average attendance upon public worship is larger than formerly. The schools have been at least as prosperous as in previous years, and there has been visible progress among the Indians in the vicinity of the missions, and especially on the part of the Christian converts, in point of civilization.

Yet the missionaries in some of these fields mourn over discouragements, particularly the continued and increased prevalence of intemperance. Your committee respectfully suggest to the Prudential Committee of the Board, the inquiry, whether a special appeal should not be made to the authorities of the State of New York, for the purpose of securing, if possible, the due enforcement of the law of that State against the sale of spirituous liquors to the Indians.

Some of the fields in this department of the missionary work present peculiar em-



barrassments, yet there are signs of progress in all, and we trust such signs will be greatly multiplied ere long.

#### *The Choctaw Mission.*

The report of the committee on the missions among the Choctaws and Cherokees, was introduced by a verbal statement of the chairman, to the effect that their attention had been specially directed to the Choctaw mission, and they had noticed nothing calling for remark in the Report respecting that among the Cherokees. The report was as follows :

The committee to whom the Report on the Choctaw mission was referred, would respectfully submit the following statement and resolutions, as expressive of their views.

This mission, as it was one of the earliest, so it has been one of the most cherished under the care of this Board. For more than forty years it has been in existence, occupying, during all this period, a large place in the interest and affection of the churches here represented. It has passed through trials, but in spite of them it has flourished and prospered.

Repeated revivals of religion, the ingathering of many, from time to time, into the church, the holy lives of those brought out of pagan darkness into the light of the Gospel, have been the divine attestation to the faithfulness of the apostolic men who, for so many years, have labored in this field. The wild Indian reclaimed from barbarism, and the savage brought into a state of civilization, has refuted the oft-repeated assertion, that in his case, to civilize was to destroy.

Were these churches fully prepared to sustain the institutions of religion without further aid, their separation from this Board would be the natural and necessary result of their growth—a result full of joy to those who had so long contributed to secure it. But when such a separation is contemplated before this time has arrived; when it is proposed to discontinue the mission, and dismiss the laborers from the field, solely on the ground of a difference of opinion between the missionaries and this Board, in respect to the manner of preaching the gospel, or the application of its principles to the evil of slavery, then it is fit that such a step should be taken only after a thorough investigation of the real difficulties of the case has satisfied the members of this Board of its necessity.

It may be, that the best interests of the mission and the usefulness of the Board will be greatly promoted by the separation. But in this case it should be brought about deliberately, and after the whole subject has been fairly presented to the churches.

Your committee feel, that for this Board to confirm, at this meeting, the action of the Prudential Committee in discontinuing this mission, would be regarded by many of the churches contributing largely to its resources, as at least premature.

In order, therefore, to secure deliberate and intelligent action on this question, your committee recommend :

That this whole subject be committed to a committee of —, (members of this Board,) with instructions to examine it; and if in their opinion it is expedient to discontinue the Choctaw mission, to consider what arrangements are necessary to render such discontinuance least perilous to the interests of religion in that nation, and just to the members of the mission, and report thereon at the next meeting of the Board.

Your committee also recommend, that for this year, the Prudential Committee should grant the mission the usual supplies.

Hon. Linus Child, from the same committee, offered the following resolutions as a substitute for the report of the committee :

1. *Resolved*, That, in consideration of the facts involved in the intercourse between the Prudential Committee and the missionaries in the Choctaw mission, since the year 1847, the happiness of the missionaries, and their prosperity in their work, will be promoted by their separation from this Board, while at the same time, the termination of their connection will greatly relieve the Board of the serious and painful embarrassments to which it has been subjected.

2. *Resolved*, That this Board entertain feelings of the highest respect, confidence and affection for the devoted men connected with this mission, and cordially and gratefully appreciate their self-denying and faithful labors, which have been signally blessed of God to the temporal and spiritual welfare of the Choctaw nation, and most earnestly desire that larger fruits of these years of toil may cheer them in the future prosecution of their benevolent and Christian enterprise.

3. *Resolved*, That while we cannot withhold an expression of deep regret at the withdrawal of this Board from a field which has been cultivated for so long a period, with so much prayer and Christian zeal on the part of the churches, and with so many severe hardships and struggles on the part of the missionaries, we are constrained to recommend, that the action of the Prudential Committee, terminating the connection of the Choctaw mission with the Board, be concurred in, with this distinct modification, that the usual appropriations for a year be made, and placed at the disposal of the missionaries, in order that, with comfort to themselves, they may

go on with their work until they shall have fully matured their plans for the future.

A prolonged discussion followed the reading of these papers. The question being on the adoption of the resolutions presented by Mr. Child, as a substitute for the report of the committee, Dr. Cheever moved the following, as an amendment to these resolutions, and to be added to the report of the committee :

Your committee add, that in the opinion of this Board, the holding of slaves be pronounced [is ?] an immorality, inconsistent with membership in any Christian church; and that it ought to be required, that these missionary churches should immediately put away from themselves this sin, and should cease to sanction it even in appearance.

This amendment was, by unanimous vote, laid upon the table.

The Board also voted, that both the report of the committee and the resolutions offered by Mr. Child be laid upon the table.

Dr. Stearns then moved, that the whole subject be referred to a committee of nine, to report at the next annual meeting of the Board. Upon a motion to lay this motion of Dr. Stearns on the table, the yeas and nays being called for, were taken with the following result:

YEAS.—Benjamin Tappan, Willard Child, Erasmus Fairbanks, Joseph Steele, Heman Humphrey, Henry Hill, Rufus Anderson, Charles Stoddard, Ebenezer Alden, S. L. Pomroy, S. B. Treat, H. B. Hooker, Linus Child, S. M. Worcester, A. W. Porter, A. C. Thompson, W. T. Eustis, John Aiken, Seth Sweetser, James M. Gordon, Amos Blanchard, Joel Hawes, Thomas W. Williams, Henry White, S. W. S. Dutton, George Kellogg, Charles Mills, William Patton, C. T. Hulburd, Simeon Benjamin, Geo. W. Wood, William Strong, L. H. Delano—33.

NAYS.—John W. Chickering, Sylvester Holmes, Nehemiah Adams, Leonard Bacon, David L. Ogden, William Adams, Samuel W. Fisher, Oliver E. Wood, George B. Cheever, Thornton A. Mills, David H. Riddle, Jona. F. Stearns, Lyndon A. Smith, Wm. R. De Witt, Ambrose White, William Jessup, Samuel H. Perkins, Joel Parker, William A. Buckingham, Thomas Brainerd—20.

Hon. Linus Child then moved, that the Report of the Prudential Committee respecting the Choctaw mission be adopted, and published with other portions of the Annual Report. While this motion was pending, Rev. H. T. Cheever offered the following as an amendment :

*Resolved*, That the Prudential Committee be instructed to carry on the Choctaw mission, by the appointment and substitution of other missionaries than the present incumbents, who will carry on the mission upon the principles which the Board shall at any time adopt for the government of its missionaries.

This was laid upon the table, and the motion of Mr. Child was adopted; the consideration of the subject having occupied the attention of the Board for more than four hours.

### *The Slave Trade.*

Dr. Cheever presented, for adoption by the Board, a memorial addressed to the Senate and House of Representatives of the United States, on the subject of the African slave trade. After discussion, this memorial was referred to the Business Committee, who subsequently reported, recommending the adoption of the following preamble and resolution, which were adopted :

While the Board regard with sentiments of unqualified condemnation the African slave trade, and cannot but feel the liveliest regret and alarm at the disposition manifested in this and other countries to revive it in one form or another, especially in view of the fact that it is interfering, and is likely to interfere, in the most serious manner, with the proper missionary work of the Board, yet, inasmuch as there is not sufficient time, at this advanced stage of the meeting, properly to deliberate and determine upon the course proper to be pursued in so grave a matter :

*Resolved*, That the whole subject, with the memorial that brings it before the Board, be referred to the Prudential Committee, to take such action as in their judgment its relations to their work, as a Board of Missions, shall seem to demand.

A memorial respecting a national day of thanksgiving was also, by recommendation of the Business Committee, referred to the Prudential Committee.

### *Memorial of Mr. Johnston.*

A memorial from Rev. T. P. Johnston, formerly of the Armenian mission, was also referred to the Business Committee, respecting which the following report was presented and adopted.

The Business Committee, to whom were referred the memorial and petition of the Rev. T. P. Johnston, respectfully beg leave to report: That whereas a memorial was presented by Mr. Johnston to this Board at the annual meeting in 1854; and whereas this memorial was referred to a special committee, by a resolution to the following effect, namely:—

*“Resolved*, That the memorial of Rev. T. P. Johnston be referred to a special committee of three, who shall meet at such time and place as may be most convenient to him and to them, as early as possible after the final adjournment of the present

meeting of the Board; and that the Prudential Committee receive the report of that special committee as the decision of this Board;" and, whereas this special committee made report stating: "In view of all the facts that have come to our knowledge, we are of opinion that no one step has been taken by the Prudential Committee, in respect to Mr. Johnston and his family, which did not at the time appear both kind and expedient, and to promise the best results. Wrong intentions cannot, as we think, be justly imputed to any one."

"We deeply sympathize with our brother, Mr. Johnston, in his peculiar circumstances; and though we have abundant evidence of the earnest desire of the Prudential Committee, in their future action, to do all that is proper to be done in this case, we yet feel it to be incumbent upon us to recommend, that they extend to him all the aid in their power, consistently with the rules by which they are governed in similar cases."

Therefore your present committee, while sympathizing, as they are bound to do, with the Rev. Mr. Johnston, do not find sufficient reason for opening this subject again; and they recommend that he have leave to withdraw his memorial and petition, and that this action be regarded as final by this Board.

#### *Co-operation of the Presbyterian Church.*

On Wednesday afternoon, Rev. Albert Barnes, on behalf of a Committee of the General Assembly of the Presbyterian Church, proposed the appointment of a Committee of Conference, with a view to an adjustment of questions affecting the relations of the Board to such missionaries as may prefer the Presbyterian mode of church government. Dr. Chickering, Hon. Linus Child, Rev. T. A. Mills, Dr. Palmer, and Henry Hill, Esq., were accordingly appointed.

#### *Report of Committee of Conference.*

This committee subsequently presented the following report, which was adopted unanimously:

The Committee of Conference with the Committee of the General Assembly of the Presbyterian Church offer the following report:

Having had the most free and fraternal intercourse with said Committee, both before and since the framing of this report, we come to the Board with the consciousness of a thorough mutual understanding, which we trust may be communicated and perpetuated, throughout the vast body of Christ's people which we together represent.

Sure we are, that if the cordial, coöperative spirit of the Assembly's Committee,

and the kind and reasonable tone of the resolutions under which they were appointed, shall prove an index of the prevalent feeling in that large and important branch of the one church of Christ, it will not be their fault if this bright star of hope—this Christian union in Christian missions—shall disappear from the moral firmament, where, too often, alienated and contending churches, like clouds without water, cast deeper shadows over a dark and ruined world.

The Committee have presented to us four Resolutions of the General Assembly; and several specifications, under which they "record their deliberate judgment as to what is due to the interests of their church, and its vital connection with their foreign work." The Resolutions express:

1st. Satisfaction in having shared, with their brethren of other denominations, in bringing into efficiency this institution, and in founding and sustaining so many important missions.

2d. Joy in its success, and desire for a yet brighter future.

3d. Sympathy in its embarrassments, and a recommendation to enlarged, self-denying liberality among Presbyterian churches, for its relief.

And, 4th. The conviction, that "in order to a more thorough development of the missionary spirit" in those churches, there should be, "not a cessation from the coöperative principle in conducting the missionary work, but simply a closer connection with it, by means of the formation of Presbyteries in foreign lands, wherever numbers and circumstances will allow of such a course."

It is in furtherance of the last named object, that the Committee, as the organ of the General Assembly, have called our attention especially to three points among the specifications above alluded to.

The Assembly desires:

"(1.) That it should be distinctly understood, here and abroad, that the Board, its Prudential Committee, and Officers, interpose no obstacles in the way of the formation of Foreign Presbyteries.

"(2.) That the appointments of missionaries should be so disposed, wherever it is wise and practicable, as to facilitate the formation of such Presbyteries.

"(3.) That there should be a free correspondence of our missionaries with the Permanent Committee of the General Assembly."

Respecting the first point, your committee can hardly find terms more clear than the resolution adopted at Newark in 1856, to express our concurrence in what seems to us a reasonable desire on the part of our brethren. That resolution was in these words:

"Resolved, That, on the whole subject of ecclesiastical relations and organiza-



tions, the principle of the Board is that of entire non-intervention, on the part of the Board and its officers; that missionaries are free to organize themselves into, or to connect themselves with, such ecclesiastical bodies or churches as they may choose, either on missionary ground or in this country; and that, in organizing churches, provided the principles held in common by the constituencies of this Board be not violated, the persons to be thus organized are free to adopt such forms of organization as they may prefer."

This Board, we trust, still cordially holds this view, which its Prudential Committee and officers, we have reason to suppose, have with equal cordiality, endeavored faithfully to carry out.

In regard to the second suggestion, your committee see no difficulty. The Board must of course, in specific cases, through its Prudential Committee, be the judge as to what is "wise and practicable;" and with so many elements to be taken into account, as to the fitness and desirableness of men for places, and places for men, while the men are so few, and the places so many, it may not always be easy to make such assignments as are here contemplated. But we fully concur with the Assembly and their Committee in the opinion, that both "reason" and "charity" demand the facilitation of such organizations, wherever circumstances and a due regard to the great objects of this Board will allow, as has been practiced with reference to other denominations, represented in our missionary field.

As to correspondence, your committee approve and recommend the largest liberty, within the bounds of a wise, Christian discretion.

It is obvious, that this system of combined non-ecclesiastical missionary action, involves certain mutual duties and claims, between the missionaries and those who have the immediate charge of sending and sustaining them.

Questions are liable to arise, between the Prudential Committee and the missionaries, which belong to those two parties, and in regard to which, premature correspondence, either with ecclesiastical bodies, or with private friends, yet reaching the public eye, would be manifestly unsuitable and mutually injurious.

This matter may be safely left to the good sense of missionaries, and the wisdom of the Permanent Committee of the General Assembly; whose communications to their brethren abroad could be productive only of good; and whose prepared Annual Report of their foreign work, based upon most full and free communications from their foreign laborers, would doubtless "quicken the zeal of their people, in prayers and labors for the conversion of the whole world to Christ."

One other topic, not embraced in the Assembly's document, has been suggested to us during our informal and most fraternal conference.

It relates to the appointment, by the Prudential Committee of the Board, of an annual delegation to the General Assembly; said delegation to present such statements as shall keep that body informed of the general progress of the work in which we are engaged, thus helping to secure the increasing sympathy and cooperation of this branch of the Christian church, a constituent element of our nobly fraternal institution.

Your committee recommend the adoption of this paper, as expressing to the General Assembly the cordial love and confidence of the Board, with the following Resolutions:—

*Resolved*, That the Board warmly reciprocate the kind and fraternal sentiments expressed through its documents and its committee; with the earnest hope, that this "Jubilee" year may, through the zeal and liberality of these different branches of the church of Christ, prove a "Year of Jubilee" in our being redeemed from pecuniary pressure, as well as a year of the right hand of the Most High in all our churches, at home and abroad.

*Resolved*, That we cordially assent to the three propositions as above recited and explained, as expressing not only the wishes of the General Assembly, but the feelings and intentions of the American Board; relying on the wisdom and candor of Christian men for their full interpretation and application.

*Resolved*, That the Prudential Committee make arrangements annually, for a delegation to the General Assembly, should such a measure be agreeable to that body.

In conclusion, your committee would renewedly express the great satisfaction they have had in the interview with the representatives of the General Assembly. Their spirits were evidently in harmony with the genial tone of the paper which they presented. And for ourselves, earnestly and hopefully, prayerfully, and we trust prophetically, we say, of this glorious, heaven-ordained, heaven-sanctioned UNION among Christ's people in building up Christ's kingdom:—ESTO PERPETUA!

#### *Time of the Annual Meeting.*

The following Report, in regard to the time of holding the annual meeting, was presented in behalf of the Prudential Committee, and adopted by the Board.

The committee appointed on the Place and Preacher, one year ago, reported as follows: "In view of reasons submitted



by the Prudential Committee, which are regarded as valid, it is recommended that the said Committee, at the next annual meeting, propose for the adoption of the Board such a change as to the time of holding its annual meetings in future, as they may judge more convenient than the time heretofore observed."

In pursuance of this recommendation, inquiries have been addressed to the District Secretaries, as also to others; and the answers are generally in favor of the first Tuesday of October. The most serious inconvenience will be felt in the State of Connecticut, if this day shall be selected; it is believed, however, that the inconvenience will be cheerfully met, in view of the benefits which are to accrue from the contemplated change. It is the concurrent testimony of the District Secretaries, having charge of the interests of the Board in the other States, that no better time can be designated.

The Prudential Committee would propose, therefore, that No. 13, of the Laws and Regulations of the Board, be amended, by substituting the words: "First Tuesday of October," for "Tuesday preceding the second Wednesday of September;" so that it shall read as follows: "The annual sessions of the Board shall commence on the first Tuesday of October, at four o'clock in the afternoon; and the Annual Sermon before the Board shall be preached on the evening of said day."

#### *Place and Preacher for Next Meeting.*

The committee on the Place and Preacher for the next meeting consisted of Dr. Blanchard, Dr. Kendall, W. W. Chester, Esq., Rev. John Patton, Rev. A. E. Lawrence, Rev. E. J. Richards, and Rev. J. Taylor. They reported, recommending "that the next annual meeting be held in Boston, at such place as the Prudential Committee may designate; and that Rev. Prof. Park, of Andover, be the preacher, and Rev. Dr. Fisher, President of Hamilton College, his substitute." They also recommended, "that a special commemorative discourse be preached by Rev. Mark Hopkins, D. D., on the occasion of completing the fiftieth year since the organization of this Board." The recommendations were adopted.

#### *Resignations.*

Letters were communicated from Dr. Wm. S. Plumer, of Pennsylvania, and Frederick T. Frelinghuysen, Esq., of New Jersey, respectively resigning their places as members of the Board, and their resignations were accepted.

The following letter from Hon. William J. Hubbard, of the Prudential Committee, was

also communicated to the Board, and referred to the Committee on New Members and Officers.

*Boston, September 30, 1859.*

Rev. MARK HOPKINS, D. D.,  
President of American Board of Commissioners  
for Foreign Missions.

*Rev. and Dear Sir,*—I have found, for some years past, that the increasing duties and responsibilities of my position as a member of the Prudential Committee, demand a larger portion of my time than I can bestow upon them, consistently with a due regard to other imperative duties.

After much consideration, I have reluctantly decided that I must retire; and I therefore signify through you to the Board, that I respectfully decline a re-election.

I beg leave to tender to the Board my grateful acknowledgments for the distinguished privilege which, through their favor, I have been permitted to enjoy for the last fourteen years; and I take occasion publicly to express my thanks to my associates on the Committee, and to the executive officers of the Board, for the Christian courtesy and kindness which I have uniformly experienced in all my intercourse with them; and to testify to the zeal and fidelity with which they have devoted themselves to the discharge of their responsible duties.

The recollections of the many hours so pleasantly spent with them, in the performance of our official duties, will ever be cherished by me among my happiest memories.

My attachment to the Board, and my interest in its prosperity, will in no degree abate with the termination of my official relations. The Board and its officers, and its faithful missionaries, will ever have a remembrance in my prayers; and I shall ever esteem it a privilege to co-operate with them, according to the measure of my humble abilities, in the advancement of the great work in which they are engaged.

Respecting this resignation, the following resolution was unanimously adopted by the Board:

*Resolved*, That the Board regret that the Hon. William J. Hubbard feels it necessary to decline a re-election as a member of the Prudential Committee; and that they entertain a grateful sense of his services in the Committee, and, during most of the time, as chairman of the same.

#### *New Members and Officers.*

Dr. Hawes, Hon. E. Fairbanks, Prof. Warner, Henry Hill, Esq., Henry White, Esq., J. Marshal Paul, M. D., and Hon. William Strong, were appointed to Committee on New Members and Officers. This com-

mittee reported, nominating for election as corporate members of the Board :

Hon. William Haile, New Hampshire.  
Lewis H. Delano, Esq., Vermont.  
Rev. Theo. D. Woolsey, D. D., Pres. Yale Col.  
Hon. Wm. A. Buckingham, Connecticut.  
Rev. Thomas Brainerd, D. D., Pennsylvania.  
James W. Weir, Esq., Pennsylvania.

And they were accordingly elected.

The committee also recommended the following persons, who were duly elected as officers for the ensuing year :

MARK HOPKINS, D. D., LL. D., *President*.  
Hon. WILLIAM JESSUP, LL. D., *Vice President*.

CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
Rev. AUGUSTUS C. THOMPSON,  
Hon. WILLIAM T. EUSTIS,  
Hon. JOHN AIKEN,  
HENRY HILL, Esq.,  
ASA D. SMITH, D. D.,  
WALTER S. GRIFFITH, Esq.,  
ALPHEUS HARDY, Esq.,  
Hon. LINUS CHILD,

*Prudential Committee.*

RUFUS ANDERSON, D. D.,  
Rev. SELAH B. TREAT,  
SWAN L. POMROY, D. D.,

*Corresponding Secretaries.*

Rev. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.,  
Hon. SAMUEL H. WALLEY, } *Auditors.*

### *Resolutions of Thanks.*

During the progress of the meeting, communications were received from the American Sunday School Union, the Academy of Natural Sciences, the Young Men's Christian Association, and the Academy of Fine Arts, severally inviting persons in attendance on the meetings of the Board to visit the rooms of these institutions. The thanks of the Board were returned for these invitations. It was also voted :

That the thanks of the Board be given to Dr. Patterson for his sermon, and that he be requested to furnish a copy for publication :

That the thanks of the Board be given to the Committee of Arrangements, for their valuable services in providing for the accommodation of those in attendance on this meeting ; and to the families and individuals of the city who have entertained them, for their hospitality and kindness.

That the thanks of the Board be given to the First and the Clinton St. Presbyterian Churches and Societies, for the use of their respective houses of worship ; and

also to the choirs of singers, for their assistance in the devotional services.

That the thanks of the Board be given to the Directors of the several Railroad and Steamboat Companies, who have reduced the fares of those who have attended this meeting ; and also to the Tenth and Eleventh Street Passenger Railroad Company, for free tickets in their cars.

### *Devotional Services.*

The sermon before the Board was preached on Tuesday evening, by Dr. Patterson, of Chicago, from Matthew xiii. 33. Dr. Hawes, of Hartford, and Rev. Albert Barnes, assisted in the devotional services of the occasion.

The first session of each day was opened with prayer, as were also the afternoon and evening sessions of Wednesday, the assembly being led in these addresses to the Throne of Grace by Dr. Shepard, Dr. Taylor, Dr. Patton, Dr. Poor, Dr. Nott and Rev. H. G. Ludlow. Devotional exercises, continuing three-fourths of an hour, preceded the business sessions of the Board on the mornings of Wednesday and Thursday, and on Wednesday the Board adjourned at about half-past eleven, to attend the mid-day prayer meeting in Jayne's Hall, which was an occasion of deep interest. Public meetings, addressed by returned missionaries and others, were held on Wednesday evening at the Clinton Street Church, and on Thursday evening at Jayne's Hall.

The sacrament of the Lord's Supper was administered in two places, as usual, on Thursday afternoon. At the First Church the number of communicants was very large. The venerable Dr. Nott, late President of Union College, presided. Dr. William R. De Witt, Prof. Lawrence, Rev. T. A. Mills, and Dr. Dutton, of New Haven, took part in the service. At the Clinton Street Church Dr. Hawes, of Hartford, presided, and was assisted by Rev. Mr. Strong, of Connecticut. Dr. Hatfield, Dr. B. C. Taylor, Dr. Duffield of Detroit, and Rev. H. G. Ludlow. Though the assembly was not as large as at the First Church, the services were deeply interesting and impressive.

Much of the time during the session of Friday forenoon was occupied by remarks of a very pleasing character, in connection with the report of the Committee of Conference, in relation to the past, present and prospective co-operation of Presbyterian churches with this Board, in carrying forward the great missionary work. The usual closing addresses and exercises, occupying about an hour, were of a high order, leaving an impression subdued, hallowed, good. Remarks were made

by Dr. Neil, no less venerable in appearance than Dr. Nott, by Mr. Lindley, of the Zulu mission, and Mr. Perkins, of the Nestorian mission. Dr. Pomroy expressed the very grateful acknowledgments of the Board for the kindness of the people of Philadelphia, and was followed by Rev. Mr. Barnes, in an address which fully reciprocated the expressions of satisfaction and gratification which had been uttered by others. The Vice President, Judge Jessup, also addressed to the assembly, which continued very large to the close, a few impressive words; the parting hymn, "Blest be the tie that binds," was sung; Mr. Lindley, of the Zulu mission, offered prayer; and Dr. Neil pronounced the benediction.

#### *Adjournment.*

The Board adjourned to meet at Boston, on the first Tuesday of October, 1860, at four o'clock in the afternoon.

#### *Remarks.*

It was, doubtless, deeply regretted by many members, and others in attendance on this meeting of the Board, that so much time should have been occupied by discussions, interesting indeed, and to some extent exciting, but not calculated to awaken the best Christian feeling, or to enlist the deepest sympathies of the followers of Christ, and call forth their most earnest efforts, in connection with the missionary work. Yet, under the circumstances of the case, considering not only the action in regard to the Choctaw mission which was reported by the Prudential Committee, but remembering that the fearful evils and sins of slavery and of the slave trade were actually witnessed in some of the fields occupied by missions of this Board, seriously affecting the interests of the missions, it was hardly to be expected that a meeting calling together so many

persons, from different sections of our widely extended country, would be exempt from such discussions. And there will be much occasion for gratitude, if the manner in discussions on this subject shall always be as courteous, and the spirit manifested as Christian, as they were on this occasion. A very important matter was under consideration Thursday evening, and difference of opinion was to be expected. But the result reached, it is confidently believed, is that which will be most promotive of the interests, not only of the Board and its work at large, but also of the Choctaw mission.

Other important subjects were before the meeting, some of which would have attracted more attention, and called forth more general if not stronger expressions of interest, had there been more time. They are presented in connection with the foregoing account of the meeting, in the Special Report of the Prudential Committee, the reports of committees on the Treasurer's accounts and on the Home Department, and of the Committee of Conference. To these papers special attention is invited. The last—the report of the Committee of Conference—will be read with emotions of gratitude; the others should, and it is not doubted will, awaken a sense of responsibility. Another year in the operations of the Board is fully entered upon; the condition of the missions, of the fields, and of the Treasury, is as it is; the annual meeting has passed, and can no longer be looked to, by pastors or people, to produce great effects and work great relief; the work is before the Board and its patrons; the thoughts and the hopes of the missionaries, and the eye of the Master, will be upon the churches. To each pastor, and each professing Christian, the circumstances of the case seem now to say: "Whatsoever thy hand findeth to do, do it with thy might."

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### INTELLIGENCE FROM THE MISSIONS.

#### *Southern Armenian Mission.—Turkey.*

##### *AINTAB.*

LETTER FROM MR. SCHNEIDER, AUGUST 17, 1859.

#### *Death of the Pastor's Wife.*

MR. SCHNEIDER writes mainly, in this letter, respecting an individual whose death has occasioned much sorrow at Aintab, giving an account of her which will interest the readers

of the Herald, and enlist their sympathy for the afflicted husband. He says:

Our church and community have recently met with a very severe loss, in the sudden death of the wife of our native pastor. She was to have been received to the church on the day previous to her decease, but indisposition prevented her from being present; and on the following day, August 11th, her corpse was brought

to the church, and placed on the spot where she was to have taken the vows of God upon her, while I preached the funeral sermon. A great crowd assembled—at least a thousand—and many were the tears shed while they were addressed, and witnessed the baptism of the motherless babe. The suddenness of the stroke, and the severity of the loss to the pastor, have created very deep sympathy for him.

Before her conversion, his wife had manifested most violent opposition to the truth. She had forsaken her husband for more than a year, and even went so far as to declare, in Turkish court, that she would no more own him as her husband, simply because he had become a Protestant and a Christian. The friends of truth often suffered from her bitter demonstrations, being frequently driven from the house and beaten. In all this she thought she was doing God service. She had much of the spirit of Paul in the days of his impenitence; and this continued for a long time. But at last, the grace of God touched her heart and softened her violent nature. The same earnest and decided traits which had been so prominent in the days of her unregeneracy were equally marked after her conversion. She was already active, and much loved by the people, as a help to her husband; and we were all looking forward to her continued usefulness as a pastor's wife. It seemed as though Providence had been preparing her for special service among this large body of females. But, truly, God's thoughts are not our thoughts. In an instant all these pleasing hopes were blasted. The loss is all the greater as, in the infancy of this reformation, a suitable wife for a native pastor is rarely found.

The Sabbath following the decease, the pastor preached a sermon in reference to the event, and in happy illustration of his text he portrayed the great change which had taken place in her. The task, to him so delicate, was performed in admirably good taste, and the effect upon

the audience was very great. I have never seen so much and such deep emotion in our congregation as the simple narrative of this transformation produced. There could not have been an unaffected heart. It gave me new and delightful proof of the deep affection the people cherish for their pastor; for it was not merely the interesting details given, but the fact that they related to one so near to him, that so much touched them. The felicitous manner in which he has acquitted himself, not only on this but also on other grave and to him new occasions, has much heightened my sense of his qualifications for the pastoral office. Long may his valuable life be spared to this church and people.

#### *Condition of the Church—Out-stations.*

I am happy to state, that not only are our church and community in a harmonious and peaceful state, but there are indications of more than usual interest; not many and extensive, but real and genuine. There is at times much seriousness, and deep feeling manifested under the influence of the truth. We cannot but hope and pray, that these encouraging signs may in due time ripen into mature fruit. At our last communion, thirteen were added to the church.

Recent intelligence from Birijik shows, it is said, that the work is making progress there. Efforts have been commenced at Ehnes, north of Birijik, on the Euphrates. There was at first much opposition, and the native helper was actually driven off; but he was sent back, "there is no probability of his expulsion in the future, and he finds many ready to listen to his instructions." A helper was also on his way to Besneh, two or three days north of Aintab, "considered a hard field;" and Mr. Schneider adds:

We have also made an effort to introduce the gospel into Infidel Mountain, by sending two of our church members there. It is a lawless region, almost wholly independent of the Turkish Government; and the ruling Turks, incited by the unfriendly Armenians, can commit almost any deeds of violence and



blood even, with impunity. These men feel responsible to no one. In such circumstances one of our brethren, and a native who declared himself a Protestant, were imprisoned, and suffered most severely. The other found the means of escaping to Marash. Those imprisoned were finally released. We have labored to obtain satisfaction, but without success. These helpers might return, perhaps, to the mountain, but our native brethren who are acquainted with the circumstances, consider the risk of their lives too great to warrant their doing so at present. Hence we have left the matter in abeyance for the time being.

### *Nestorian Mission.—Persia.*

#### *OROOMIAH.*

LETTER FROM MR. COAN, JUNE 30, 1859.

MR. COAN first speaks, in this letter, of a journey in which he had accompanied Mr. Ambrose, who was "impatient to reach his chosen field," to his new home in the mountains, early in May, and gives an interesting account of memories revived and scenes witnessed in Gawar. The journey to Memikan was performed comfortably in three days, when our brother was led to some

#### *Review of the Past.*

Many sad and pleasant memories were awakened by this revisit to my old home. Former beloved missionary associates, with whom I had talked and sung, and wept and prayed, were gone. Some slept their last sleep, on the mound at the base of these snow-capped mountains; some were far away, in their native land; and one lone brother, with impaired health, was wending his solitary way to his home in America. Together we had encountered no ordinary trials in the infancy of that station. Good and precious seed had been sown, apparently upon barren soil. We looked, as we watered it with our tears, for the time when it should spring up and grow; and sometimes we were almost disposed to doubt if indeed any fruit would appear to everlasting

life. But God, who is rich in mercy, had heard prayer, and as I stood beside the graves of those loved ones, and remembered all the past and the present, my tears were not those of unmingled grief. No; tears of joy flowed; for God had remembered Memikan, and visited his people with the gracious outpouring of his Spirit. The night had been long and dreary, but the joy of morning had come, and we were permitted to listen to the song of new born souls.

#### *The Lord's Supper—New Converts.*

We reached Memikan on Thursday, and it was determined to celebrate the Lord's supper on the following Sabbath. Yohanan of Ishtazin, who had been to Oroomiah, and returned with us, hastened over the mountains, a day's journey, to bring his wife and infant child to be present on the occasion. Meanwhile, about a dozen, most of whom had been hopefully converted during the past winter, were examined with reference to their hopes of eternal life. Four were admitted to our fellowship. The others, while they gave delightful evidence that a work of grace had been begun in their hearts, and that they had met with a saving change, we concluded to postpone to another season, as they had indulged hopes more recently. Still, my heart almost smote me for consenting to the postponement of some of them. They need to take a public stand. A full and open committal of themselves, by solemn covenant to be the Lord's, does much to strengthen young converts, and a neglect of this often results in meagre growth and development as Christians.

The Sabbath was a solemn and interesting day. Yohanan, with his wife and babe, had come over a frightful mountain, crossing immense fields of snow and ice, and were there. They stood up and publicly dedicated their little one to God in baptism. It was an impressive scene to those who crowded into the little room. Many were there from other villages. Although the place was too strait for us,

there was room for the Master and he was there, and his visit was refreshing to the little company of believers met in that lowly place. Much discouragement had been felt by them subsequent to Mr. Rhea's leaving them for the winter. The meetings were very thinly attended, a mere handful of praying ones assembling. But, with strong crying and tears they sought the Lord, and he was found of them.

### *An Opposer Convicted.*

Not long after they thus prayed for a special blessing upon their village, a wicked, worldly young man, went to a neighboring village to attend a scene of carousing. He had been very blasphemous, and being thoroughly enlightened, pointed his oaths and jests with allusions to sacred things, and made merry of eternal scenes. He came home, and was immediately taken sick with typhus fever. For a few days he had his reason, but was terribly alarmed. He called in his neighbors, and told them, with the earnestness of a dying man, that he should not recover, but expected soon to lie down in endless flames, and feel the gnawings of the worm that never dies. He entreated them, with heart-rending cries, not to put off repentance as he had done, lest, like him, they should find it too late. He soon became deranged, and being naturally an athletic man, his case, in the writhings of his soul-agony, was truly frightful. Toward the close of his sickness his reason returned, but the blackness of utter despair had settled upon his features. In sepulchral tones he told his friends, "I am lost,—I am lost;"—and thus died, without hope.

### *General Awakening.*

This event was followed by a general awakening in the village, and a work of grace ensued. Seed long buried started into life, and now we were permitted to gather in the fruits. The whole plain of Gawar seems now peculiarly open to the reception of the gospel. Deacon Tamo

is greatly encouraged. He thinks that a majority of the leading men on that plain are decidedly favorable to evangelical labors, and urges, strongly, the formation of a Protestant community at once. He has recently addressed a letter to the mission, earnestly pleading that a missionary may be permanently located in Gawar. The pressing wants of the other side of the mountains will compel us to occupy there first, in self defence, greatly as we desire to press our labors on this side; especially now, when the way seems so open. As to the formation of a Protestant community, we do not see the necessity for such a step at present. There is no persecution; open opposition has ceased; and many, who formerly were violently hostile are now apparently friendly. The Bishop of the plain has no place, as formerly, in the Council at Dizza, and his influence is greatly diminished. Outwardly he is polite and attentive to us. The Nestorian member of the Council is a warm friend, and openly espouses the cause of truth, and the present Moodir is very friendly.

After Mr. Coan's return from Gawar, Mr. Ambrose, it is said, went to Amadia, to visit helpers there, and then "made a flying visit to Oroomiah," to procure help for the mountains, and to urge upon the mission the importance of his passing the next winter in Amadia. He thinks that place should no longer be neglected, and that now is the time for action. The French Consul, who was the strong abettor of the Romish cause there, has gone from Mosul, and the principal priest who was about to remove to Amadia has been taken away by death.

### *Helpers—Schools.*

Respecting other interests of the missionary work Mr. Coan writes :

Two young men from Oroomiah are touring through the mountains this summer, with what success we have not heard. Two others have made a tour recently in Nochea, and have visited about twenty villages. They present a very interesting report, one inviting to labors there, though just now the country is a little unsettled. A Nestorian

Bishop there, friendly to our labors, is supposed to have been poisoned by a Koordish chief, who has since been shot by the instigation of his rival chief.

Mr. Cochran has made two short excursions, with his family, to the plain of Barandooz recently, and is now absent on the plain of Tergawer, where he expects to remain a week or ten days. He writes very encouragingly of the disposition of the people to hear.

Our native helpers are, for the most part, doing well. I think there is more individual effort for the salvation of souls. Miss Rice has been able to accompany me to several villages, and encourage her former pupils in their efforts for the salvation of their down-trodden sex.

Our village schools are mostly closed now. They have numbered sixty-five, and included about thirteen hundred pupils. They have, in the main, done very well, and the teachers are making commendable effort to gather in their pupils on the Sabbath, for religious instruction.

We are few and feeble, faint, yet pursuing. Doctor Wright is far from well, and if he does not quite break down, we shall be very thankful. We hope, however, that quiet in our health retreat at Seir this summer will do much for him. One year ago I wrote you in a sad strain, for we were greatly straitened by the departure of so many beloved associates. But God has been better to us than our fears. This work is his and will go forward. We believe God has a goodly number here yet to be gathered into the kingdom ere your work and ours is done. Pray for us, that our faith fail not.

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GAWAR.

LETTER FROM MR. AMBROSE, JUNE 27,  
1859.

*Tour in the Mountains.*

MR. AMBROSE joined the Nestorian mission in November, 1858. Having spent the winter at Oroomiah, engaged specially in acquiring a knowledge of the language, as soon as the roads were open in May, he went

to Gawar, accompanied by Mr. Coan, of the Nestorian, and Mr. Dunmore, of the Northern Armenian mission. Respecting the state of the work as it then appeared in Gawar, and the communion season enjoyed on the Sabbath after their arrival at Memikan, Mr. Coan has written. Mr. Ambrose refers to these things and then speaks of his tour in the mountains, for which preparation was immediately made. He was accompanied by Yohanan, a native preacher from Ishtazin, as it was thought best that Deacon Tamo should remain in Gawar. He hoped to spend six or eight weeks visiting the villages, but Yohanan's eyes failed him, and this, with other embarrassments, induced them to return in about three weeks. He seems to have been impressed rather with a sense of the greatness and difficulty of the work to be accomplished, than with existing encouragements. He writes :

Apparently we were well received. In many places the people assembled well, and heard well, but seemingly without profit. They assent to the truth but are spiritually blind, having no idea of a free salvation through Jesus Christ ; no idea of true repentance and a holy life. "What shall I do to be saved" was not asked, nor was the penitent tear shed. They wished for temporal salvation, but not spiritual. To preach to them seemed like speaking to the mountains among which they dwell ; the exact echo of your voice is returned, but the rocks are still rocks, unmoved. One instance will suffice as an illustration. In the two pretty villages of J. and H., we were most heartily received, and seemingly gladly welcomed by the priests and people. One priest, who gave us an entertainment at his own house, was not only a reader in ancient and modern Syriac, but had taught a few young men to read in the Bible. He seemed, also, to have quite clear ideas of the way of salvation. The head man of the other village seemed somewhat enlightened, and he, together with the priest, constrained us to stop a little longer than we intended, that Yohanan might have an opportunity to preach at the Lord's supper. Since that time they have sent word to the papists in Amadia, that if they will help them in

their civil oppressions they will do whatever they (the papists) wish; that is, will give themselves up as a people to the papists!

### *Papal Movements.*

There are now but very few papists in the mountains; would that there might be no more. The pure Nestorians seem to hear gladly, but as soon as you enter a village where there are papists, they beset you on every hand with questions and arguments, difficult to refute, however false they may be. They seem to have swept every thing clean, excepting a few little villages, to the town of Amadia, the gateway of the mountains, where they are arranging to entrench themselves and prepare for an invasion. They have made some preparation towards building a house for the entertainment of strangers, preaching, teaching, &c. Multitudes of the mountaineers are continually going backwards and forwards by this route. Just at present, the papists are checked a little, and we have all we could ask for from government sources.

Mr. Ambrose refers to his request to the brethren at Oroomiah, spoken of by Mr. Coan, that if his health would permit, they would approve of his spending the coming winter "on the other side of the mountains," giving him aid in this. It would seem that others did not fully approve of his plans, but he still hopes, he says, "to remain a number of months in Amadia, Bootan, and those regions."

### *The Mountain Question.*

How shall the mountains be Christianized, is yet a question. If it is to be done through the Oroomiah seminary, to all appearance this generation will pass away first. The people are not heathen, but they sit in darkness. What they want is the light of heaven. O that the Lord would rend the heavens and come down, then these mountains would flow down at his presence. We need the Holy Ghost here, and the prayer of faith, that the Lord would raise up (*without*

*money and without price*) a few Pauls, Peters and Johns, in the midst of this people. Men of faith and prayer are needed. The people must be roused by Almighty power. For this we need the prayers of God's people. And we seem to need, as an aid, a Bible school in the mountains, though I do not believe that it is the duty of the church to give the people an education. This is their own work, and they can and will do it. Oppression reigns. God is more merciful and long-suffering than men, or he would not suffer such a corrupt government to exist longer.

It is a great comfort that here, in this little village, there are a few Christian souls. They have many weaknesses, yet I believe there are Christians here. But there is a better time coming. I expect to see great things even here—a glorious work of grace; and with a full heart, and with boldness, I can ask your earnest, prevailing prayer, and that of the church, for this people, and for me, that I may be faithful unto death.

### *Madras Mission.—India.*

LETTER FROM MR. WINSLOW, JULY 21,  
1859.

### *Tokens of Good.*

MR. WINSLOW mentions that he had the privilege, on the 17th of July, of receiving eight persons to the church; six on profession and two by letter. Four were males and four females. The two received by letter were Mr. D. L. Carroll and his wife, Mr. Carroll being one of the first two natives who received the degree of A. M. from the Madras University. His Tamil name was Vesivanathan. Mr. Winslow says:

The season was an interesting one, the congregation very good, and the communicants more in number than usual. There were more than fifty natives at the table.

There are some tokens of good in Madras, though we see nothing like a real awakening. The "Union Prayer Meeting," commenced more than three months



ago, is well sustained and attended, and increases in interest. One case of hopeful conversion, in answer to the prayers there offered, was mentioned at the meeting two weeks ago, as a cause for thankfulness, and some special requests for prayer have been presented. This is all very new here. The greater part of those who attend are East Indians, connected with the churches in Black Town; but some English families, or individual gentlemen and ladies come in, besides most of the missionaries, who have usually been present. We have recently commenced a similar meeting in the same place—the new Evangelistic Hall of the Free Scotch Church—for native Christians, once a week. It is encouraging. I have myself had a monthly prayer-meeting for native Christians at Chintadrepettah, on the Sabbath evening before the first Monday of each month, for some months past, which is well attended.

The English school is in a better state now than it has been before since my return. The number present to-day was 140, and the average attendance has been nearly that for some time. If we did not require a fee, of four annas monthly, more would attend, but they would be less regular. The third class recite their Scripture lessons to Mrs. Winslow, and she much enjoys teaching them.

We have had with us, at our house, for ten days, a good Methodist brother and his wife—Mr. and Mrs. Bourne, from Chicago, on their way to Lucknow. Mr. B. gave a very stirring address on the revival in America, at the monthly meeting for prayer, which was that month held in the Scotch Church. It was good to be there.

There is a waiting among many here for the moving of the waters. We are much gratified to learn, that our brethren of the Presbyterian Board, in Northern India, have proposed the 2d week in January, 1860, as a special season for humiliation, fasting, prayer and thanksgiving, for the spread of the Gospel. Should it

be largely observed, we should have reason to expect much good.

### *The Mission Press.*

In the last report of the Madras Auxiliary Bible Society, its obligations to the American press are thus noticed: "Your Committee desire to bear testimony to the important services rendered by the American mission press to the cause of Bible circulation, in the improvement it has effected in the typography of the Vernacular Scriptures; a result entirely attributable to the exertions of Mr. Hunt, its zealous and indefatigable superintendent." Dr. Caldwell, of Tinnevely, says, in a work on Romanizing the Vernaculars, concerning the Jubilee Tamil Bible: "It is one of the clearest, neatest, compactest, cheapest specimens of Tamil typography which I have yet seen; and we are indebted for it, as for almost all improvements in Tamil printing, to Mr. Hunt of the American mission press."

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### *Recent Intelligence.*

NORTHERN ARMENIANS.—Mr. Farnsworth wrote from Cesarea, August 15. Referring to the fact that he had not written for many months, and had been informed that some of his friends were inquiring whether he had left Cesarea, he says: "We are anxious that all should know that we are still here and hard at work. Indeed, my apology for not writing is the abundance of pressing labor. I beg that this may be remembered, and that all who are looking for the coming of the Lord Jesus will pray much for God's blessing upon our efforts. At times it has seemed as if, spiritually, we were losing ground, but we are persuaded this is not true. Appearances deceive us if we look but a day, just as a man upon the seashore may think the tide is going out because he sees the reflux wave, when, if he will wait a few moments, he will see that the water is rising. I am persuaded that this illustration is good for all this land and all these nationalities—Armenians, Greeks, Mohammedans and Jews. The real movement of all is upward, not downward; toward light, not toward darkness. Evidently this is true in the particular part of the field in which we are placed."

Most of the facts which he mentions, in

connection with the work at Cesarea, have been previously reported by his associate, and noticed in the Herald.

Mr. Leonard, of Cesarea, wrote from Sivas, August 17 :

Respecting the progress of the missionary work, here or elsewhere, it is not my intention at this time to write. There is great need, on every hand, of the special influences of the Holy Spirit. We meet with scores and hundreds who acknowledge the truth but do not obey it. The sinfulness of sin, the obligations of duty, the beauty and desirableness of holiness, they have no heart to feel. They are stupefied, dead ! Who shall quicken them to life ? "Come from the four winds, O, Breath, and breathe upon these slain, that they may live."

Dr. West is enjoying an extensive practice among the natives, and is by this means making rapid progress in the language. His fame has gone abroad, and people "taken with divers diseases and torments" are coming from distant regions to be healed. Two English gentlemen are here, superintending the construction of a telegraph from Sivas to Bagdad, a part of the line which is to connect Constantinople with Bassora, (or Basra,) at the head of the Persian Gulf. This line is constructed by the Turkish Government, England agreeing to pay (it is said) some £70,000 per annum for the exclusive use of one of the wires. It will be completed in less than two years. India will then be in connection with London, and perhaps with Boston.

SOUTHERN ARMENIANS. — Mr. Nutting wrote from Oorfa, August 3, that he had just purchased, for \$250, a place for a Protestant chapel, which, with some repairs—"plaster, doors and windows"—would probably make a very good room for the purpose for several years. The congregation had become too large for the room previously occupied, the time for which it was rented had expired, and he "seemed forced to buy." The people would meet the expense of repairs. The congregation, he says, "is increasing steadily, although we have been compelled to meet all summer on the *house-top*, and, on account of the great heat, to have our meetings at sunrise and sunset. For two weeks past, many of the congregation have been out in the country, it being the vintage time; but for the three previous Sabbaths the congregation numbered 70, 72, and 75. There is an evident work of the Spirit going on with some of the congregation, not in the church." Mr. Nutting gives a table showing the temperature of the place, as indicated by the thermometer, from July 1 to August 3. At six o'clock, A. M., the lowest was (July 1) 70°; and the highest, (July 30 and August 3,) 90°. At two, P. M., the lowest (July 19 and 29) was 91°, and the highest, (August 3,) 112°. At six, P. M., the lowest was 82°,

(July 9 and 21,) and the highest 107½°, (Aug. 2.) "There can be no doubt," he says, "that we ought not to spend our summers here." He had been absent, with Mrs. Nutting, on a visit to Aintab and Marash, and was about going to Adiaman.

SYRIA.—Mr. Ford, writing from Beirut, August 18, mentions that the mission has decided to transfer him to the Sidon station, "but with reference to the work to be done throughout the whole of the Sidon and Hasbeiya districts." Respecting recent excitements in the mountains he writes: "The mountain has been in a very disturbed state for the last few days, in consequence of a fierce quarrel which broke out on Sunday last between the Druzes and Maronites, in one of the border villages between the two sects. There has been imminent danger that the flame of civil war would spread over the whole of Lebanon; nor is the danger wholly past, though confidence is somewhat restored to-day. There has been a good deal of blood shed on both sides, and several villages burned."

Mr. Thomson, writing from Beirut, August 25, refers to the civil disturbances in Lebanon as follows :

You will hear frightful accounts of the riots in Lebanon, and I am sorry not to be able to say that there is no foundation for them. A very bloody riot between Christians and Druzes occurred at Beit Miri, on Sunday the 14th instant, in which more than twenty Druzes and about half as many Christians were murdered. Several villages have been more or less plundered, and two or three small ones burnt. Great excitement prevails yet throughout the entire mountains. It is my expectation, however, that there will be no general war. There is no political motive, and all the Emers, Sheikhs, and influential men of both parties, are anxious to preserve peace. They have every thing to lose and nothing to gain by a war, and if there is a civil war, it will be waged by the people without the concurrence of their leaders. To-day there is a wild and improbable story afloat, that the Christians of Hasbeiya were massacred while in church last Sabbath, (the 21st,) by the Druzes. I attach little credit to the report, as it is at this moment current; still it serves to exaggerate the existing excitement, and there may be some foundation for it. The grand source of danger lies in the notorious fact, that the Government, influenced by political considerations of its own peculiar kind, is more than willing to have the mountains thrown into such utter anarchy that the people will call for Turkish troops to settle their difficulties. There is, therefore, too much reason for serious apprehension; and we earnestly request the friends of missions in Syria, to unite with us in fervent prayer to the God of peace, that he will speedily quiet the commotions of the people, and establish justice and judgment in the land. In any event, no personal

danger to the missionaries is to be apprehended.

On the same subject Mr. Hurter wrote, August 27:

You will doubtless hear that there is some disturbance in the country between the Druzes and the Christians. On the 14th instant, at the village of Beit Miri, three hours from this and overlooking St. George's Bay, the Druzes and Christians encountered each other and some fifty persons were killed and wounded. The Druzes fled, and two days after they burnt two or three villages in the valley east of Bhamdun, and about an hour from that village. Since that, the Pasha has gone up to the mountains with troops, commissioners have examined into the matter, and the Druzes have been ordered to restore the plunder they had taken and rebuild the houses. To-day I hear that they are gathering the plunder, and the Pasha is sealing it up; but they all seem to work most reluctantly, as if by constraint. It is hoped that peace will be restored by this means, but great fears are entertained, by all parties, as to the permanency of it.

ASSYRIA.—Very painful intelligence is received from Mosul, just as the Herald is going to press. Mr. Williams wrote, from Mardin, August 30: "On the 12th instant, our beloved sister Marsh was most suddenly summoned to the court of the heavenly King." Particulars cannot be given now.

CEYLON.—Mr. Hastings writes, August 5: "On the 14th of July we held our quarterly meeting with native pastors, at Batticotta. The reports from the different pastors were encouraging. Several have been received to the churches during the past three months, on profession of faith. The Native Evangelical Society held its annual meeting at Manepy, July 21. The attendance was not as large as usual, and there seemed to be a little falling off in interest. The receipts of the Society to June 30, the close of its financial year, were £50 10s. 8½d. (about \$242,50,) of which £45 10s. 8½d. were contributed by natives. The accounts showed a decrease in the income of the society, as compared with 1857-8, of about £12. The society has supported pastor Stickney at Valany, one catechist at Naranthany, and four schools.

SHANGHAI.—Mr. Bridgman writes, July 14:

Before this reaches you, the news of the defeat of the British and French allied forces, off Tientsin, will have been reported, by way of St. Petersburg. My last from Mr. Aitchison was dated the 5th, and from Dr. Williams, the 6th inst. It had been arranged to have a meeting of Mr. Ward (our minister) and the Chinese Governor General on the 8th. It would then probably be decided, whether Mr. Ward would proceed to Peking or return south.

In his note Dr. Williams says: "The more I think of the events of the past fortnight, the more puzzling do they appear, as to their results. God will do all things for his own glory, and this stronghold of idolatry may not yet be shaken enough to allow his truth to enter."

This defeat of the allied forces, and the non-exchange of the English and French treaties, has raised a dark cloud over our prospects; and at this moment it is vain to speculate on the sequel. This, however, we know—God reigns, and he will make the wrath of man serve to advance the kingdom of his dear Son. Christ's kingdom is dearer to him than it is to us; for he can love as we can not. He, too, can and will protect. Our hearts are saddened, yet we are in no way discouraged by these events. What I am most anxious about, is the willingness of God's professing people to come up to the work.

We have now, as candidates for admission to the church in our house, a whole family—four adults and two children—and entertain hopes of two or three others. Mr. Blodget will have told you of his joy in seeing some first fruits.

Our translatorial work progresses and gains favor. It is heavy and responsible. I long, earnestly, to see the whole Bible, and in many editions, circulated throughout all this land.

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## Home Proceedings.

### EMBARKATIONS.

REV. ELIJAH ROBBINS, from Westford, Conn., and Mrs. Addie B. Robbins, from Rockville, Conn., sailed from Boston, Sept. 29, in the *Gemsbok*, Capt. Lunt, for Port Elizabeth, South Africa, on their way to join the Zulu mission. Mr. Robbins is a graduate of Yale College and of East Windsor Theological Seminary.

Rev. Morris L. St. John and Mrs. Sarah Ann St. John, of Marietta, Ohio, and Rev. Walter H. Clark, of Milton, N. Y., sailed from New York, Sept. 27, in the bark *Ocean Eagle*, for West Africa, to join the Gaboon mission. Mr. Clark was educated at Williams College, and Auburn and Union Theological Seminaries. Mr. St. John received his Theological education at Lane Seminary. He has also attended to the study of medicine, and goes out as missionary physician.

Rev. C. C. Baldwin and Mrs. H. F. Baldwin, of the Fuh-chau mission, China, Rev. Simeon F. Woodin, of Green River, N. Y., and Mrs. Sarah L. Woodin, of Hudson, N. Y., going to join the same mission, embarked at New York, Sept. 27. Mr. Woodin is a graduate of Williams College and Union Theological Seminary.

Rev. George F. Herrick, of Essex, Vermont, sailed from Boston in the bark *Armenia*, Capt. Hamilton, October 11, for Con-

stantinople, to join the Northern Armenian mission. Mr. Herrick is a graduate of the University of Vermont and of Andover Theological Seminary.

## DONATIONS.

### RECEIVED IN SEPTEMBER.

#### MAINE.

|                                                 |               |
|-------------------------------------------------|---------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |               |
| Falmouth, R. Merrill,                           | 10 00         |
| Portland, 3d cong. ch. and so.                  | 135 00—145 00 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |               |
| Phippsburg,                                     | 12 50         |
| Thomaston, A lady,                              | 2 00—14 50    |
|                                                 | 159 50        |
| Ashland, D. N. Rogers,                          | 10 00         |
| Belfast, 1st cong. ch. and so.                  | 20 00         |
| Bethel, 1st ch. J. G.                           | 2 00          |
| Eastport, Central cong. ch. and so.             |               |
| m. c. 20; a thank-offering, D. P.               |               |
| 2;                                              | 22 00         |
| Frankfort Mills, Upton Treat,                   | 11 00         |
| St. Albans, E. S. W.                            | 2 00          |
| Waterford, D. Warren, 15; T. G. 1;              | 16 00—83 00   |
|                                                 | 242 50        |

#### NEW HAMPSHIRE.

|                                             |             |
|---------------------------------------------|-------------|
| Grafton co. Aux. So. W. W. Russell, Tr.     |             |
| Warner, F. E.                               | 3 00        |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.    |             |
| Amherst, (cong. ch. and so.                 | 47 52       |
| Goffstown, do. m. c.                        | 3 00        |
| Hancock, do.                                | 24 62       |
| Hollis, Cong. ch. and so.                   | 64 36       |
| Lyndeboro', do.                             | 44 22       |
| Merrimack, do. m. c.                        | 18 25       |
| Mont Vernon, C. B. S. 5; Mrs. C.            |             |
| B. S. 10;                                   | 15 00       |
| New Ipswich, 2d cong. ch.                   | 8 50—225 47 |
| Rockingham co. Conf. of chs. F. Grant, Tr.  |             |
| Exeter, 1st and 2d chs. 9, 73; B.           |             |
| F. Stratham, 5;                             | 14 73       |
| Kingston, Cong. ch. and so. m. c.           | 6 61        |
| Portsmouth, North ch.                       | 6 00—27 34  |
| Strafford co. Conf. of chs. E. J. Lane, Tr. |             |
| Conway, Mrs. R. M. Colby,                   | 5 00        |
| Farmington, Rev. D. D. Tappan,              |             |
| 10; ch. and so. 10; m. c. 20, 54;           | 40 54       |
| Gilmanton Centre, Cong. ch. and             |             |
| so. m. c.                                   | 20 00—65 54 |
|                                             | 321 35      |

#### VERMONT.

|                                                            |             |
|------------------------------------------------------------|-------------|
| Addison co. Aux. So. A. Wilcox, Tr.                        |             |
| Cornwall, Cong. ch. m. c. 12; D. Warner, 3; Mrs. Morse, 1; | 16 00       |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                 |             |
| Barnet, Cong. ch. and so.                                  | 21 00       |
| St. Johnsbury, 2d cong. ch. and                            |             |
| so. m. c.                                                  | 52 62—73 62 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                  |             |
| Burlington, A friend,                                      | 5 00        |
| Essex, B. B. B.                                            | 3 00        |
| Underhill, Cong. ch. m. c.                                 | 1 00—9 00   |
| Franklin co. Aux. So. C. F. Safford, Tr.                   |             |
| Georgia, Cong. ch. and so.                                 | 31 00       |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr.               |             |
| Brookfield, 1st cong. ch. and so.                          | 30 00       |
| Chelsea, Cong. ch. and so.                                 | 4 16        |
| Tunbridge, do.                                             | 15 05—49 21 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                  |             |
| Coventry, Cong. ch. m. c.                                  | 6 21        |
| Rutland co. Aux. So. J. Barrett, Tr.                       |             |
| East Poultney, A young mem. of                             |             |
| the cong. ch.                                              | 1 00        |
| Rutland, Cong. ch. m. c. 9, 63;                            |             |
| West cong. ch. 25, 50;                                     | 35 13       |
| Wallingford, Cong. ch.                                     | 18 00—54 13 |
| Windham co. Aux. So. F. Tyler, Tr.                         |             |
| Brattleboro', Cong. ch. m. c.                              | 55 80       |

|                                     |              |
|-------------------------------------|--------------|
| Dummerston, Cong. ch.               | 16 00        |
| Putney, Cong. ch. and so. m. c.     | 15 87        |
| West Brattleboro', Cong. ch. and    |              |
| so. 10; a friend, 37;               | 47 00        |
| West Westminster, A friend,         | 4 25         |
| Windham, Cong. ch. and so.          | 11 37—150 29 |
| Windsor co. Aux. So. J. Steele, Tr. |              |
| Norwich, Cong. ch.                  | 6 10         |
| Springfield, Mrs. Lucy Barnard,     | 10 00—16 10  |
|                                     | 403 56       |

|                                     |              |
|-------------------------------------|--------------|
| Cambridge, J. W. T. 8; a friend, 1; |              |
| E. H. 1;                            | 10 00        |
| Dorset, Cong. ch. and so.           | 55 45        |
| Eden, do.                           | 4 30         |
| Grand Isle, do.                     | 5 70         |
| South Hero, do.                     | 14 30        |
| A friend of missions,               | 50 00—139 75 |
|                                     | 545 31       |

|                                         |        |
|-----------------------------------------|--------|
| Legacies.—Dorset, Martin Kent, by U. S. |        |
| Kent, Ex'r,                             | 33 33  |
|                                         | 578 64 |

#### MASSACHUSETTS.

|                                                |               |
|------------------------------------------------|---------------|
| Berkshire co. Aux. So. H. G. Davis, Tr.        |               |
| Dalton, Cong. ch. and so. wh. with             |               |
| prev. dona. cons. GROVE W.                     |               |
| BRANCH an H. M.                                | 49 00         |
| Hinsdale, Cong. ch. and so. m. c.              | 60 00         |
| Pittsfield, 1st cong. ch. m. c. 30, 80;        |               |
| C. V. Spear, 1;                                | 31 80         |
| Sheffield, Cong. ch. to constitute             |               |
| CHARLES HYDE an H. M.                          | 100 65        |
| West Stockbridge, Centre cong.                 |               |
| ch. and so.                                    | 22 02         |
| P. M.                                          | 5 00—268 47   |
| Boston, S. A. Danforth, Agent,                 | 803 50        |
| Essex co.                                      |               |
| Andover, Soc. of Inq.                          | 2 00          |
| Lawrence, Lawrence st. ch. wh.                 |               |
| with prev. dona. cons. A. H.                   |               |
| PALMER, CHARLES A. BROWN                       |               |
| and Mrs. C. E. FISHER, H. M.                   |               |
| 46, 80; a friend, for China,                   |               |
| 13, 50;                                        | 60 30—62 30   |
| Essex co. North Aux. So. J. Caldwell, Tr.      |               |
| Newbury, 1st ch.                               | 6 00          |
| North Haverhill, A friend,                     | 2 00          |
| West Amesbury, Cong. ch. and so.               |               |
| (of wh. to cons. FREDERICK A.                  |               |
| SARGENT an H. M. 100;)                         | 152 71—160 71 |
| Essex co. South Aux. So. C. M. Richardson, Tr. |               |
| Lanesville, Cong. ch.                          | 30 00         |
| Lynnfield, Centre ch.                          | 25 09         |
| Manchester, Cong. ch. and so. wh.              |               |
| with prev. dona. cons. JOHN                    |               |
| FOWLER an H. M.                                | 30 00         |
| Salem, South ch. and so. 418, 95;              |               |
| m. c. 83, 61;                                  | 502 56—587 56 |
| Franklin co. Aux. So. L. Merriam, Tr.          |               |
| Ashfield, 2d cong. ch.                         | 4 90          |
| Bernardston, Ortho. cong. ch.                  | 18 41         |
| Deerfield, A. C. W.                            | 1 00          |
| Montague, A friend,                            | 2 00          |
| Orange, Cong. ch. and so.                      | 20 00         |
| Sunderland, Cong. ch.                          | 18 70—65 01   |
| Hampden co. Aux. So. J. C. Bridgman, Tr.       |               |
| West Springfield, Cong. ch.                    | 10 53         |
| Middlesex co.                                  |               |
| Draut, Central cong. ch. and so.               | 35 25         |
| East Cambridge, Cong. ch. m. c.                | 15 62         |
| South Natick, John Eliot so.                   | 7 37—58 24    |
| Middlesex co. South Conf. of chs.              |               |
| Wayland, S. E. G. Reeves,                      | 1 50          |
| Middlesex co. North and vic. C. Lawrence, Tr.  |               |
| Fitchburg, A friend,                           | 5 00          |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.     |               |
| Dedham, 1st ch. and so.                        | 125 20        |
| Dorchester, Village ch.                        | 107 26        |
| Milton, 1st cong. ch. and so.                  | 84 50         |
| Roxbury, Eliot ch. m. c. 13, 37;               |               |
| Vine st. ch. m. c. 11, 62;                     | 24 99         |
| West Roxbury, Evan. cong. ch. and              |               |
| so. (of wh. fr. Alvin Smith to                 |               |
| cons. ARTEMES WISWALL an                       |               |
| H. M. 100; fr. Samuel D. Smith                 |               |
| to cons. Mrs. SUSAN F. SHEDD                   |               |



|                                                                                                                                     |             |
|-------------------------------------------------------------------------------------------------------------------------------------|-------------|
| an H. M. 100.) wh. and prev.<br>dona. cons. GEORGE SMITH,<br>JOHN MERRILL and CHARLES<br>O. TUFTS H. M.; m. c. 23.39; 438 64—780 59 |             |
| Palestine Miss. So. E. Alden, Tr.                                                                                                   |             |
| Braintree, 1st par. la. so. wh. with<br>prev. dona. cons. Mrs. SARAH<br>L. FRENCH an H. M.                                          | 56 00       |
| South Weymouth, 2d ch. m. c.                                                                                                        | 30 29—86 29 |
| Taunton and vic.                                                                                                                    |             |
| Attleboro', 2d cong. ch. ladies,                                                                                                    | 30 00       |
| Worcester co. South Conf. of chs. W. C. Capron, Tr.                                                                                 |             |
| East Douglas, Cong. ch. and so.<br>coll. and m. c.                                                                                  | 151 00      |
| Upton, Mrs. D. Bradish,                                                                                                             | 5 00—156 00 |
| Worcester co. Central Asso. W. R. Hooper, Tr.                                                                                       |             |
| Sterling, A. Bailey,                                                                                                                | 2 00        |

|                                                             |          |
|-------------------------------------------------------------|----------|
|                                                             | 3,077 70 |
| Chelsea, M. J. C.                                           | 2 00     |
|                                                             | 3,079 70 |
| Legacies.—Oakham, William Lincoln, by<br>James Allen, Ex'r, | 200 00   |
|                                                             | 3,279 70 |

## RHODE ISLAND.

|                                                                                                    |       |
|----------------------------------------------------------------------------------------------------|-------|
| Bristol, Cong. ch. and so. 52.91; la. miss.<br>so. 55; m. c. 5.09; ack. in Sept. as from<br>Maine. |       |
| Riverpoint, Cong. ch. and so. 7; Rev. G.<br>W. Adams, 3;                                           | 10 00 |

## CONNECTICUT.

|                                                                                                                                                                   |               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                                                                                          |               |
| Hartford, Charles Boswell to cons. CHES-<br>TER FRANCIS an H. M.                                                                                                  | 100 00        |
| Hartford co. South Aux. So. H. S. Ward, Tr.                                                                                                                       |               |
| Kensington, Cong. ch. and so.                                                                                                                                     | 10 60         |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                       |               |
| Litchfield, to cons. J. DEMING<br>PERKINS of New York an H. M. 100 00                                                                                             |               |
| Morris, (late South Farms,) Rev.<br>David L. Parmalee to cons. Rev.<br>JOHN E. ELLIOTT of New Lon-<br>don an H. M.                                                | 50 00         |
| Terryville, ANDREW TERRY to cons.<br>himself an H. M. 100; cong. ch.<br>and so. to cons. Rev. JOHN<br>MONTEITH Jr., an H. M. 74.64; 174 67                        |               |
| Watertown, Cong. ch. bal.                                                                                                                                         | 3 60—328 27   |
| Middlesex Asso.                                                                                                                                                   |               |
| Lyme, 1st cong. ch.                                                                                                                                               | 35 00         |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                         |               |
| New Haven, College st. ch. m. c. 53.73;<br>North ch. m. c. 18; Davenport chapel,<br>m. c. 4.56; united m. c. 11.28. South<br>ch. m. c. 10.53; 3d ch. m. c. 36.78; | 134 88        |
| New Haven co. East Aux. So. F. T. Jarman, Tr.                                                                                                                     |               |
| Durham, 1st cong. ch.                                                                                                                                             | 75 00         |
| Guilford, G. T. W.                                                                                                                                                | 1 00          |
| Meriden, 1st ch. and so.                                                                                                                                          | 225 39—301 39 |
| New London and vic. and Norwich and vic.<br>Aux. So. F. A. Perkins & C. Butler, Trs.                                                                              |               |
| Stonington, 2d cong. ch. m. c.                                                                                                                                    | 22 50         |
|                                                                                                                                                                   | 932 04        |

## NEW YORK.

|                                                                        |        |
|------------------------------------------------------------------------|--------|
| Auburn and vic. I. F. Terrill, Agent.                                  |        |
| Auburn, 2d pres. ch. and so.                                           | 46 13  |
| Geneva and vic. Aux. So. G. P. Mowry, Agent.                           |        |
| Albion, Pres. ch.                                                      | 75 00  |
| Cincinnati, do.                                                        | 19 84  |
| Dunkirk, 1st do.                                                       | 14 12  |
| East Avon, Pres. ch.                                                   | 25 00  |
| Fulton, do.                                                            | 115 38 |
| Geneseo, 2d do.                                                        | 100 00 |
| Gorham, Pres. ch.                                                      | 18 00  |
| Griffin's Mills, Cong. ch.                                             | 14 00  |
| Le Roy, Pres. ch.                                                      | 31 32  |
| Lockport, 1st do. 60.85; m. c.<br>119.40; estate of W. Parsons,<br>10; | 190 25 |
| Medina, Mrs. N. I. S. Baynes,                                          | 20 00  |
| Mount Morris, Pres. ch.                                                | 58 65  |
| Nunda, do.                                                             | 19 00  |
| Orange, A friend,                                                      | 5 00   |

|                                                                                                                                    |                |
|------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Oswego, Pres. ch. 93; m. c. 37;<br>G. I. P. 5;                                                                                     | 135 00         |
| Panama, Pres. ch.                                                                                                                  | 3 35           |
| Prattsburg, do.                                                                                                                    | 31 00          |
| Silver Creek, do.                                                                                                                  | 51 00          |
| Sherman, do.                                                                                                                       | 22 00          |
| Spencerport, 1st cong. ch. Mrs. D.<br>10; C. S. M. 10; others, 15;                                                                 | 35 00          |
| Union, Pres. ch.                                                                                                                   | 84 60          |
| Westfield, 1st do.                                                                                                                 | 67 95          |
| Youngstown, Pres. ch.                                                                                                              | 14 00—1,148 46 |
| Greene co. Aux. So. J. Doane, Agent.                                                                                               |                |
| Durham, 1st pres. ch. m. c.                                                                                                        | 22 00          |
| New York and Brooklyn Aux. So. A. Merwin, Tr.<br>(Of wh. fr. Henry Treadwell to cons.<br>JAMES CHASE of Brooklyn an H. M.<br>100;) | 505 46         |
| St. Lawrence co. Aux. So. C. T. Hulburd, Tr.                                                                                       |                |
| Canton, 1st cong. ch. m. c.                                                                                                        | 9 60           |
| Syracuse and vic. Aux. So. S. Mead, Agent.                                                                                         |                |
| Marcellus, Pres. ch.                                                                                                               | 41 31          |
| Otisco, do.                                                                                                                        | 37 65          |
|                                                                                                                                    | 78 99          |
| Ded. dis.                                                                                                                          | 39—78 60       |
|                                                                                                                                    | 1,809 65       |

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|---------------------------------------------------------------------------------------------|--------------|
| Brooklyn, A thank-offering,                                                                 | 1 00         |
| Carmel, S. S. M.                                                                            | 5 00         |
| Champlain, 1st pres. and cong. ch.<br>and so. 97.40; P. Moore, 50;                          | 147 40       |
| Chateaugay, Pres. ch. in part,                                                              | 44 00        |
| Crown Point, 2d cong. ch.                                                                   | 25 00        |
| East Pembroke, Pres. ch. m. c.                                                              | 15 00        |
| Farmingville, Cong. ch.                                                                     | 2 67         |
| Fayetteville, Pres. ch.                                                                     | 56 72        |
| Fushing, C. S. B.                                                                           | 5 00         |
| Forestburgh, Cong. ch.                                                                      | 1 40         |
| Franklin, 1st ortho. cong. ch.                                                              | 63 00        |
| Gilbertsville, Pres. ch. la. miss. so.                                                      | 9 20         |
| Knowlesville, M. J. F.                                                                      | 1 00         |
| Malone, 1st cong. ch. and so. m. c.<br>65; pres. ch. two members, for the<br>Bebek Sem. 15; | 80 00        |
| Miller's Place, Mt. Sinai cong. ch.                                                         | 40 00        |
| Moir, Cong. ch. m. c.                                                                       | 18 00        |
| Moreau, Pres. ch.                                                                           | 12 00        |
| Morris, Mrs. Bates,                                                                         | 5 00         |
| New Village, Cong. ch.                                                                      | 10 10        |
| New Windsor, Pres. ch. for the Ga-<br>boon mission,                                         | 10 00        |
| New York, W. C. G.                                                                          | 5 00         |
| Oakfield, Mary Holbrook,                                                                    | 10 00        |
| Princeton, David Elden,                                                                     | 10 00        |
| Rocky Point, Cong. ch.                                                                      | 16 00        |
| Sinclairville, do. 5; Rev. E. D.<br>Chapman, 5;                                             | 10 00        |
| Southampton, A few friends,                                                                 | 2 75         |
| Summer Hill, Pres. ch.                                                                      | 8 20         |
| Troy, First fruits,                                                                         | 2 00         |
| Yonkers, A friend,                                                                          | 10 00—625 44 |
|                                                                                             | 2,435 09     |

## NEW JERSEY.

|                                                                                  |        |
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| Orange, 1st pres. ch. 193; 2d pres. ch. (of<br>wh. from S. W. Baldwin, 50;) 300; | 493 00 |
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## PENNSYLVANIA.

|                                                                                            |             |
|--------------------------------------------------------------------------------------------|-------------|
| By Samuel Work, Agent.                                                                     |             |
| Germantown, Mrs. Molenaux,                                                                 | 1 00        |
| Morris Run, Pres. ch.                                                                      | 1 65        |
| Philadelphia, Pine st. ch. E. C. 2;<br>Independ. do. 2.50; West, Man-<br>tua pres. ch. 23; | 27 50       |
| West Nantmeal, Pres. ch.                                                                   | 4 50—31 65  |
| Honesdale, 1st pres. ch.                                                                   | 18 00       |
| Shirleysburg, John Brewster,                                                               | 75 00       |
| Wattsburg, Pres. ch.                                                                       | 5 00—268 00 |
|                                                                                            | 302 65      |

|                                                                        |        |
|------------------------------------------------------------------------|--------|
| Legacies. — Womelsdorf, Miss Frances<br>Moore, by William Moore, ex'r, | 473 44 |
|                                                                        | 776 09 |

## DELAWARE.

|                             |             |
|-----------------------------|-------------|
| Newark, A lady,             | 10 00       |
| Wilmington, Hanover st. ch. | 43 68—53 68 |

## OHIO.

|                                                |              |
|------------------------------------------------|--------------|
| By G. L. Weed, Tr.                             |              |
| Cincinnati, 3d pres. ch. m. c.                 | 15 50        |
| Coolville, Cong. ch.                           | 29 23        |
| Paddy's Run, G. Morris, for Nestorian mission, | 10 00        |
| Pomeroy, Pres. ch. m. c.                       | 12 00        |
| Walnut Hills, Lane sem. ch. m. c.              | 6 00         |
|                                                | 73 73        |
| Ded. disc.                                     | 1 00—71 73   |
| By Rev. S. G. Clark.                           |              |
| Bath, Coll. 9; Rev. G. W. Palmer, 5;           | 14 00        |
| Defiance, Coll. 15,23; m. c. 2;                | 17 23        |
| Edinburg,                                      | 8 00         |
| Elyria, A friend, a thank-offering,            | 10 00        |
| Geneva,                                        | 4 59         |
| Greenwich, S Mead,                             | 3 00         |
| Kirkland, 5,38; A. C. Russell, 10;             | 15 38        |
| Melmore,                                       | 5 00         |
| Richfield, Mrs. I. Shailer,                    | 1 00         |
| Solon, Rev. J. Larnard,                        | 10 00        |
| Strongsville, Coll. 16; m. c. 9,81;            | 25 81        |
| Willoughby,                                    | 14 00—128 01 |
| By T. P. Handy, Agent.                         |              |
| Atwater, Cong. ch.                             | 22 74        |
| Cleveland, 1st pres. ch. m. c.                 | 170 85       |
| Cuyahoga Falls, Cong. ch.                      | 51 00        |
| Freedom, do.                                   | 18 50        |
| Friendship, do.                                | 28 40        |
|                                                | 391 49       |
| Ded. disc.                                     | 1 94—289 55  |
|                                                | 489 29       |
| Collamer, Andrew Sharpe,                       | 25 00        |
| Defiance, Pres. ch.                            | 4 25         |
| Montgomery, 1st cong. ch.                      | 5 00         |
| Oberlin,                                       | 3 37—37 62   |
|                                                | 526 91       |

## MICHIGAN.

|                                          |             |
|------------------------------------------|-------------|
| By Rev. S. G. Clark.                     |             |
| Allegan, Pres. ch.                       | 12 33       |
| Grand Haven, do.                         | 12 43—24 75 |
| Detroit, 1st cong. ch. m. c.             | 25 00       |
| Marshall, Pres. ch. 34; ded. disc. 34c.; | 33 66—58 66 |
|                                          | 83 41       |

## INDIANA.

|                               |       |
|-------------------------------|-------|
| By G. L. Weed, Tr.            |       |
| Gosport, Rev. T. S. Milligan, | 10 00 |

## ILLINOIS.

|                                 |              |
|---------------------------------|--------------|
| By Rev. C. Clark.               |              |
| Auxable Grove, Pres. ch.        | 21 53        |
| Geneseo, Cong. ch. in part, 17; |              |
| Mr. Harper, 20;                 | 37 00        |
| Lacon, Pres. ch.                | 53 75        |
| Shewanee, Cong. ch. m. c.       | 7 00         |
| Somonauk, Pres. ch.             | 8 75—128 03  |
| Augusta, Pres. ch.              | 13 00        |
| Cedarville, Mr. Rush,           | 5 00         |
| Chicago, 2d pres. ch.           | 100 00       |
| Jacksonville, Cong. ch.         | 90 03—208 03 |
|                                 | 336 06       |

## IOWA.

|                                          |            |
|------------------------------------------|------------|
| Iowa Falls, Mrs. E. H. Jones and others, | 10 00      |
| Manchester, Cong. ch.                    | 5 00       |
| Wayne, do.                               | 8 00—23 00 |

## WISCONSIN.

|                              |              |
|------------------------------|--------------|
| By Rev. C. Clark.            |              |
| Lafayette, Cong. ch.         | 12 00        |
| Waupun, do.                  | 4 22—16 22   |
| Beloit, 1st cong. ch. m. c.  | 57 89        |
| Clinton, Cong. ch.           | 4 40         |
| River Falls, Cong. ch. m. c. | 4 39         |
| Sheboygan Falls, do.         | 6 00         |
| Shopier, Cong. ch.           | 13 68        |
| Wauwatosa, do.               | 16 78—103 14 |
|                              | 119 36       |

## MINNESOTA.

|                              |            |
|------------------------------|------------|
| Oak Grove, Rev. G. H. Pond,  | 7 00       |
| St. Paul, Plymouth ch. m. c. | 3 00—10 00 |

## SOUTH CAROLINA.

|                                   |       |
|-----------------------------------|-------|
| Charleston, A friend of missions, | 25 00 |
|-----------------------------------|-------|

## OREGON.

|                           |      |
|---------------------------|------|
| Portland, Cong' ch. m. c. | 5 00 |
|---------------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                                                                                                                                                                                                      |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Beirut, Syria, J. E. Ford, in addition to amount before ack., to cons. Miss E. H. Weston an H. M.                                                                                                                                                                                    | 20 00  |
| Fuh-chau, China, Rev. L. B. Peet, a thank-offering to cons. Rev. SALEM M. PLIMPTON, of Wells River, Vt., an H. M.                                                                                                                                                                    | 50 00  |
| Mandahasale, India, Mrs. Taylor,                                                                                                                                                                                                                                                     | 10 00  |
| Nestorian mission, Oroomiah, m. c. 20,33;                                                                                                                                                                                                                                            |        |
| Seir, m. c. 14,66; children's m. c. 4,29;                                                                                                                                                                                                                                            |        |
| Geog Tapa, 14,49; Degalla, 9,03; Wazera, m. c. 2,29; Ada, m. c. 2,29; Saatloo, m. c. 1,85; Dizza Takka, m. c. 2,64; Aleawa, m. c. 2,97; Ardeshai, m. c. 2,42; Supergan, m. c. 7,98;                                                                                                  | 85 24  |
| North Armenian mission, Constantinople, Eng. friends, 2,42; a friend, 9,69; Yeni Kapoo, m. c. 7,07; miss. family, 5,29; Adrianople, a missionary, 12; Cesarea, adult cont. 12,50; children, 1,35; Killis, for Bulgarian work, 18,37; Syria, native protestant, for Bul. work, 30,40; | 99 09  |
|                                                                                                                                                                                                                                                                                      | 264 33 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                             |          |
|-----------------------------|----------|
| MAINE, . . . . .            | \$24 35  |
| NEW HAMPSHIRE, . . . . .    | 41 81    |
| MASSACHUSETTS, . . . . .    | 22 12    |
| CONNECTICUT, . . . . .      | 15 00    |
| NEW YORK, . . . . .         | 34 41    |
| NEW JERSEY, . . . . .       | 2 30     |
| PENNSYLVANIA, . . . . .     | 15 00    |
| OHIO, . . . . .             | 12 03    |
| MICHIGAN, . . . . .         | 25       |
| INDIANA, . . . . .          | 48 15    |
| ILLINOIS, . . . . .         | 1 00     |
| WISCONSIN, . . . . .        | 6 00     |
| OREGON, . . . . .           | 45 00    |
| IN FOREIGN LANDS, . . . . . | 6 00     |
|                             | \$273 42 |

|                                  |           |
|----------------------------------|-----------|
| Donations received in September, | 10,091 81 |
| Legacies,                        | 706 77    |

\$10,798 58

|                                         |             |
|-----------------------------------------|-------------|
| 25 TOTAL from August 1st to Sept. 30th, | \$17,114 33 |
|-----------------------------------------|-------------|

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN SEPTEMBER.

|                                                                                                                                                              |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| NEW HAMPSHIRE.—Meriden, Mr. Morrill,                                                                                                                         | 5 00   |
| VERMONT.—Montpelier, Cong. ch. 90; Stowe, cong. ch. 3;                                                                                                       | 93 00  |
| MASSACHUSETTS.—Boxford, 1st par. young converts, 36,75; Norton, a friend, 10; West Roxbury, evan. cong. ch. and so. G. S. 5; Winchendon, North ch. s. s. 10; | 61 75  |
| CONNECTICUT.—Sharon, Cong. ch.                                                                                                                               | 20 44  |
| NEW YORK.—Cobleskill, J. B. 2; Yonkers, H. A. Jr. 2,50;                                                                                                      | 4 50   |
| NEW JERSEY.—Orange,                                                                                                                                          | 16 50  |
| OHIO.—Farmington, Pres. ch. a bal.                                                                                                                           | 3 00   |
| ILLINOIS.—Rockford, 1st cong. ch.                                                                                                                            | 25 00  |
| WISCONSIN.—Beloit, 1st cong. ch. special effort,                                                                                                             | 61 00  |
|                                                                                                                                                              | 290 19 |

THE  
MISSIONARY HERALD.

VOL. LV.

DECEMBER, 1859.

No. 12.

American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, JULY 4—  
22, 1859.

In this letter, Mr. Bushnell touches briefly upon various matters connected with the interests and prospects of the missionary work at the Gaboon;—the receiving of one person to the church; the seriousness of others; the “doing well” of native helpers at Nengenenge; the friendly professions and probable plans of the French; and cases of sickness.

*One Added to the Church—Inquirers.*

July 4. Yesterday was our semi-annual communion season, on which occasion we were thankful to receive to our little church a young man, the son of Ntoko, the heathen chief who died a few months since. This young man has, in the midst of opposition, and powerful, adverse influences, come out from his heathen friends and associates, and taken a decided stand on the Lord's side. He seems to be firmly established in the truth, and his influence is beginning to be salutary among his former companions; but he is afflicted with an incurable malady, which will incapacitate him for extensive service in the vineyard of the Lord. The other young man who was expecting to unite with the church at the same time, was absent from home,

and another, a poor slave, was requested to wait for further instruction. I have also a class of inquirers, who meet me once or twice a week for instruction, several of whom I trust will, at no distant day, be numbered with the friends and followers of Christ.

*Nengenenge and Vicinity.*

11. Last week I visited Nengenenge, and found the native young men whom we have left in charge of the place doing very well. They have a few boys, former members of the school, staying with them, to whom they impart instruction; and on the Sabbath, and morning and evening, a few from the town meet with them for religious worship. The people on the island are anxiously awaiting the re-occupation of the station, and the people of the surrounding towns will welcome missionaries.

The state of things among the tribes in that vicinity is much as it has been during several years past. The Bakeles and Shekanes are gradually disappearing before their more numerous and powerful neighbors the Pangwes, who are fast becoming acquainted with the art of making and navigating canoes. They have several large towns on the river,

below as well as above Nengenge; and will at no distant day be masters of the river.

### *The French.*

The French frigate is still anchored below Nengenge, and is to remain there permanently. I dined on board with the commander, from whom I received special attention. He and his men have suffered much from fever, and he gave it as his opinion that white men could not live there. Still, some do live, and it is doubtless the intention of the Commander in Chief to retain his hold upon the Olombo Mpolo, and to extend French influence, commerce and power into the interior, as fast as practicable. While I was at Nengenge, the steamer "Arab" came up and anchored near the frigate, with the Commander in Chief on board. As I passed I called on board, but did not see the Commander, who had retired to seek repose.

Since I wrote the above, the head-man of Nengenge has come down, and informs me that the day after I left that place the Commander in Chief called him and the other head-men of the river on board; gave them their "dash," or present; and told them that he wished the missionaries to leave Nengenge, as they wanted the island, &c. But they refused to give their consent without first consulting with us. We have frequently heard that the French officials desired the island, but we do not believe they will dispossess us if we are able to occupy it. We have repeatedly stated to French officers with whom we have met, our intention to resume the station, and make it the centre of our interior operations.

20. I have just returned from a visit to the Plateau. I had an interview with the new Governor, who resides on shore, and also with the Commadore, who is, I believe, Commander in Chief of all the French possessions on this part of the coast. They received me very courteously and manifested a friendly

disposition towards the mission, offering us their services, if in any case we needed them. They have a large number of white men, from the ships of war at anchor in the river, laboring on shore, and are building and making many improvements, clearing ground, laying out roads, &c.

### *Sickness—Intelligence from Corisco.*

22. We are again afflicted with sickness. Miss Van Allen was attacked with fever yesterday, and is quite ill this morning. I am not certain whether it will prove to be a malignant case or not. Mrs. Best also is sick, and one or two others of our number are complaining. O, what a happy land that will be, where 'the inhabitant shall not say, I am sick!' A letter from Corisco informs us that Mr. Ogden, of whom I made mention in my last, had not recovered fully, and might have to return to the United States; and that Mr. Clemens, who recently returned from the United States, was suffering a good deal from fever. But there was more than usual religious interest among the people on the island, which greatly encouraged the faith of our brethren there. I may add, that last Sabbath we noticed an unusual seriousness in our congregations here. Among the few people who are left in the towns, many being absent, trading, there are several cases of inquiry. I spend considerable time in visiting the people in their towns, and in these personal efforts I find much satisfaction. Would that I could be freed from teaching, from attending to the sick and suffering, and from house building and repairing, &c., and be able to devote my time and strength to direct labors for the salvation of souls.

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### *Zulu Mission.—South Africa.*

#### REPORT OF THE UMVOTI STATION.

MR. ALDIN GROUT, who returned to his station at Umvoti, after his visit to the United States, in January last, reports for the first six months of the year, in a cheerful strain.



"I am not able," he writes, "to say all I could wish, and yet, the church, station and people, were never before in so favorable a state, by far. I do not see all I hoped and prayed for while at home, still I do not know but I ought to say that all my prayers have evidently been heard."

#### *Congregation—Sabbath School.*

At the station, worship has been regularly maintained every Sabbath, with an average congregation of 272. Upon the first Sabbath after our return, I think there were twice as many as could sit in the chapel, and we worshiped in a grove near by. Our assembly, as to quietness and attention to preaching, compares not unfavorably with congregations in our father land. We cannot say it is always quite as still, because we encourage mothers to attend, though they must take their small children with them. I have been pleased, not only to see that there was an increase of numbers during my absence, but an improvement in the appearance of the congregation, particularly in clothing. About two-thirds of the people are now very respectably clad.

Our Sabbath school, also, has improved. I believe 96 was the number we had when I left, two years ago. It now numbers 135, and I do not know that I saw, while at home, a more interested school. The pupils cannot progress in scriptural and religious knowledge as fast as civilized children do, both because they are destitute, in great measure, of suitable books, and because their teachers are, to a great extent, incompetent. Still, it is generally true of the teachers: "Give a man a situation and he will find ability to fill it." If they are deficient in scriptural knowledge we believe them to be truly pious; and their earnest, unsophisticated manner, and direct appeals to the heart, in the matter of religious experience, will leave an impression on the minds of the pupils.

#### *The Church—An Interesting Case.*

Our church now numbers 53. Since my return, five have been added to it,

two by letter from a sister church, and three by profession. Several others have presented themselves as candidates for admission. Some of these are evidently true Christians, or earnestly seeking to become such. The improved condition of our church members is so universally admitted by the heathen, that we have to guard the entrance diligently, lest the church be filled with members whose thoughts and interests will extend only to their graves.

One of those now added to our church is the youngest child of Umankamba, who was made a widow, I think, in 1845, her husband having been killed for witchcraft. She and her two children were to have been killed also, but were saved by secreting themselves for two days and nights in the bush, without food. Hunger and reflection brought to mind the fact, that missionaries were men of mercy. The thought caused Umankamba to rise at once, and leaving Uzilinga, then about three years of age, in the bush alone, she soon stood at my door, to inquire if it were true that missionaries were men of mercy. The poor old mother, being satisfied that what she had heard was true, by being protected and fed when no one else would help her, soon, with her fatherless children, stood before me to say: "Teacher, you have saved us, and now we are yours. Do with us just as you please; we will live and die by you." Now, behold, I am most happy to say, the mother and her two children are members of our church, and find greater mercy in Christ than they ever hoped to find in a missionary. A few such incidents, in the experience of missionaries, are of themselves more than a compensation for all we give up in complying with Christ's command, to go every where preaching the word.

#### *Schools.*

Our day school continues to be taught by Benjamin, and with better success than we could reasonably have expected. The fact that our yard is filled with chil-

dren, running and jumping about an hour before the time for the bell to ring, is one of the best testimonials we could have that the school is doing well. From forty to fifty are daily assembled, doing just as children in the district schools of our father-land are doing, only they do it at an earlier age. More than half the scholars are actually farther advanced in reading, spelling and arithmetic, than children of the same age are at home. Two facts may explain this in part. They commence younger, and their language is more simple, and acquired more easily.

#### *Improvements.*

Our people improve in their worldly condition as fast as we could expect, and perhaps as fast as would be for their good. A few have as good houses as are common among white men in the Colony, built of brick, plastered and whitewashed, with fireplace and chimney. By the help of oxen and plough, some of them already cultivate their entire plot of fifteen acres of land, and are calling for more. A few are laying aside money to purchase for themselves farms, like civilized men.

Many are deeply interested in the subject, now agitated at other stations as well as here, of setting apart some of their own number, and locating them at some of the many favorable situations now calling for help among their people. They have requested me to present this subject to our mission, at its meeting, to see if such a thing cannot be done; and if so, they wish us to suggest to them in what way it can be effected.

Nearly all the residents on the Reservation around the station, now see the importance of owning land, and wish each to obtain a title to that which they may use as their own. While Mr. Mellen had the care of the station, he laid off twenty-three lots, of about fifteen acres each, for the same number of men. More than thirty had previously obtained lots, and since my return, I have had many applications for the same favor. I

think about as many now have lots on the Reservation as can subsist on it. Christianity and civilization advance hand in hand. Christians do not now find it necessary to flee to our station for protection, but can live unmolested on any part of the Reservation. Several are adopting a civilized life, who, as yet, make no pretence to piety. As many as fifteen upright, civilized houses, some of bricks, some of poles, have been erected since I left, two years ago.

#### *Week-day Meetings.*

Meetings held during the week, it is said, have increased as much in proportion as those on the Sabbath. The monthly missionary prayer-meeting is largely attended, and the interest is much increased by the use of large missionary maps, which were presented by the Sabbath school of the Winthrop Church, Charlestown, Mass. About \$19 have been collected at these meetings since Mr. Grout's return. He writes:

I should add, that in my absence, Mr. Mellen commenced worship at several places, ten or twenty miles distant from us, where some of our people, and occasionally Mr. Mellen himself, have been out on the Sabbath. At those places, usually at Chiefs' kraals, the congregations have not been large, but forty or fifty usually attend, and evidence is not wanting that good has been effected. One of the chiefs recently came to my station on purpose to express his thanks that a service had been held at his place; and he professed a strong wish and hope that it might be a permanent arrangement, and inquired whether we could not locate a missionary there.

#### *Conclusion.*

In conclusion, I wish to express the gratitude and hope I feel, in this my first Report, after resuming my labors at Umvoti. I felt compelled, against my own feelings and wishes, to vacate my station for a time. I went out not knowing whither I went, or the things that should befall me. But God knew all, ordered all, led us as by the hand, and made our

outgoing and incoming to rejoice. I have indeed rejoiced in all the way in which God has led me since I first received my commission to go out and preach; but no part of it has been more pleasant, and I may add, that I hope and believe no part has been more profitable, telling more directly on our work here for the salvation of the Zulus, than the year I spent in the United States.

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### Ceylon Mission.

#### TILLIPALLY.

LETTER FROM MR. HITCHCOCK, AUGUST 22, 1859.

MR. HITCHCOCK, who has not been very long in the missionary field, mentions in this letter some of the things which cheer him in his work;—evidences that the Spirit is moving upon some hearts, and that past missionary labors in Ceylon have not been in vain.

#### *Pleasing Indications.*

There have been evidences of the presence of the Spirit with us during the greater part of the past year. One, and another, and another, would come to talk about the concerns of the soul; and among them, a few seem to have chosen the good part—time only can show. So many have drawn back, even after having united with the people of God, that it becomes us to speak with caution; but while we see evidence of spiritual life we shall hope. Several of these are just the last persons any one would have expected to leave heathenism. One has been taken from a circle of boon companions, a man in the prime of life, the soul of the company of dancers to whom he belonged, and from whom he freed himself after repeated struggles. Another is an old man, on the verge of the grave. He has read John's Gospel through three times in as many weeks. His neighbors say he reads all the time. Ten years ago he wished to unite with the church, was refused, and has been a violent opposer ever since. His son was excommunicated at the last communion

season, and I suppose the father was the first cause of the son's apostasy. One other I have before mentioned to you, a blind old man. He was called the deceiver, from his known character. It is unnecessary to mention others; there are five or six who, we hope, are sincere. Three united with us in July.

#### *A Humble but Faithful One.*

One death has occurred. One of our lowly ones was taken, but I have little doubt that he was much higher in the estimation of Jesus than many of higher standing among men, and that he has joined his sainted pastor, and father in the Lord, Dr. Poor. It is truly encouraging to think that one of the early converts should remain steadfast so long, and die in a ripe old age, beloved and respected by all; not simply by missionaries and Christians, but by the heathen. Every one says, "Onesimus was what he professed to be."

Onesimus united with this church in August, 1821. His supposed age then was thirty-five. He was a slave, and was purchased and given his freedom by Dr. Poor, about the time of his uniting with the church. From that time until his death, as far as I can learn, he has never disgraced the Christian name. In 1831, he was chosen deacon. His rank among the people rendered his influence less extensive, but he did not hesitate to do his duty according to his conception of it, and many a faithful warning has he given to the wealthy and the learned. Often has he gone from house to house among the Christians, that with them he might have a season of prayer; and often has he come to the mission-house, in the dead of night, and called up his pastor, when, together, they would kneel and pray for some man or woman who, Onesimus feared, was in danger of being lost. For some years he has been feeble—only a wreck, in mind and body, of his former self. Thus I found him; but even thus I learned to love him. He was always meek, humble, childlike. When

suffering with severe pain, he would be very quiet while the Scriptures were read and prayer offered. Who shall say, after looking at such a trophy of divine grace, that the Jaffna mission has been a failure, even if there be no other trophy? Who shall say, (as I have often heard it said,) that conversion among the heathen is nothing? This one case of holy living and happy dying has done much to encourage me. If I could be instrumental in fitting one such soul for a mansion in heaven, I ought to be satisfied with my missionary labor.

One other aged member of the church has appeared to be on the borders of the grave for several weeks. She is unable to converse, but a single sentence from her grandson, Mr. R. Breckenridge, gave me much satisfaction. It was this: "She taught me to pray." Perhaps that was her mission, to teach that grandson to pray.

### Madura Mission.—India.

#### PERIACULUM.

LETTER FROM MR. NOYES, JUNE, 1859.

THIS letter is long, was written at several different times and places, and relates incidents which occurred upon several different tours. Extracts only can be given, which are designed to be so selected as to bring to view various matters of interest;—the state of village congregations; the many cares of a missionary among such a people; the character of his work as he tours among them, its pleasures and its trials; and the evidence that labor is not in vain. The first extracts were also extracted by Mr. Noyes, from a letter written to a friend while on a tour among his villages in the winter. To this friend he wrote respecting

#### *Touring.*

I have been from home a week, and must visit several congregations, and travel forty miles more, before I return. We cannot travel and preach all the time, and it is a relief to get a quiet hour and sit down alone, behind a screen, in the rear of some mud-walled church or school-house, and write to a friend.

Since I left home a week ago, I have traveled on horseback about eighty miles; have visited eleven congregations; have talked a great deal, and have preached several times a day to Christians and heathen; have administered the Lord's supper in three places; have received to the communion of the church one new member, baptized one child, and solemnized one marriage; have settled quarrels, listened to complaints of various kinds, and administered to the sick of various diseases.

A poor woman, the wife of a church member, herself a communicant, with three small children, came in an imploring attitude, and said that her husband had deserted her and taken another wife. The charge was proved and the church member suspended. The fall of this native brother, who had been an active member of the church and one of the deacons, is a heavy blow, but the Lord can overrule it for good. In another church, a member of considerable influence has absented himself from the Sabbath services for several months, and from the Lord's table on two occasions. It is reported of him, also, that he is about to become a polygamist, and I fear there is truth in the report. The church, while together yesterday, appointed a committee to wait on him and ascertain the cause of his long absence from the sanctuary, and the state of his mind.

At another village a petition was handed me, signed by four members of the congregation, charging the catechist with adultery, drunkenness, and general neglect of his duties. I was happy to find, on examination, that the more substantial part of the congregation, including the church members, stood by their catechist and gave their testimony in his favor. It was very evident that the petition was got up for a purpose, and that a recently dismissed catechist was at the bottom of it.

#### *Cares and Pleasures.*

Sometimes, on these tours, I get quite



worn out and discouraged, but generally I enjoy more when going about among these congregations and churches than I do in any other kind of labor. The poor people come to us as children to a father; they receive every thing which falls from our lips with as much confidence as if they believed us unerring and infallible; they listen to our preaching with the greatest apparent earnestness; they join in the devotional exercises in a reverent manner, and pray and sing with fervor.

### *Trials of Native Christians.*

While their heathen neighbors and relatives labor on the Sabbath, and receive the price of their daily bread; or, in harvest time, return home on Sabbath evening, with their basket of grain; these poor Christians are content to lose a day's work, while perhaps they suffer with hunger in consequence. For the sake of keeping holy the Sabbath day, they perhaps fall into disfavor with their heathen masters or landlords, who, of course, prefer to have them work all the time, especially in harvest; but they prefer to do this rather than to break the Sabbath. The famine has been a great trial to them, and I fear that some, unaccustomed to labor on this sacred day, have been driven to it by hunger.

### *Success among the Lowly.*

It is much more pleasant to labor among these simple, teachable people, than to preach to the proud and bigoted high-caste heathen, who call in question every word we utter, and treat our message with indifference or contempt. Yet this is not always so. I am happy to say, that the heathen of all classes will often listen to our message with attention and candor. Our success, hitherto, has been mostly with the lower classes, but we are gradually working up, and Shanars, Naiks, and, in solitary cases, those of higher castes, have embraced Christianity, though, as yet, not generally enough to wipe away the reproach, that ours is a Pariah religion. I

remember that the Lord has chosen the poor of this world to be rich in faith, and rejoice the more in this feature of our work, because it agrees with the experience of the church of Christ in all ages, and is according to God's plan.

After returning from the tour to which the foregoing extracts relate, Mr. Noyes went to the hills, on business connected with the sanitarium, and on the 24th of February he commenced a journey to Madras, to meet his wife, returning from the United States. With reference to this journey also, he gives extracts from an account of it, written, as he says, for another purpose.

### *Religious Desolations.*

In passing, recently, from Dindigul through a part of the Coiambatore and Salem districts, to Madras, I tarried for a day at several large villages; and among my observations and inquiries, I endeavored to ascertain what was being done for the spiritual welfare of the inhabitants of this section of country, as well as to do, myself, what I could, in distributing tracts and preaching the Gospel. Leaving Dindigul, I took a road not much traveled, directly north, to Karrur, forty-five miles. There are very few villages of importance on this road north of Dindigul, and the country is comparatively waste and barren until we enter the Coiambatore district. As we approach the Caverry river, the face of the country presents an entirely new aspect. Instead of rocks, sand and jungle, with sparse trees and a sparse population, we have extensive rice fields, palmyra and cocoa-nut groves, plantain and betel gardens, with large and numerous villages. The talook of Karrur is said to be the most productive of any one in the Coiambatore district. Karrur village is one of the largest in the talook. Being a centre, with a large number of inhabitants within, and numerous villages around it, one would take it to be a good residence for a missionary and a favorable place for missionary operations. But on inquiry, I could not find that any kind of missionary agency was being employed any where

in this region. Salem, fifty miles to the north, Dindigul, forty-five miles to the south, and Coiambatore, seventy miles west, are the nearest centres of missionary influence to Karrur, and unfortunately the influence from neither place has extended so far. The American missionaries confine their labors to the Madura Collectorate; the missionary of the London Society in Salem, has much more than he can attend to nearer home, in his own district; and Mr. Addis of Coiambatore, can do very little, if any thing, for this so distant part of his large district. Between Karrur and Salem is a fine country, containing many populous villages, but next to nothing has been done for the spiritual welfare of the inhabitants.

Of the missionary operations of Rev. Mr. Lechler and wife, in and around Salem, our brother gives a very pleasant account. He then says:

From Salem to the railroad terminus, I traveled by slow stages, tarrying at several places on the road, where I endeavored, as I was able, to make known Christ and the true way of salvation. The destitution on this side of Salem is no less lamentable than on the other. In one village I found a solitary Christian, without any stated means of grace. He urged me to remain over the Sabbath. Not being able to do this, I appointed a meeting at the public bungalow, which he, his family, and several Roman Catholics attended. I could find scarcely a trace of missionary operations until I came to Tripatore, eighty miles from Salem, where the mission of the Free Church of Scotland has an Anglo-vernacular school, which had been in operation nearly a year. The two young men who are employed as teachers of this school came to see me, at the public bungalow, and attended a meeting which I had appointed on the Sabbath.

#### *Influence of a Tract.*

These young men gave me an account of their conversion, in which I was much

interested. They received their first knowledge of Christianity from a tract, which was given to one of them by a missionary who was passing through the village. He read it in the hearing of two of his companions. All three were impressed with the truth of their sinfulness, and had thoughts of becoming hermits. They needed more light; and providentially a copy of a larger tract, entitled "Spiritual Teaching," was given to one of them. From this they learned the way of God more perfectly, and determined to make a journey to Madras to see a missionary. They were directed to the Anderson school, where they remained for some time under religious instruction. They became Christians; were baptized; and two of them have been for some time employed as teachers in their native place. The other is employed in the "Railroad Department."

#### *Appeal.*

On my way from this place, until reaching the vicinity of Vellore, where I took the cars, I stopped at several villages to which the Arcot mission had occasionally extended its itinerating labors; but between Vellore and Salem, excepting this one school, there were no marks of a regular missionary agency. The dearth of missionary influence in these parts is great in the extreme, but there are many portions of Southern India which are equally destitute. One-half of the Tamil country is entirely unoccupied, and even the districts which have been more or less occupied by missionaries, as South Travancore, Tinnevely, Madura and Tanjore, urgently need a great increase of laborers. For a population of ten millions, scattered over an area of 56,000 square miles, the whole European missionary agency is only ninety-three—*one ordained missionary to about ninety thousand souls!* When will Christians in Europe and America awake to a proper realization of the vastness of this missionary field, and send out an adequate number of laborers to cultivate it! If

not already ripe for the harvest, it is quite ready for sowing the good seed. In all the places which I have visited on this journey, I have found the people willing to hear the Gospel, and eager to obtain tracts and portions of Scripture. The same is the case in almost all parts of the Tamil country.

#### *Periaculum—Native Helpers and Pastor.*

Mr. Noyes proceeded from Vellore to Madras, where he met his wife, and in due time returned with her to Periaculum. Respecting the conduct and influence of the native helpers and a native pastor he writes, while absent on another tour :

Soon after reaching my station, from which I had been absent nearly three months, I called a general meeting of my catechists and teachers, and listened to their reports. I was encouraged to find, that in my absence the work had progressed, and that the helpers generally had been faithful. The Sabbath before I left home for this tour, I attended service at the church over which E. Seymour is pastor. This young brother, after going through a prescribed course of study, and sustaining a thorough examination before the mission, was ordained in December last. His people are united in him, and he exerts a good influence over them, but they do not feel able to do much towards his support. On this Sabbath the Lord's supper was administered, and three men were admitted to the church and baptized. It was an interesting season. I had not before been present when the native pastor administered the ordinance. I was pleased with the great propriety with which he officiated, and the apparent interest manifested by the communicants.

#### *Coyelapurum.*

Writing from Coyelapurum, June 10, he says :

This morning I visited a small congregation two miles from this place. After the usual meeting, the school was examined. There are thirteen scholars, taught by a graduate of the female board-

ing school, the sister of the catechist and a widow. On arriving at this, one of my largest and best congregations, men, women and children thronged the way to the church to meet me, as usual, glad to see their missionary. Many of the people have gone to their work, and will not return until evening. Those who have come have much to say. Their well has caved in, and they wish me to come and see it. Their church-sweeper needs a new cloth, and they feel too poor, in these hard times, to buy one for her. The motherless babe for which Ayer bought a goat is dead; now will not Ayer let us sell the goat and take the money to help repair our well? A new school-house is needed, the catechist's house needs repairs, various petty complaints must be listened to, and thus the whole time, with little snatches of reading, has gone, until dinner is ready. After dinner, while I am writing, two catechists have gone out to two neighboring congregations, which I have not time to visit, to invite the members to attend our evening service with this congregation.

In this village there are 126 catechumens and 24 church members. The church has no pastor, and, at present, only one deacon, the other having died recently. The deacon is an active Christian, and the catechist, who is well educated, performs some pastoral duties. The school is small; but with a new teacher, fresh from Pasumalie seminary, and with the prospect of a new school-house, I trust it may be hereafter much larger.

#### *Cumbum—Difficulties.*

The church edifice in Cumbum is a large square building, supported on posts in the centre, with mud walls at the sides and a roof of thatch. It has been the place of worship for this congregation twenty years. The first generation of Christians which worshiped in it has nearly passed away, and their children are taking their places. The people

have advanced far less in Christian knowledge than they would have done were they not so far away from the station, which has been, until within a few years, most of the time without a resident missionary. Cumbum congregation is in comparatively good worldly circumstances, but it is hard to teach those who have always had every thing done for them, to do much for themselves. They have learned to do a little by way of keeping their church in repair, but far less than they ought to do. They desire a new church and offer to do considerable towards erecting one, but I am not able to furnish them the aid they require. They have been, for some time, much distracted by divisions and contentions. The unruly members, six in number, have been struck from the list, and there is at present comparative peace and quiet.

#### *Additions to the Church.*

I spent the Sabbath at this place, and three services were held in the church. At the afternoon service the Lord's supper was celebrated, and six new members were received to the communion of the church, on profession of their faith. These, with two children, were baptized. After the evening service a marriage was solemnized, and another the next morning. On Monday morning I should have visited another congregation, seven miles farther from home, but rain prevented. The village in which I now write is four miles from Cumbum, on my way home. I have put up here for the day, and as the congregation have gone to their work, I spend the time in attending to some business with several catechists who have come together from adjacent villages, and in conversation with individuals as they call upon me. In the cool of the afternoon I am to visit a village two miles distant, where a few people have lately shown a disposition to embrace Christianity, and then return to hold a meeting with this congregation in the evening.

#### *Thévaorum and Bodinackanoor.*

Thévaorum is the residence of a Zemindar, who has done a great deal to injure our congregations in these parts. Having held an evening meeting with what remains of the congregation, which has been thoroughly sifted by the Zemindar's persecutions, I went on eleven miles, through sand and jungle, traveling nearly all night, to the last Christian village in my circuit, Bodinackanoor. This is also the residence of a Zemindar, but he is friendly to the Christians. In this village I remained through the day. In the morning, the members of the congregation, men, women and children, came in a company to the church, bringing a plate loaded with plantains, lemons and limes. Each one had also a lime to present personally. This congregation is composed almost entirely of young married men. Their wives for a long time would not attend church, but now they are quite as regular, and seem as much interested, as the men. The young man who has labored as catechist in this congregation for about three years, has been very faithful, and has taught the congregation more of the Bible than they had learned before in twice that time. I spent most of the morning in hearing them recite Bible History. In the afternoon the Lord's supper was administered, and three men were received to the church, on profession of their faith, increasing the number of members to eighteen.

#### *A Summary.*

This has been to me an interesting tour, and I trust not unprofitable to the people. I have traveled eighty-eight miles, have visited eleven congregations, administered the Lord's supper in four churches, received to the church nine persons, baptized eight adults and six children, solemnized three marriages, and have preached in season and out of season, and had occasion to warn, rebuke and exhort, with all long-suffering and patience. Several congregations



were not visited, and at one of the churches the Lord's supper was not celebrated. I have been away seven days, and am glad to get back to my home.

### *Ahmednuggur Mission.—India.*

LETTER FROM MR. BALLANTINE, AUGUST 18, 1859.

#### *Interesting Occasion at Ahmednuggur.*

MR. BALLANTINE writes, that Lord Elphinston, Governor of Bombay, spending a few weeks at Ahmednuggur, as the guest of the excellent Collector of the district, C. E. Fraser Tytler, Esq., signified a wish to visit the mission schools. Accordingly the different schools were brought together in the mission chapel, on Monday, August 8, when the Governor and his suite came in. The girls of Mrs. Ballantine's school, the boys of the school for catechists, and the members of the theological class, were examined in various branches of study. Many of the details given by Mr. Ballantine, in regard to this gathering of the schools, and other occasions of interest to the missionaries during the visit of the Governor, were not designed for the public, but portions of his letter may be published, for the encouragement of the friends of missions. He says:

The whole examination seemed to interest the audience very much, especially when they were told that all these young men, and the boys and girls of the schools, were either converts themselves or children of converts. We had also quite a large number of native Christians assembled in the chapel, at the particular request of Mr. and Mrs. Tytler; and one or two of the gentlemen present remarked that they had no idea of any such missionary operations, and of such a body of native Christians here. The Governor made many inquiries about the Christians, and remarked that he was pleased to see that we did not change the dress of our converts, as a change of dress must diminish their influence among their own people.

The exercises were commenced by singing the Mahratta Hymn, "God save the Queen," and closed by singing in Mahratta, Bishop Heber's Hymn, "From Greenland's icy mountains." The whole

company rose and stood while these hymns were sung. Lord Elphinston expressed himself as very much pleased with what he saw at the examination, not only to us personally, but afterwards, as we were told, to Mr. and Mrs. Tytler.

On Friday, Mrs. Tytler invited the girls of Mrs. Ballantine's and Miss Farar's schools, and the Christian women, to a great entertainment in her garden. A few also of our Christian young men went with them, and in all, there was a company of one hundred and fifty or more. Lord Elphinston came to see them with the gentlemen of his suite, some of whom remarked to me afterwards, that they were very much delighted to see such a large company of native Christians. It seemed to be the effort of Mr. and Mrs. Tytler on this occasion, to show to the whole community that native Christians were the objects of their special regard. This, in these days of Government religious neutrality, was very gratifying to us.

I have been more particular in describing these circumstances, partly because our operations are entirely in the vernacular, and the policy we are pursuing is adopted by but few missions in this country, though it evidently commends itself as a wise policy to those who have an opportunity of seeing the results; and also because, in these days, when this Government is required to be entirely neutral on matters of religion, it is pleasant to find that there are individuals, in the highest places of authority, who are pleased to see the progress of the Gospel in this land, and are willing to show publicly their interest in the native Christians, now a large and constantly increasing body, and to help in the good work of spreading the Gospel.

### *Assyria Mission.—Turkey.*

MARDIN.

LETTER FROM DR. HASKELL, AUGUST 15, 1859.

DR. HASKELL left Mosûl, with his wife, in

the latter part of April, arriving at Mardin, May 17; yet they had suffered considerably, he says, from the heat, and concluded that, hereafter, they ought to leave as early as the first of April. He speaks of the heat of Mosûl as "terrible," and queries whether that place must not ultimately be made an out-station of Amadia. In writing in regard to Mardin, he mentions some pleasing facts, as well as some which are adverse.

### *Progress—The Dispensary.*

There has been steady progress in the work at Mardin this summer. The Sabbath congregation has increased from twenty-five to thirty-five, and soon after our arrival Mrs. Haskell commenced a weekly meeting for women, which has about a dozen attendants. Few venture to our regular meetings until they are committed as Protestants.

The dispensary has drawn crowds to us; we have had more than a hundred visitors in a day. It did not seem expedient to have a regular service, as in Mosûl, but we endeavored to converse with every Christian who came. My tongue is not yet very fluent in Arabic, so the burden of conversation has fallen upon the helper, Behnan. He has often talked from morning till night, and one evening came in saying: "I think I shall be killed by talking. The people are with me all day, and I cannot be silent; and every night I am completely exhausted."

The Jacobite and papal priests soon became alarmed, and forbade any to come to us for medicine, so that for a month we have had comparatively few callers. The people think, that in hot weather medicine is highly injurious, and this perhaps, more than the priests' injunction, has lessened the number of visitors.

### *Persecution.*

We know of numbers who are inquiring into this new way, but are afraid to avow themselves. A man who had begun to attend our meetings was seized a few days since, and required to pay a tax of one hundred and thirty piasters.

He is so poor that hitherto nothing has been taken from him, and not being able to pay this, he was thrown into prison until he promised to leave the Protestants.

A poor woman, who has been at Mrs. Haskell's meetings, and sometimes at the chapel, was last week sent for by the Patriarch, who told her: "You must leave those Protestants. Whatever they have given you, even to 2,000 piasters, (\$80,) you must return, and we will give you as much." She snapped her fingers in his face and said: "They have never given me one para,"—(a mill.) "But," continued he, "they are very bad people, and you will be ruined by them." "They are not," she replied, "I have been to the house and listened to the words of the hartoon, (the lady,) and have heard the preaching in the church, and I have never heard or seen any thing bad. They teach the Gospel."

The thing feared more than all others is excommunication, and the Protestants have suffered greatly from this. No one is allowed to trade with excommunicated persons, to receive them into a house, or even to speak with them. They can collect no debts, and are despised and abused by all. It requires a great deal of moral courage to put one's self in the position of an accursed one, whom the boys in the street may cast dirt upon with impunity.

Within a few days the taxes have been assessed anew upon the Protestants, and two individuals have been compelled to pay 250 piasters more than is justly due. We have endeavored to obtain the removal of the excommunication, and a rating of the taxes of the Protestants according to those of the other communities, but in vain. The Governor of Mardin several times promised to do all that we wished, but a Turk's word is the poorest of all assurances. Several applications to the English consul have been equally fruitless.

### *Want of Protection.*

Dr. Haskell presents a dark picture of the

condition of the country in regard to religious liberty, and the general character and conduct of government officials. His experience, obviously, has been less favorable than that of many other missionaries, partly, at least, because he has been further from the centre of authority and influence. He writes:

It is impossible to protect ourselves; much more, this persecuted people. We are exposed to insult every time we step into the streets. I have been hooted at, and called by all the vile terms which Moslem boys know so well how to use, from one end of the city to the other, scores of times; and our complaint to the Governor, for whose family I have spent no little time and medicine, received the very consoling reply: "No matter if they do revile you, don't listen to them." Soldiers beat our servants in the streets, and plunder them of their marketing, and the only satisfaction we get on complaint to the commanding officer is: "Well, I told them to do it." There is no American consul in this part of the Empire, and our Ambassador at Constantinople is powerless to protect us.

Religious toleration in Turkey is a myth. The members of the Christian sects even, are not free to choose their religion. Not one of the provisions of the great firman has taken effect in these interior provinces, and the condition of the Christians is even worse, in some respects, than before the war.

The Government of Turkey is utterly corrupt. I have never known an honest Turkish official. The Pashas of the provinces, and the highest officers of the Empire, take bribes openly and constantly, with not the least shame. Justice is turned aside and truth is trodden to the earth. In all matters brought before the Government, the party which gives the largest bribe gains the case. Moslems and papists scruple at nothing, and Protestants cannot bribe if they would, so they have no chance for justice. Papists, too, are protected by all the force of French influence, while Protestants are disowned by those who could protect them.

## MOSUL.

LETTER FROM MR. MARSH, AUGUST 22, 1859.

### *Death of Mrs. Marsh and "Wallie."*

AMONG items of recent intelligence in the November Herald, the announcement was made, that Mrs. Marsh, of Mosûl, had been suddenly called to her home above. The particulars of the event, so deeply afflictive, not only to the bereaved husband and other immediate relatives, but to all the surviving members of the often afflicted Assyria mission, and to the many who feel for and with them, are given in this letter from Mr. Marsh. And while we find him bowing so meekly to the will of God, others will be ready to say, with him, The will of the Lord be done.

Mr. and Mrs. Marsh, and Mrs. Lobdell, had decided to spend the summer in Mosûl, while Dr. and Mrs. Haskell would go to Mardin. Little Waldo Marsh was sick with fever before Dr. Haskell left, and he wished to remain; but as he had engaged his muleteers, and the child seemed better, it was decided that he should go on. For a few days the dear boy continued apparently better, when the disease assumed an unfavorable aspect, and on the 5th of May he "went before." His age was two years and near five months. Mr. Marsh writes:

We thanked God that his death occurred while it was yet cool, and that he was spared all the heats of summer, and now, all the pains of this lower world.

A fortnight later, Mrs. Marsh had a severe attack of fever and we talked much of death. The gracious Savior had wonderfully sustained her, and taken away all fear even of the agony of dying. The presence of the Holy Comforter was granted in such measure, that I felt that she was ripe for heaven. Yet God was merciful to us, and she almost immediately recovered.

She had taken a class of five little Arab girls, and now that Wallie no longer needed her care, she devoted herself to them with new diligence. Mrs. Haskell had assisted her in this care during the winter and spring, and now Mrs. Lobdell was able to help, and the children made such rapid progress as to fill our hearts, and the hearts of their parents, with great joy. Up to the

day but one before she died, they continued to come. Then, as she had a little fever, she dismissed them till the following Monday.

She had some sweet hymns prepared for them by Behnan Hassouna, one of our native helpers who studied at Abeih; and the children enjoyed them, and often repeated and sung them. We hoped these few day scholars would be the nucleus of a future school of more value.

On the night of Tuesday before she died, she had a little fever, which continued on Wednesday. It was not nearly so severe as the fever she had in May, and none of us thought it serious. The next day, Thursday, she was free from fever, and wrote two pages of a letter to Mrs. Walker. The American post came in, and she enjoyed it as usual.

Friday, (the day she died,) she breakfasted and dined with us as usual, except that a part of the time at dinner she sat upon a lounge, close by. After dinner the fever returned, but before tea it was light, her pulse reaching only 100, or 102. She did not take tea with us, but after tea sat up in her chair, while I was talking with some native friends.

The night before, after sundown, the mercury was  $113^{\circ}$ —the hottest weather I have ever known in Mosûl. During the day, in our court, it was  $120^{\circ}$ . This night, the mercury was  $111^{\circ}$  after sundown. We concluded to sleep on the roof as usual, where the mercury would not be much above  $100^{\circ}$ . During the afternoon she had been much oppressed for breath, but on applying oil to her forehead and nose, the difficulty was removed. Although we were accustomed always to speak with the utmost freedom of death, especially since the departure of her darling boy, yet none of us thought of it as probable now. In her letter to Mrs. Walker, written the day before, she alluded confidently to the future.

After sleeping a little upon the roof she said to me: "I am perspiring nicely. All my pains are gone. I could not have believed I could change so much, so soon.

I am perfectly comfortable, only I do not want to stir, lest the burning dryness should return." These are her words as nearly as I can recall them. Fifteen minutes later she said: "Oh! I have got back just where I was before; I am dry all over." She was, indeed, in a burning fever; and we concluded to come down and sleep inside, as the wind had risen a little. She came part of the way alone, but I half carried her most of the way. This was about nine o'clock, P. M. Half an hour later, more or less, she made some remark which led me to suspect that her mind wandered, and I rose and dressed myself at once. For a while she was quiet, but finally began to toss about, and was plainly growing quite delirious. I could not quiet her so as to take her pulse, but her body felt like fire. She did not recognize me, and I could not leave her for a moment. She wanted to walk about, and soon began to say: "I want to go and sing," repeating it thirty or forty times. I took her in my arms to a lounge in the court. She continued saying: "I want to go and sing before;" and then, "Before—before—before;" then "Be—be," for several hundred times. Mrs. Lobdell and Halata, a favorite nurse, came. She fainted. We put her feet in hot water, and sent for leeches, and for an Armenian doctor, who bled her, but in vain. Before half-past eleven, P. M., her spirit had gone. She died August 12, 1859, aged thirty years, and two months.

Three days before, August 9, she put down the date, and marked a piece of poetry, of which I will quote one verse. She thought of her two children, both in heaven.

"Side by side, in garments spotless,  
Angels twain, how blest are we;  
Kindly Jesus Christ did call us—  
'Little children, come to me!'  
Soon the Lord will call you homeward;  
Side by side we then will come—  
Stand to greet you at the portals  
Of our everlasting home."

I have no doubt those little ones, out



of whose mouth is perfected praise, have welcomed her safe home.

It is now nearly ten years since she made choice to labor with me, in mission life. In two months, it will be seven years since we were married; it is more than six years and a half, since she sailed, and six years and three months, since she reached Mosûl. Her mother and her only sister did not live to be thirty years old; yet it is probable that her life was shortened by coming to this land. It is probable that the exceeding heat, so unusually extreme, cutting the leaves from the tree in our court by thousands, and causing many natives of the country to fall dead by the roadside, was the immediate occasion of her death.

Yet she was ready; her lamp was trimmed and burning; and especially, subsequent to the remarkable gift of the Holy Comforter after the death of her child. She always expressed herself as delighted that she lived in Mosûl rather than with her dear parents in New York; or in Hartford, her childhood's home. At the death-bed of Dr. Lobdell, and of Mrs. Harriet Williams, who died on her own bed in our house, she grew well acquainted with the king of terrors; and when, from the other verge of the dark river, she saw the Savior bearing away our lamb in his bosom, death ceased to have any terror.

Why it pleased God to take her down blindfold into the dark valley I cannot tell. But he spared her all the pain of farewell, and while in a vague dream she was exclaiming: "I want to go and sing before"—she went to sing, with ten thousand times ten thousand, and a great multitude whom no man can number; to sing before the throne, the song of Moses and the Lamb. Knowing well, as I do, the choice of her life, her self-denial and growing unselfishness, I cannot doubt that her robes are washed and made white in the blood of the Lamb, and she adoring and praising God.

### *Prospects at Mosûl.*

What shall I say of the future prospects of Mosûl. Mrs. Lobdell now desires, if the mission approves, to start for America about October 1. The habits and feelings and prejudices of the country, would make it hardly expedient for us both to remain, related as we are. I now expect to conduct her to the seashore, and then return to this field. God will direct the future, and your prayers will ascend with ours.

The reported death of a papist out of town, and the refusal of the priests to pray him out of purgatory, led to a request for me, and our Protestant preachers, to supply preaching for the usual three days of mourning. We had solemn audiences of forty or fifty, and once, one hundred and fifteen or one hundred and twenty persons, not accustomed to hear our preaching, and who pronounced it good.

There is a work in this city, which our native brethren now believe will go on, even though no missionary ever set foot again within these walls. But we hope better things of the American churches. May God open their hearts to offer unto him costly offerings, well pleasing in his sight.

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### *Southern Armenian Mission.—Turkey.*

#### *ALEPPO.*

LETTER FROM DR. PRATT, SEPTEMBER 10, 1859.

DR. PRATT writes from Marash, where he had been for a few weeks, in accordance with the action of the mission. "We had the pleasure," he says, "of worshiping under the unfinished roof of our new church last Sabbath, for the first time." He writes, however, not in regard to Marash mainly, but respecting an out-station of Aleppo, his own field, mentioning specially a state of things among Mohammedans which is very promising.

#### *Encouragements at Killis.*

In my recent visit to Killis, I found some interesting circumstances. When I was there in April, the people them-

selves were cold, and the audiences at the new chapel small and unsatisfactory. Even then, there were frequent Mussulman hearers; but we felt a degree of dissatisfaction with the result of our church-building labors. Since then, however, there has been a great increase of interest, and the number of Mussulman hearers is quite considerable. I know of no place where any such interest has been awakened among them. Every Sabbath, as many as five men and women, and oftener ten or fifteen, are found listening to the sermons. So constant has it become, that the preacher often adapts his language to the Moslems, using terms peculiar to them. I attended the women's meeting on Wednesday. There were seventy-five present, five or six at least being Moslems. They often come to the school, asking when the "hadis" (their term for a sermon from their Moollahs) is to begin.

Do not suppose that there is any general inquiry into the truth of Christianity, even among those who come. The fact is simply this—they recognize the general excellence of the doctrine preached, and their better nature longs for it. As our helper said, they are hungry for spiritual food. They hear, indeed, some things which offend them, but most of it is approved by their consciences. One was overheard one day, in his shop, repeating, with much commendation, the heads of a sermon on covetousness, which he had heard the day before. There is an unusual degree of freedom in that place, and though I do not suppose the harvest to have come, I rejoice at such opportunities to sow seed, and feel, now, that our neat little chapel was not built in vain. Such facts as these are signs. Are we, and are the churches, prepared, or preparing, for the great things which will surely take place among this people? I believe it will be with a baptism of the Holy Ghost, perhaps a baptism of fire.

#### *School.*

The common school also is in a very

flourishing condition, containing about 120 scholars, a large proportion, of course, being from the Armenians. The Bishop removes the scholars, and in a few days they return, saying they do not like the other school. "The school is well organized, on the monitorial system, and is very orderly and well behaved. It attracts much notice from all classes, especially Mussulmans, and is visited by the chief men of the place.

The Armenians are building a large and expensive church, and are very earnestly engaged in it; a portion of them cherishing the hope that there will be no pictures placed in it. This hope will not be realized, and they will the more easily turn their backs on their old connections.

Our hearts are saddened, and many apprehensions are raised in our minds, by the embarrassments of the Board's treasury.

#### *Northern Armenian Mission.—Turkey.*

##### *KHARPOOT.*

LETTER FROM MR. ALLEN, AUGUST 12, 1859.

MR. ALLEN commences his letter by remarking, that having been for some time alone at the station, he had had little time for writing. Mr. Wheeler had now returned from attending the annual meeting of the mission, and Mr. Barnum, also designated to that place, had arrived at Kharpoot. Reporting the state of the work, our brother first refers to

#### *Increased Congregations.*

For a year and a half, previous to May last, there was no perceptible increase in our city congregations, but in the beginning of May a remarkable change took place in the attendance. This was the case particularly with a Bible-class, held every Sabbath morning at our principal chapel, in the eastern section of the city. The number became so large at length, that I put up a gallery, covering one-third of the chapel, to accommodate the women, leaving all the lower part for the men. The largest attendance at the

Bible-class has been 160, the smallest, 120. An anathema, read at one of the Armenian churches a few weeks since, has somewhat diminished the number of new comers. Bible-classes have also been established in all of the Armenian churches, with the hope of keeping the people from coming to the chapel. In these classes, so far as I have heard, the time has been occupied in discussing "foolish questions." But though they derive no profit, we rejoice to see such a state of public opinion as compels the ecclesiastics to turn aside from their old, beaten path, and at least *pretend* to explain the Scriptures to their people.

#### *Priest Kevork—Out-Stations.*

Priest Kevork, who went back to the Armenian church more than a year ago, still continues to preach the Gospel, neither Vartabeds nor people making any objection. His place is now in one of the large churches in the city. That he is thus allowed freely to preach in an Armenian church, furnishes cheering evidence that the prejudices of the people are giving way before the power of the truth.

Of the out-stations, only Palu, Choonkoosh, Hooeli and Sursuri have been occupied during the summer. Preaching services have been kept up on the Sabbath at Hulahkegh and Mezereh, supplied from the city. Hoghi has been visited by a helper every Sabbath, while Ha-boosi, Ichmeh, and Shukhaji, have been visited monthly by some of the class of helpers. The audiences at Palu and Hulahkegh, as well as at the city, have been encouraging.

#### *New Chapel at Hulahkegh.*

The room occupied as a chapel at Hulahkegh had become too strait for the audience, and with the assistance of native brethren, in money, materials and labor, a new chapel, 24 feet by 34, has been provided. "A small upper room is also built at one side, for the accommodation of those who go there to preach on the Sabbath." It is, Mr. Allen

says, "an occasion of great rejoicing, both to us and to our native brethren there, that we have so comfortable a place in which to preach the Gospel; and we shall now confidently expect to realize the hopes inspired by former signs of promise."

#### *Sale of Books—Efforts of Papists.*

Contrary to our expectations, the sale of books has not fallen off materially during the summer, which is the dull season for trade here. The number of Bibles, Testaments and Psalms sold in the city and at out-stations, during the first seven months of the present year, is 457, and of other bound volumes 710, for which we have received 450 dollars. The sale of Bibles and religious books has, by the blessing of God, become an important part of our work, and even if we could do nothing more, we feel that it would be well worth our time and strength to place so many good books, especially God's word, in the hands of the people.

The Catholics have of late been making strenuous effort to gain a foothold in the city. At Mezereh, the seat of the Pashalic, where most of the would-be Franks reside, there has been, for two years past, a considerable Catholic party. Lately they have established a school in the city. We hear of their efforts, also, in some of the villages of the plain. The chief Vartabed has contributed somewhat to strengthen this party, not by direct efforts, but by being a very unacceptable man to the Armenians. This Vartabed, however, is now removed, and Aristarchus Vartabed has been appointed in his place. He was formerly here, and was very much liked by the people. He was also very friendly to us, calling to see us, and making no opposition to our work. We esteem him a man of integrity, education and talent, and have great reason to hope that his influence upon the people will contribute to the advancement of the work; not only in restraining his people from going over to Catholicism, but also in favoring the circulation of the Scriptures among them.

*Educating Helpers—New Pasha.*

Eight of our helpers, together with four other promising young men, have been under the instruction of our native preacher for three and a half months. They are very zealous in the prosecution of their studies, and have made commendable progress. Since hearing of the action of the annual meeting, transferring the theological school from Tocat to this place, we have discontinued the recitations of this class, in order that both teacher and scholars may be preparing for the opening of the school, which will commence September 13th.

A new Pasha has been located here since we last wrote you. We have had no business with him as yet, but from what we have heard he seems to be a man of more energy and independence than his predecessors. Recently he gave an order, giving to the Armenians of Agin liberty to use a "gochnak," or board which, being beaten with mallets, answers for a bell in Eastern churches. The Turks of the place interfered and prevented them from using it. This having been made known to the Pasha, he brought eight or ten of the chief men and put them in prison, saying: "Who are you, that you resist my orders."

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*S M Y R N A .*

LETTER FROM MR. DODD, SEPTEMBER  
12, 1859.

MR. DODD refers to the labors of helpers in several places around Smyrna, making statements respecting these places, and also in regard to incidents in Smyrna, which will be read with much interest.

*Progress at Magnesia.*

A helper has just returned from Magnesia. You may remember that nine months ago I spent a little time there, and although I had very little access to the mass of the people, there were encouraging signs, amid the darkness. My house was marked and watched by spies. I had difficulty in getting a servant.

Both Greek and Armenian Bishops warned their people against me, and even seemed afraid to speak to me in the street. I was alone in the midst of the crowd, and worst of all, the only Protestant who gave evidence of true piety was so filled with fear that he only dared visit me in the darkness of night, and rarely even thus. Able to do little else, I spent my time very much in prayer, and went away from the place finally, with the confidence that day was about to dawn there.

We determined to send a helper, but found no one, until recently, whom it seemed best to send. He has just returned, and reports quite a change in the place. The people conversed freely, and invited him to their houses to talk of spiritual things. He carried his Bible with him, and read and talked about it every where.

The Armenians of Magnesia reside by themselves, in what is called the "upper village." When I was there, I could get no access whatever in this part of the town. I walked through it again and again, stopped and talked with solitary individuals, but found no way of getting among the people and visiting their houses. But now, our helper had spent a Sabbath in that upper village, reading and expounding the Bible. The Protestant who had been so fearful, (pilgrim Stepan,) had grown bolder, and invited him to his house. He found another who frequently had gatherings at his house, of those who would hear the Gospel and discuss its truth. We have much hope for Magnesia.

*Difficulties at Thyatira.*

From Thyatira we have sadder news to tell. A difficulty between church members, which we thought settled in the spring, proved to be only smothered, has broken out again more violently, and the work of God stands still. The native preacher injudiciously allowed himself to be drawn into it as a partisan, and we may find it necessary to send him elsewhere. I propose to go there in about a



fortnight. May I have wisdom and grace, and may God soften their hearts.

In Smyrna itself, Mr. Dodd says, there is progress, though it is not very marked at present. He speaks of a Persian who, for six months, has heard more or less of the truth, and professed to believe, though his heart is unaffected; and of two Mohammedan negro slaves, who give evidence of being much interested. One of them asks for baptism, and her mistress, "a beautiful Circassian woman," approves of it.

### *A Turk Seeking Books.*

A few days ago, our colporter Sarkis met in the street a Turkish officer, who, to his surprise, greeted him with an oriental embrace, as an old friend. He proved to be one who had known him in the Crimea, (Sarkis was there during the war,) and who is commander of one of the Sultan's frigates, just now in our harbor. He inquired after Sarkis's business, and finding that he carried books to sell, for the missionaries, asked if he had any Turkish Testaments. Being answered in the affirmative, he invited him to go on board of the frigate with a supply of books, saying: "We will sell them to the men also." Before leaving him he repeated the invitation two or three times, and begged him not to fail. He has gone on board to-day.

### *An Earnest Laborer.*

In this colporter we think we have quite a treasure. He was at one time our cook. He had many faults, and we hesitated about receiving him to the church; but the grace of God has been mighty in him. He is not learned, nor strong minded; but the love of souls, and zeal for his Master, consume him. Though feeble in body, and often suffering much, he will walk from one end of the city to the other for the smallest chance of doing good.

He was at one time servant in an Armenian family, and now occasionally visits them and preaches the truth. He says they laugh at him, and call him insane; but they may call him what they

like, and treat him as they like, if they will only let him preach to them the truth. He has sold more books in the last three months, I think, than our yearly sales have amounted to, for some years.

## CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, SEPTEMBER 26, 1859.

### *Censorship of the Press.*

MR. DWIGHT refers, in this letter, to several matters of interest. He first mentions serious embarrassments of "the worthy civil head of the Protestants," from the want of funds; states that Mr. and Mrs. Clarke were about leaving Constantinople for Philippopolis, taking with them, as a helper, a promising young Greek, a book-binder, whose employer readily sacrificed his own interests, to allow the young man to engage more directly in labors for the good of souls; and then speaks of new difficulties in the operations of the mission press, growing out of the course pursued by the government censor for Armenian books. The censor had allowed the publication of a book attacking all Protestants, "in a shameful manner," but would not sanction a reply to this, prepared by Mr. Hamlin. He had also refused to permit the reprinting of a book, published by the mission ten years ago, comparing Protestantism with the papacy. Mr. Dwight says: "It was plain enough that the Armenians were taking advantage of this censorship of the press to give us trouble, and that if the thing were allowed to go on, we should eventually be unable to publish any thing that did not suit the Armenian church. We appealed to the Protestant ambassadors, and the other day we had the great satisfaction of receiving a note from Sir Henry Bulwer, informing us that he had procured an order from the Porte, to have an Armenian Protestant censor appointed, to examine all Protestant books. This is as it should be, and we give all honor to Sir Henry, for having secured so important a point for the native Protestants, and for us."

### *Mohammedans—A Case of Interest.*

Our brother next refers to a case of special interest among Mohammedans, and to his own strong desire to be able to preach in the Turkish language, as well as the Armenian.

I have recently had a deeply interesting interview with a Mohammedan of

high rank here. I have never met with such a case before. I dare not give utterance to all my feelings on the subject, for we never can be *sure* of these orientals until after a long trial; but I felt, when I was talking with this man, that I saw before me a pledge of great blessings in store for the Turkish people. Indeed, I think we have several such pledges in this mission field. This man professes now to be altogether a Christian, his whole appearance was that of a man of deep religious feeling, and I saw nothing to justify any suspicion of insincerity. He is living in the very midst of the highest Turks of Constantinople, and openly avows the change in his religious views, yet no one molests him. May God give him grace to be faithful unto death!

I feel, now, a strong desire to preach in the Turkish language. The Armenian, you know, is my preaching language. Although I have always used the Turkish more or less in conversation, and especially in the transaction of business, I never attempted to preach in it, and it would require some few months of special study to enable me to do so; but perhaps I may undertake it. My strong desire leans that way, yet I have not fully persuaded my judgment that, at my time of life, and with all my other duties, such a course would be wise.

#### *The Threatened Insurrection.*

We have lately had a very narrow escape from a terrible insurrection in Constantinople. The immediate cause of it was, extensive disaffection among the troops, in consequence of not receiving their pay for some months back. The bigoted Mohammedan party appear to have taken advantage of this state of things, and to have prevailed upon many officers of the Turkish army, some of high rank, to unite with them in forming a plot for the overthrow of the present Government. The troops were to put the Sultan to death as he was going to mosque, and also his leading ministers, who always accompany him. The Sul-

tan's brother was to be put upon the throne, and they hoped every thing would then be arranged in their own way.

The plot was discovered on Thursday night, a little more than a week ago, the very day before the rising was to take place; and a large body of the ringleaders, who were then secretly assembled for the purpose of making the final arrangements, were suddenly arrested and put into prison. Arrests have been taking place every day since. One Pasha, (Jaffer Pasha,) whom they were sending to a prison on the other side of the Bosphorus, when half way across, jumped into the stream, and has not since been seen. Of course, every body would naturally suppose that he was drowned, but we have since learned that he was a famous swimmer, and possibly he is safe.

A court is now in session trying the offenders, who are said to be very numerous. The official Government paper has announced that, in all, there were only thirty or forty conspirators, and that they are chiefly Koords and Circassians! This statement has been made sport of by another paper, published on the ground, (both journals being in the French language.) Every body feels assured that several hundreds, at least, have been arrested, and nobody believes that there was a Koord or Circassian among them. It is affirmed on all hands, that there was no intention, on the part of the conspirators, to attack the native Christians, or foreigners; and this I can easily believe; for the most ignorant Turk here knows that, besides the inevitable certainty of an immediate visitation of the revenging fleets and armies of all Europe, the Greek population of Constantinople itself, aided as they would soon be by swarms of their co-religionists, from European Turkey, together with the tens of thousands of Europeans residing here, or afloat in the numberless merchant ships that are ever crowding this harbor, not one of whom is without arms, would be more than a match for

the degenerate Moslem race living in this capital.

I feel quite sure, that no men here who were capable of taking the lead in such an insurrection would, at this day, insert in their programme, *the massacre of the Christians*. At the same time, it is impossible to predict whereunto an insurrection against the Turkish Government might grow. In spite of the intention of its leaders, it might involve an exterminating religious war; and we cannot be too grateful to our Father who is in heaven, for having so providentially interfered, and led to the timely discovery of so dangerous a plot. Possibly it may now be thought necessary for the public safety, to have several foreign ships of war always kept at anchor in the Bosphorus.

### Recent Intelligence.

**AHMEDNUGGUR.**—Mr. Ballantine writes, September 8:

I mentioned last month the visit of the Governor of Bombay, Lord Elphinstone, to our mission schools, and his donation of three hundred rupees to the mission. Since he left here he has sent me two hundred rupees. I am happy to be able to say that we continue to receive contributions from our English friends in this country. A gentleman (in Bombay formerly, but now in Ireland,) has just sent us six hundred rupees, his usual yearly subscription for the support of one of our native pastors; and last evening I received one hundred rupees from a gentleman in Surat, the amount of his annual subscription. I wish we might obtain enough to relieve your treasury somewhat.

**SYRIA.**—Mr. Hurter wrote from Beirût, September 10: "I am happy to inform you, that the affairs of the mountains are in progress of settlement, and the prospect of a lasting peace is more hopeful. The Druzes are obliged to restore what they have plundered, and the houses destroyed are to be rebuilt, at their expense and that of the government."

**GREECE.**—Dr. King wrote from Athens, September 24:

I have just been, most unexpectedly, cited to appear before the judicial authorities of Athens, to answer to the charges brought against me about two and a half years since, by P. I. Kephala. I received the citation day before yesterday, and yesterday I was examined for about two hours, and then the accusation was read to me, which is so absurd,

that I doubt whether a Greek court even will find in it cause for condemnation. Should I be tried and condemned, the penalty is imprisonment from three months to two years, and a fine of something over thirty dollars.

The accusation is as follows: "You are accused of having united with various others, (whose names are mentioned,) in the year 1855 and afterwards, in this place, without permission of the Government, for the purpose of assembling together from time to time, under express forms and rules, excluding those who were not particularly initiated, to occupy yourselves concerning objects which refer to religion; guarding silence by understanding, and concealing intentionally from the authorities this unlawful union—its objects, its rules, its members, its meetings, its decisions, its occupations; and that you oblige them, under oath, to keep silence and secrecy; and that this union had for object a new religion, not recognized by the Government; and that the object of this union was also an endeavor to increase its members."

I have written this translation of it in a very hasty manner, so as to send it by to-day's mail, but I believe it is substantially correct.

## DONATIONS.

RECEIVED IN OCTOBER.

### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Portland, 2d ch. and so	18,70; m. c.
46,13; High st. ch.	27,66; 162 49
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
New Castle, Damariscotta ch.	3 75
Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Cong. ch. and so.	30 25
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Norridgewock, 1st cong. ch. and so.	81 00
Sanford, John Storer, wh. with prev. dona. cons. FRANCES ALMIRA GOSS of Concord, N. H., an H. M.	20 00—101 00
	297 49
Anson, T. H. Spaulding,	10 00
Belfast, 1st cong. ch.	5 00
Machias, A lady,	4 00
North Belfast, Cong. ch. and so. m. c.	5 00—24 00
	321 49

### NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Fitzwilliam, Cong. ch. and so. gents.	
20,99; la. to cons. Rev. WILLIAM L. GAYLORD an H. M. 51,21; m. c. 13,19; H. C. H. 1; Rev. A. Jenkins, 10;	96 39
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Mason Village, Cong. ch. and so.	32 20
Pelham, James Tyler, to cons. Mrs. ELIZABETH TYLER an H. M.	100 00—132 20
Merrimack co. Aux. So. G. Hutchins, Tr.	
Epsom, Cong. ch. and so.	17 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 2d cong. ch. and so. to cons. Mrs. O. T. LANPHEAR an H. M.	167 00
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Gilmanton, MOSES P. PAGE, which cons. him an H. M.	100 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Lempster, Cong. ch. 6; m. c. 4;	10 00
	462 59
<i>Legacies.</i> —Claremont, Amos Tenney, by A. Blodgett, adm'r,	72 81
	535 40

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Cabot, Unknown,	4 00
St. Johnsbury, Friends, of wh. to cons. Rev. C. L. GOODELL, of New Britain, Ct., an H. M. 50; 200 00—204 00	
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Westford, Cong. ch.	57 60
Franklin co. Aux. So. E. B. Swift, Tr.	
St. Albans, S. H. K. 2; I. H. B. 2; A. M. C. 5; J. W. H. 5; J. G. 5;	19 03
Swanton, CHARLES H. BULLARD, to cons. himself an H. M.	100 00—119 00
Orange co. Aux. So. Rev J. C. Houghton, Tr.	
Post Mills, Almira and J. T. Pratt,	10 00
Rutland co. Aux. So. J. Barrett, Tr.	
Middletown, A lady,	5 00
Washington co. Aux. So. G. W. Scott, Tr.	
Northfield, 1st cong. ch. and so.	12 00
Windsor co. Aux. So. J. Steele, Tr.	
East Weathersfield, M. Kimball,	15 00
	422 60

## MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Monterey, Cong. ch. m. c.	18 47
Pittsfield, Maplewood Inst. m. c.	22 00
Stockbridge, Cong. ch. m. c. wh. with prev. dona. cons. JARED REID an H. M.	70 00—110 47
Boston, S. A. Danforth, Agent,	21 60
Essex co.	
Andover, Chapel cong. ch.	111 47
Lawrence, A friend,	1 00
Marblehead, A friend,	50 00
N. Andover, Trin. cong. ch. and so.	30 10
Salem, Tab. ch. m. c. 26,16; two friends, 30;	56 16—248 63
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury Mills Village, Cong. ch. and so.	30 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Agawam, Cong. ch. 10; m. c. 40,14; 50 14	
Blanford, Cong. ch. gent. asso.	32,50; la 45,26; m. c. 14,37; 92 13
Feeding Hills, Cong. ch.	26 83
Holyoke, 1st cong. ch. 18; m. c. 24,05; 2d cong. ch. wh. with prev. dona. cons. CHARLES DYER an H. M. 35;	77 05
Longmeadow, Cong. church, gent. benev. asso. 171, to cons. GEO. HOOKER an H. M.; a friend, 3;	174 00
Ludlow, Cong. ch.	35 03
North Wilbraham, Cong. ch. m. c. 14,69; a thank-offering, 32,16; 46 85	
Palmer, 2d cong. ch. m. c.	30 00
Southwick, Cong. ch. m. c.	11 08
Springfield, South ch. and so.	450 00
West Springfield, Cong. ch. m. c.	14 63—1,008 77
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Cummington, 1st cong. ch. and so.	4 00
Middlesex co.	
Brighton, Cong. ch. and so.	166 59
E. Cambridge, Evan. cong. ch. m. c.	10 60
Malden, Ladies' benev. so.	40 00
Newton Corner, Eliot ch. R. L. Holman,	30 00
West Cambridge, Cong. ch. and so. m. c.	574 37
West Dracut, Cong. ch. and so.	32 00
Weston, Miss Fisk,	10 40
South Natick, John Eliot so. m. c. 3 00—866 47	
Middlesex co. North and vic. C. Lawrence, Tr.	
Ashby, Cong. ch.	30 00
Fitchburg, Calv. cong. ch. m. c. 46,60; Religious charitable so. to cons. CHARLES H. WHITNEY, JOSEPH UPTON, Miss CHARLOTTE COWDIN, Miss LIZZIE L. CASWELL, H. M. 403; 446 60	
Groton, Cong. ch. m. c. wh. with prev. dona. cons. ALFRED B. MILLER and RICHARD P. JOY H. M. 23,32; JOSHUA GREEN, to cons. himself an H. M. 100; 123 32	
Harvard, Cong. ch.	72 70

Lancaster, Cong. ch. 17,23; unknown, 3;	20 23
Lunenburg, Cong. ch.	17 75
Townsend, do.	20 25
Westford, Rev. L. Luce,	5 00—735 85
Norfolk co. Aux. So. Rev. W. L. Bopes, Tr.	
Roxbury, Vine st. ch. m. c.	17 50
Sharon, Cong. ch. m. c.	39 01
West Roxbury, So. evan. ch. and so. m. c.	9 52
Wrentham, 1st cong. ch.	40 00—106 03
Old Colony Aux. So. H. Coggeshall, Tr.	
New Bedford, Pacific cong. ch.	100 00
Palestine Miss. So. E. Alden, Tr.	
Quincy, Miss Gibbs,	5 00
South Braintree, Cong. ch. and so.	12 78—17 78
Taunton and vic.	
Mansfield, Ortho. cong. ch. and so.	5 00
Norton, Trin. cong. ch.	270 25—275 25
Worcester co. North Aux. So. C. Sanderson, Tr.	
South Royalston, Cong. ch. m. c.	14 00
Winchendon, Cong. ch. 68,35; m. c. 23,93;	92 28—106 28
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Upton, Ortho. cong. ch. and so.	42 06
Westboro', Rev. W. T. Sleeper,	3 60
Whitinsville, Cong. ch. and so. m. c.	200 37
Annual meeting of the conf.	66 21—311 64
Worcester co. Central Asso. W. R. Hooper, Tr.	366 99
Auburn, Gent. and la. 18,70; m. c. 23,59;	42 29
Berlin, Cong. ch. and so. m. c.	25 63
Paxton, Gent. 31; la. 23,47; m. c. 16,04;	70 51
Sterling,	25 77
West Boylston, Gent. 60,76; la. 33,68;	94 44
Worcester, A friend, 7,50; indiv. 25; do. 25;	57 50—683 13
	4,625 90
Chelsea, Broadway ch. m. c.	23 69
	4,649 59

<b>Legacies.</b> —Longmeadow, Miss Jennette C. White, 50; Shrewsbury, Mrs. Esther Stowe, by W. R. Hooper, Tr. 25; Millbury, Hannah L. Goodell, by L. Goodell, ex'r, 346,13; Boston, Ira Greenwood, by J. J. Soren, ex'r, 500; by Mrs. Greenwood, 200;	1,121 13
	5,770 72

## CONNECTICUT.

Fairfield co. East Aux. So.	
Bridgeport, 2d cong. ch.	105 66
Monroe, Cong. ch.	30 55
Stratford, G. Loomis,	5 00—141 21
Fairfield co. West Aux. So. C. Marvin, Tr.	
Fairfield, 1st cong. ch. and so.	161 47
Green's Farms, Cong. ch. and so. in part,	32 48
Greenwich, 2d cong. ch. la. asso.	43 60
North Greenwich, Cong. ch. 14,75; gent. 48,75; to cons. Rev. WM. H. KNOUSE an H. M. 63,50;	127 00
Stanwich, Cong. ch.	46 23—410 18
Hartford co. Aux. So. A. G. Hammond, Tr.	
Bristol, Ladies' asso.	42 82
Canton Centre, Gent. 47,70; la. 22,64;	70 34
Colchester, Cong. ch. widow's mite,	2 00
East Avon, do.	34 75
Hartford, Centre ch. m. c.	17 10
Pequonnock, Cong. ch. and so. m. c.	2 00
Plainville, 2d cong. ch. to cons. EDWIN N. LEWIS an H. M.	112 00
Simsbury, A thank-offering,	5 00
Suffield, 1st cong. ch. and so.	148 97—434 93
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bethlem, Cong. ch. and so.	102 00
Goshen, Cong. ch. and so. (of wh. to cons. Rev. WILLIAM W. NORTON, of Otto, N. Y., an H. M. 50;) 155,05; m. c. 27,83;	182 88
Harwinton, Cong. ch.	69 07
Litchfield, Cong. ch. and so.	174 09



Milton, Cong. ch. and so.	20 54
Morris, Cong. ch. 103,19; m. c. 11,41;	114 60
New Hartford, South cong. ch.	12 20
New Preston, Cong. ch. 91; ch. and Waramang asso. m. c. 24;	115 00
Northfield, Cong. ch. and so.	15 50
Terryville, do. m. c.	20 60
Torrington, do.	27 53
Walcottville, do.	45 90
Washington, do. 155,18; m. c. 22;	177 18
Watertown, Cong. ch. and so.	182 55
Winchester, Centre cong. ch.	22 00
Anniversary coll.	29 73-1,310 68
Middlesex Asso. George Danielson, Tr.	
Centre Brook, Cong. ch.	5 00
Deep River, do. m. c.	81 69
East Haddam, Rev. I. Parsons,	5 00
Middle Haddam, Cong. ch. and so.	15 00
North Lyme, Cong. ch. 22,40; m. c. 48,72;	71 12-177 81
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, North ch. m. c. 16,10; united m. c. 14,50; So. ch. 24,12; Gerard Hallock, 150; m. c. 8,40; Yale college m. c. 21,83; Davenport chapel, m. c. 2,92; 3d ch. m. c. 87; Howe st. ch. 6;	330 87
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Fairhaven, 2d cong. ch.	19 75
New Haven co. West Conso. A. Townsend, Tr.	
Milford, Plymouth ch. to cons.	
CHARLES BURTON BASSETT an H. M.	105 50
Naugatuck, Cong. ch. 44,63; m. c. 45,05;	89 68
Waterbury, Cong. ch. 58,18; m. c. 25,14; united m. c. 30,66;	113 98
Whitneyville, Gent. 44,75; la. 38,58; m. c. 16,30;	99 63-408 79
New London and vic. and Norwich and vic. Aux. So. F. A. Perkins & C. Butler, Trs.	
New London, 1st cong. ch. (of wh. from the Ladies' sewing so. to cons. Rev. THOMAS P. FIELD an H. M. 50;)	594 47
Tolland co. Aux. So. E. B. Preston, Tr.	
Ellington, E. L. to cons. ISAAC CLARK an H. M.	100 00
Tolland, Cong. ch. and so.	30 00-130 00
Windham co. Aux. So.	
Thompson, 2d cong. ch. and so.	18 00
	3,976 74

## RHODE ISLAND.

Newport, Mr. Guild,	5 00
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## NEW YORK.

Geneva and vic. Aux. So. G. P. Mowry, Agent.	
Amboy, Pres. ch.	16 00
Geneva, J. Bennet, 30; W. S. Scott, 10; others, 32,50; D. L. Lum, 10;	82 50
Mount Morris, 1st pres. ch. m. c. 55,06; young people's miss. asso. 31,25;	86 31
Oaks Corners, Pres. ch. and cong.	12 20
Oswego, 1st pres. ch. m. c. 100; O. J. Harman, 10; (Pres. ch. 93; m. c. 37; G. I. P. 5; ack. in the Nov. Herald as from Owego;)	110 00
Naples,	11 09
Ovid, Pres. ch.	25 54-343 55
Greene co. Aux. So. J. Doane, Agent.	
Athens, Ebenezer King,	50 00
Durham, Rhoda Kirtland,	25 00
Hunter, Pres. ch.	5 00-80 00
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. students of Union Theol. sem. m. c. 24; a miss. family, 20; MOSES H. BALDWIN, wh. with prev. dona. cons. him an H. M. 50;)	392 93
St. Lawrence co. Aux. So. Rev. L. A. Chaney, Tr.	
Brasher Falls, Pres. ch. m. c. 4,16;	
Miss E. A. W. 5;	9 16
Chazy, J. C. Hubbell,	10 00-19 16
Washington co. Aux. So. A. Eldredge, Tr.	
Middle Granville, Pres. ch.	43 50

Watertown and vic. A. Ely, Agent.	
Watertown, F. F. H.	10 00
	889 14
Albany, 4th pres. ch. 100; Rev. D. Dyer, 10;	110 00
Cazenovia, J. W.	5 00
Chester, Pres. ch.	38 00
Cornwall, D. Crane,	10 00
Fredonia, Pres. ch.	100 00
Guilford, 1st cong. ch. 26; m. c. 10;	36 00
Hopkinton, B. Culver,	10 60
Johnstown, Pres. ch.	79 13
Jordan, do. m. c.	3 00
Lockport, S. D.	1 00
Maine, Cong. ch.	6 00
Millville, do.	5 00
Munnsville, Rev. Pindar Field, wh. with prev. dona. cons. Miss HARRIETT VICTORIA FIELD an H. M.	50 00
New Lebanon, A friend,	3 00
Poughkeepsie, Pres. ch.	37 14
South Amenia, do.	84 17
Southold, do.	5 00
Spencer, Cong. ch. m. c.	18 00
Windham Centre, Young people's benev. so.	10 04
West Bloomfield, Cong. ch. and so. 15,50; deduct counterfeit note, 2;	13 50-623 98
	1,513 12
Legacies.—Salem, Rufus Coon, by W. and T. F. Coon, ex'rs,	25 00
	1,538 12

## NEW JERSEY.

By Samuel Work, Agent.	
Belvidere, 2d pres. ch. m. c.	100 06
Bergen, Rev. B. C. Taylor,	5 00
Bloomfield, Pres. ch. J. C. Baldwin,	25 00
Dover, Pres. ch. wh. and prev. dona. cons. Mrs. HANNAH C. MILLS an H. M. (m. c. 4;)	10 00
Lafayette, Pres. ch.	3 00
Morristown, S. Johnstone,	15 00
Newark, 1st pres. ch. (of wh. for the Choctaw mission, 10;)	291 62
Orange, 1st pres. ch.	83 44
South Orange, to cons. MOSES A. PECK an H. M.	114 65
West Bloomfield, Coll. and m. c.	176 43-724 14
	824 20

## PENNSYLVANIA.

By Samuel Work, Agent.	
Chester Co. I. N. Sloanaker,	10 00
Danville, Mrs. Magill,	5 00
Harrisburg, 1st pres. ch. 115,15; fem. prayer meeting, 14; m. c. 10,91; Mrs. Duncan, 10;	150 06
Philadelphia, Arch st. ch. B. A. Fahnestock, to cons. Mrs. ANNA MARY FAHNESTOCK an H. M. 100; Mrs. Rebecca Gumbes, of the Epiphany (P. E.) ch. to cons. Rev. J. W. CRACRAFT an H. M. 100; Clinton st. ch. Mrs. Stephen Harris and brother, 80; Central pres. ch. Northern Liberties, 64,93; B. D. Stewart, 125; Calvary ch. J. S. Cummings, 20;	489 93
Williamsburg, 2d pres. ch.	63 50-718 49
Beecher's Island, Miss. so.	55
Farmington,	1 46
Minersville, Cong. ch. m. c.	21 30
Montrose, Pres. ch. 16,50; Cent so. 50c;	17 00
Nelson,	2 12
Philadelphia, Rev. William Neil, 5; T. W. A. 1; a friend and child of a friend, 5; D. B. Stewart, 9;	20 00-62 43
	780 92

## VIRGINIA.

Alexandria, Misses Thurston,	3 00
Fluvanna Co. John H. Cocke,	35 00-38 00

## OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c. 6,53;	
1st Ger. ch. m. c. 5; sew. circle,	18 53
4; O. S. Wood, 3;	11 41
Portsmouth, Pres. ch. bal.	8 57—38 51
Walnut Hills, Lane sem. m. c.	12 00
Ashland, M. E. J.	126 73
Mansfield, Cong. ch.	1 00—139 73
Oxford, W. C. M.	

178 24

**Legacies.**—Gallipolis, Mrs. B. S. Tupper, by Wm. H. Langley, ex'r, 1,000; int. 177; ded. expenses, 68,20; 1,108,80; Hanging Rock, R. Hamilton, by J. G. Peebles, ex'r, 118,50;

1,257 30  
1,435 54

## MICHIGAN.

By Rev. C. Clark.	
Dowagiac, Cong. ch. Mrs. Wilsey,	25
Detroit, N. D. S.	5 00
Homer, Ladies,	15 00
Hudson, Cong. ch.	20 00
Kalamazoo, A. F.	3 00
Pinkney, Mrs. Afleck,	1 00
Port Huron, 1st cong. ch.	20 00
Vassar,	13 00
White Lake, 1st pres. ch. wh. with prev. dona. cons. Rev. W. P. WAS- TELL an H. M.	16 87—93 87

94 12

## INDIANA.

By G. L. Weed, Tr.	
Greenwood, Mrs. H. M. C.	3 00
Indianapolis, 2d pres. ch. m. c.	22 19
New Albany, Mrs. C.	5 00—30 19

## ILLINOIS.

By Rev. C. Clark.	
Chicago, 1st pres. ch. to cons. F. H.	
BOYDEN an H. M.	150 00
Dover, Cong. ch.	24 00
Geneseo, Cong. ch.	26 00
Mendota, Pres. ch.	2 04—202 04
Carlinville, Pres. ch. m. c.	10 00
Cerro Gordo, do. do.	5 00
Farmington, M. S.	10 00
Fremont, R. O.	1 00
Griggsville, 1st cong. ch. m. c.	50 00
Lisbon, Rev. C. Bushnell,	10 00
Ottawa, Plymouth cong. ch.	14 00
Warsaw, 1st pres. ch.	15 00
Wethersfield, 1st cong. ch.	19 21—134 21

335 25

## KENTUCKY.

By G. L. Weed, Tr.	
Louisville, Thomas Tracy,	30 00

## TENNESSEE.

Cold Spring, Pres. ch. for the Gawar miss.	30 00
Jonesboro', Pres. ch. for the Gawar miss. to cons. Rev. ALEXANDER A. BLAIR an H. M.	120 00
Unknown, A small sum laid up for a rainy day,	20 00—170 00

## IOWA.

Burlington, Cong. ch.	22 85
Inland, S. N. Grout,	13 00
Pine Creek, Cong. ch. Rev. C. F. Veitz,	5 00—40 85

## WISCONSIN.

By Rev. C. Clark.	
Watertown, Cong. ch.	3 75
Oconomowoc, E. B. P.	1 00

4 75

## MINNESOTA.

St. Anthony, Cong. ch.	2 60
St. Paul, Plymouth cong. ch. m. c.	5 00
Wabashaw, Cong. ch. 2; A. D. 3;	
F. W. A. 2;	7 00—14 00

## FLORIDA.

Jacksonville,	1 00
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## TEXAS.

San Antonio, L. M. N.	5 00
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## CALIFORNIA.

Grass Valley, Cong. ch.	40 00
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## OREGON.

By Rev. G. H. Atkinson, Agent.	
Forest Groves,	7 00
Portland,	50 00
	57 00
Less expenses of Rev. C. Eells to Waitlatpee for Board,	45 50—11 50

## FOREIGN LANDS AND MISSIONARY STATIONS.

Barton, Can. West, United chs.	12 05
Bloomfield, Chick. na. Members of the mission family to cons. Rev. J. H. CARR an H. M.	50 00
Madura, Rev. E. Webb,	50 00
Park Hill, Cherô. na. m. c.	50 30
Sherbrooke, Can. East cong. ch. m. c.	8 00
Tuscarora miss. Coll. and m. c.	9 41
	179 76

## MISSION SCHOOL ENTERPRISE.


(See details in Journal of Missions.)

NEW HAMPSHIRE, . . . . .	10 65
VERMONT, . . . . .	18
MASSACHUSETTS, . . . . .	30 35
CONNECTICUT, . . . . .	14 66
NEW YORK, . . . . .	31 39
NEW JERSEY, . . . . .	138 41
PENNSYLVANIA, . . . . .	71 08
ILLINOIS, . . . . .	10 00
IN FOREIGN LANDS, . . . . .	11 00

\$317 72

Donations received in October,	14,447 63
Legacies,	2,476 24

\$16,923 87

 TOTAL from August 1st to October 31st,	\$34,038 20
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## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN OCTOBER.

MAINE.—Eastport. A poor widow,	1 00
NEW HAMPSHIRE.—Fitzwilliam, An aged widow.	8 00
VERMONT.—Norwich, Members of the Young Men's Christian Asso.	50 03
MASSACHUSETTS.—Bradford, Leonard Johnson, to cons. LABURTON JOHNSON an H. M. 100; East Hampton, E. A. Clark, 2; East Hawley, cong. so. 2; North Bridgewater, a friend, 10; Norton, Trin. cong. ch. 50; friends, 100; Randolph, Winthrop ch. and so 201,25; Sharon, cong. ch. young converts, 8,50; South Egremont, cong. ch. and so. 20,25; Winchendon, 1st cong. ch. and so. 11,68;	565 68
NEW YORK.—Brasher Falls, M. H. 1; Brooklyn, 1; Buffalo, T. P. Denison, 5; Canterbury, Miss S. Silliman, 5; Haverstraw, Rev. P. J. H. Myers, 10; New York, J. H. Hayes and wife, 10; Schcharie, Mrs. D. S. Parsons, 5; J. S. Parsons, 2;	39 00
OHIO.—Kinsman, A friend,	3 00
ILLINOIS.—Dover, Cong. ch. young converts,	6 00

612 71

Previously received, 609 69

1,222 40



## Date Due

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V. 55  
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